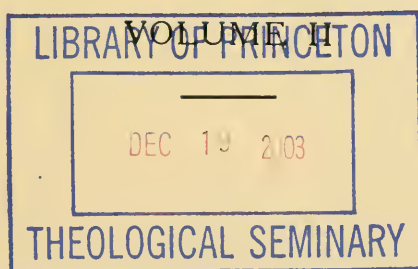


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Presbyterian Church in the
U.S.A. General Assembly.
Digest of the acts and
deliverances of the General A
ssembly
of the Presbyterian Church in
the United
States of America.

PRESIDENT'S OFFICE
PRINCETON THEOLOGICAL SEMINARY

President's Office
Princeton
Seminary

DIGEST
OF THE
ACTS AND DELIVERANCES
OF THE GENERAL ASSEMBLY
OF THE
PRESBYTERIAN CHURCH
In the United States of America



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INTRODUCTION

Looking forward to a new edition of the Digest, the General Assembly, as early as 1899 and again in 1908, "approved the plan of placing in a separate volume all permanent documents of the Church and its Agencies, and including in the Digest only matters which have direct relation to the interpretation of the Constitution of the Church, and the current work of its Agencies."

The Special Committee of the General Assembly on the Digest, as reconstituted in 1908, consisted of the Stated Clerk and the Permanent Clerk of the General Assembly, the incumbents of those offices at that time being the Rev. William Henry Roberts, D.D., and the Rev. William B. Noble, D.D. In 1915, the General Assembly added to this Committee the Rev. John V. Stephens, D.D., "to act in relation to matters connected with the Records of the Cumberland Presbyterian Church." The Committee named the Rev. William H. Roberts, D.D., as Editor of the Digest, and from time to time reported progress in its compilation. But the multiplied activities of Dr. Roberts in the service of the Church, his failing health, and ultimately his death in 1920, prevented any appreciable progress, and consequently it was found necessary to begin the entire work anew.

With the election of the Rev. Lewis S. Mudge, D.D., to the office of Stated Clerk of the General Assembly, in 1921, the Assembly reconstituted its Special Committee on the Digest in the following enactment: "That an Advisory Committee be appointed, consisting of the Rev. John V. Stephens, D.D., chairman, the Rev. Edward L. Warren, D.D., the Rev. Harold McA. Robinson, D.D., Secretary of the Board of Publication and Sabbath School Work, and the Stated Clerk, ex officio: and that the selection of an Editor for the Digest be left to this Committee, in conference with the Editorial Committee of the Board of Publication and Sabbath School Work, with power."

In 1922, the General Assembly further enlarged this Committee by adding the Rev. William P. Finney, D.D., to its membership.

Following the directions of the General Assembly above quoted, the Committee, in conference with the Editorial Committee of the Board of Publication and Sabbath School Work, first took action with regard to the election of an Editor for the Digest, and chose the Rev. Lewis S. Mudge, D.D., Stated Clerk of the General Assembly, and at the same time elected the Rev. William P. Finney, D.D., Associate Editor.

Various considerations pressed for the immediate undertaking of the task of preparing a new Digest: First, the editions of all previous Digests were now exhausted, and out of print, and there was an ever-increasing call for a new Digest. Second, it was now almost twenty-five years since the last Digest had been compiled, the Digest of 1907 being none other than the Digest of 1898 with a supplement of some two hundred pages appended thereto. This, third quarter-century period had been unusually prolific of change, both in the organic law of the Church, and in the reorganization and conduct of its Agencies.

The work was begun promptly, and has been pushed forward as rapidly as possible. In the process of making this Digest much new material has been introduced; other matter which had become obsolete, either through lapse of time or through General Assembly's action, has been eliminated; and yet other matter has been rearranged (1) as necessitated by the division of the Digest into two volumes, (2) in the interest of clearness and a closer coördination, (3) when required from other causes. At the same time there has been kept steadily in mind the desirability of disturbing the familiar and time-honored form of the Digest as little as possible.

After a period of laborious and painstaking effort, this Digest of 1922 is offered to the Church with the hope that it may be found worthy of a place in the honorable succession of those which have preceded it.

LEWIS SEYMOUR MUDGE, Editor.

WILLIAM P. FINNEY, Associate Editor.

EDITORIAL NOTE

The Editor of the 1922 edition of the Presbyterian Digest would express his indebtedness to the chairman of the General Assembly's Committee on the New Digest, the Rev. John Vant Stephens, D.D., for his unfailing courtesy and for valuable advice, especially with regard to the incorporation of material relating to the Cumberland Presbyterian Church. The Editor would also acknowledge with deepest appreciation the constant coöperation and wise counsel given by the Rev. Harold McAfee Robinson, D.D., Secretary of the Board of Publication and Sabbath School Work; by the Editors of this Board, the Rev. John T. Faris, D.D., and the Rev. Park Hays Miller; by the Business Manager of the Board, Mr. F. M. Braselman; by the Manufacturer of the Board, Mr. Henry F. Scheetz; and by their associates.

As this edition of the Digest is published it is, however, the great indebtedness of the Church to the Associate Editor, the Rev. William P. Finney, D.D., for his work in its preparation that should be given special emphasis. Whatever part others may have had in selecting, arranging, and printing the material contained in these two volumes, that part is insignificant when compared with the contribution of time, of strength, of patience, and of wisdom which Dr. Finney has made in bringing this truly great work to completion.

LEWIS SEYMOUR MUDGE, Editor.

HISTORICAL NOTES

1. Introduction to Digest of 1907

The first step towards a Digest of the Acts and Deliverances of the General Assembly was taken by the Assembly in 1809, in its order (*Minutes*, p. 424), charging the Stated Clerk "with the business of preparing a book, and having entered therein such decisions of the Assembly as relate to the general government and discipline of the Church, and the duties of judicatures, that such decisions may hereafter be selected and printed for the general use of the churches, if a future Assembly shall so order."

In 1818 the General Assembly appointed Drs. Janeway, Neill (Stated Clerk) and Ely, "a Committee to extract from the Records of the General Assembly, and of the late Synods of New York and Philadelphia, all such matters as may appear to be of permanent authority and interest (including a short account of the manner in which missions have been conducted, and their success) that the same may be published for the information of ministers and their people in our churches." This Committee reported to the next Assembly (1819), were empowered to complete the work on the plan reported, and to publish it at the expense of the Trustees of the General Assembly. The Digest thus authorized was published in 1820.

In 1836, the Assembly appointed Dr. John McDowell, Mr. Winchester and Mr. Duffield to prepare a new Digest. Nothing, however, was done, the division of the Church being near at hand. Further action looking to the preparation of a Digest was taken by the respective Assemblies: N. S., 1838 and 1849; O. S., 1841 and 1848. In 1850 the Presbyterian Board of Publication, O. S., issued a Digest prepared by the Rev. Richard Webster, D.D. In 1856, the Board issued a Digest prepared by the Rev. Samuel J. Baird, D.D. The Assembly voted thanks to Mr. Baird for his labors, and earnestly commended the work "to the attention and patronage of all in our connection." A new and revised edition was issued by the Board of Publication in 1859. It is still published by it, and is of great value from a historical point of view.

In 1854, the Assembly, N. S., appointed a Committee consisting of Drs. George Duffield, Jr., Henry Darling, and W. E. Moore, with the Stated Clerk, Edwin F. Hatfield, D.D., to prepare and publish a new Digest. This Digest was prepared by the Rev. W. E. Moore, and published by the Presbyterian Publication Committee, N. S., in 1861. It was accepted with commendation by the General Assembly.—*Minutes*, 1861, p. 463, N. S.

The Digest of 1873.

On the Reunion of 1870, the Board of Publication took action for the preparation of a more complete work, which should combine the precedents of the Church in all its branches, and bring them down to the latest date.

The plan suggested was approved by the Assembly of 1871 (*Minutes*, p. 529), as follows:

"That this Digest contain under each chapter and section of the Form of Government, Book of Discipline and Directory, every decision which defines or explains it.

"Also, a complete Digest of all the rules of the several Boards of the Church as at present existing.

"That it omit whatever has become obsolete in the usage of the Church—e. g., in its benevolent operations—and all that pertains simply to matters of history.

"That it be requested that a Special Committee be appointed by the General Assembly to examine and approve the book before it be issued, and it was recommended that the Rev. William E. Moore be requested to undertake the preparation of such a Digest."

The Committee to examine and approve the book—Edwin F. Hatfield, D.D., Alexander T. McGill, D.D., LL.D., Robert M. Patterson, D.D., Ruling Elders Hon. George Sharswood, LL.D., and Hon. William Strong, LL.D.—reported the completion of the work with its approval in 1873, and it was issued in the same year.

The Edition of 1886.

Within about ten years later the issue of the Digest of 1873, the need for a new edition was widely felt, and at last took shape in 1885. The Assembly of that year took action as follows:

"*Resolved*, That this General Assembly, having heard of the intention of the Board of Publication to publish a new edition of Moore's Digest of the acts and deliverances of the General Assembly, do approve of such publication and hereby recommend the same to the Church.

"*Resolved*, That this General Assembly hereby records its sense of obligation to the Rev. William E. Moore, D.D., for his faithful, diligent and skillful services in the preparation of the present Digest."

In connection with the new edition the following Report was made to the Board of Publication by the Committee requested to examine the manuscript:

PHILADELPHIA, PA., Jan. 14, 1886.

To the Presbyterian Board of Publication:

The undersigned, appointed by the Board of Publication as a Committee to Revise the Manuscript of the Presbyterian Digest of 1886, after a minute and careful examination, do hereby signify our approval of the same.

Respectfully,

E. R. CRAVEN,
WM. H. ROBERTS.

In the Introduction to the Digest of 1886 the editor said that "the adoption of the Revised Book of Discipline in 1884, with its amendments in 1885, and the lapse of twelve years since the publication of the Digest," had made necessary a new edition. He also made the following statement:

"The Book of Discipline has been wholly recast under the sections of the Revised Book. The compiler has been obliged to use his own judgment, not only as to the location of the acts and deliverances of the Assembly under the several sections, but also as to the retaining or rejecting of matter found in former Digests and in the annual *Minutes* of the Assembly. He gratefully acknowledges his obligations in both respects to Rev. E. R. Craven, D.D., and Rev. William H. Roberts, D.D., the Committee appointed by the Board of Publication to revise his work. The criticism will doubtless be made that many cases quoted are not in accordance with the Revised Book. This is acknowledged in the Digest itself; but good reasons seem to be found for inserting them unless they contradict the Revised Book."

The Digest of 1898.

At its sessions in 1894 the General Assembly ordered a new edition of the Digest to be prepared by the Board of Publication and Sabbath School Work, under the supervision of the Stated Clerk and the Secretary of the Board of Publication, with the Rev. Dr. William E. Moore as editor—1894, p. 89.

The Committee on the New Digest reported its proposed plan for the work to the Assembly of 1895 (*Minutes*, p. 129), and the Report was approved, as follows:

"The Committee on the New Edition of the Digest (*Minutes*, 1894, p. 89), to be prepared by the Board of Publication, under the supervision of the Stated Clerk and the Secretary of the Board of Publication, with Rev. William E. Moore as editor, propose the following plan of the Digest and ask the approval of the Assembly, viz.:

"1. To print as the first part of the book the Confession of Faith, giving under the appropriate chapters and sections the doctrinal deliverances and decisions of the Assembly.

"2. To print the Form of Government, Book of Discipline and Directory for Worship in the same form as in the present Digest, marking the acts and deliverances of the two Assemblies during the period of the separation, which do not come under the terms of the concurrent *Resolution No. 4*, Digest ('86), p. 92, as reëstablished in the united body, with the letters O. S. and N. S.

"3. That the Assembly grant to your Committee full discretion to omit such acts and deliverances as in their judgment are trivial, purely personal, obsolete or contradictory, or that have been superseded by amendments of the Form of Government, Book of Discipline and Directory for Worship.

Respectfully submitted,

WM. HENRY ROBERTS,
E. R. CRAVEN,
WILLIAM E. MOORE."

In addition to the plan of this Digest as set forth above, it is to be noted that for convenience of reference it has seemed best to put the Historical Documents by themselves at the beginning of the book, and Charters, Plans, etc., of the several Boards, Permanent Committees, and Theological Seminaries. The several Digests referred to in the work are: (1), "The Assembly Digest," 1820; (2), "Assembly's Digest, Baird's Collection," Ed. 1858; (3), "The New Digest," Moore, 1861, N. S.; (4), "The Presbyterian Digest," Moore, 1873, and (5), "The Presbyterian Digest," Revised Edition, 1886.

The references of the dates of the Acts, etc., are: From 1706 to 1788, inclusive, to the volume of Records of the Presbyterian Church; from 1789-1837, inclusive, to the Reprints of the "*Minutes of the General Assembly of the Presbyterian Church, U. S. A.*;" from 1838-1869 inclusive, to the annual *Minutes* of the Assemblies of the two branches of the Church, designated respectively as "Old School" and "New School," and since 1870 to the annual *Minutes* of the reunited General Assembly.

The annual *Minutes* from 1836-1869, inclusive, have been reprinted. The *Minutes* for 1836 and 1837 are bound with the volume covering 1821-1835. The *Minutes*, 1838-1869, O. S., are bound in four volumes, and 1838-1869, N. S., in two volumes. All of these reprints are issued by the Board of Publication and Sabbath School Work.

In closing his work, the editor wishes to record his grateful thanks to the Committee of Supervision for their valuable counsel and cordial

coöperation, always cheerfully given. Especially would he acknowledge the important aid rendered by the chairman of the Committee, the Rev. William Henry Roberts, D.D., LL.D., whose familiar and thorough knowledge of the acts and deliverances of the Assembly in all its history, made his suggestions and his personal aid so freely extended, invaluable to me, and peculiarly grateful from the spirit in which they were given.

WILLIAM E. MOORE.

Columbus, O., January 31, 1898.

Approval of the Assembly's Committee.

The General Assembly of 1894, passed the following resolution:

"Resolved, That the Assembly order a new edition of the Digest, to be prepared by the Board of Publication, under the supervision of the Stated Clerk and the Secretary of the Board of Publication, with Dr. William E. Moore, as editor."

The undersigned, being the Committee above named, after a minute and careful examination of the Digest, frequent consultations with the editor, and close attention to the proofs, do hereby unite with Dr. Moore in approval of the work.

WM. HENRY ROBERTS,
E. R. CRAVEN.

2. The Digest of 1907.

The Digest of 1907 consisted of the Digest of 1898 with the addition of a supplement of 217 pages covering the years 1898-1906, edited by the Rev. William H. Roberts, D.D., LL.D., Stated Clerk of the General Assembly.

ABBREVIATIONS IN DIGEST OF 1922.

C. P.....	Cumberland Presbyterian
N. S.....	New School
O. S.....	Old School
P.	Presbyterian
R.....	Rule

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PART I

Historical Documents

See important explanatory note on the next page

EXPLANATORY NOTE

In the year 1908, the General Assembly, looking forward to the issuing of a New Digest, approved the "plan of placing in a separate volume all Permanent Documents of the Church and its Agencies, and including in the Digest only matters which have direct relation to the interpretation of the Constitution of the Church and the current work of its Agencies."

In endeavoring to carry out this plan, the editors of this Digest have sought to preserve the fivefold treatment of the material as a whole, which has been followed in the past, thus disturbing as little as possible the familiar form of the Digest, namely, Part I containing the Historical Documents; Part II the Confession of Faith; Part III the Form of Government; Part IV the Book of Discipline; Part V the Directory for Worship.

Part I, consisting exclusively of Historical Documents, has been placed in a separate volume, Volume II, together with such portions of the other several Parts as do not have direct relation to the interpretation of the Constitution, or to the work of the Agencies. Therefore Volume I opens with Part II, containing the text of the Confession of Faith, together with accompanying acts and deliverances consonant with the Assembly's direction; and so on through the succeeding Parts, III, IV, V.

HISTORICAL DOCUMENTS

I. THE ORGANIZATION OF THE CHURCH

1. The General Presbytery.

[NOTE.—We have no history of the organization of the first Presbytery in what is now "THE UNITED STATES OF AMERICA." No Record is to be found prior to December 27, 1706, when we find the Presbytery in session engaged in the work of examining Mr. John Boyd as a candidate for ordination, in the manner and form familiar to us at this day.—*Records of the Presbyterian Church*, 1706, p. 9.

It seems to have had no other designation than "The Presbytery," and was, until 1717, the supreme judicatory of our Church.]

2. The General Synod.

In 1716 the Presbytery adopted the following:

It having pleased Divine Providence so to increase our number, as that, after much deliberation, we judge it may be more serviceable to the interest of religion, to divide ourselves into subordinate meetings or Presbyteries, constituting one annually as a Synod, to meet at Philadelphia or elsewhere, to consist of all the members of each subordinate Presbytery or meeting for this year at least: Therefore it is agreed by the Presbytery, after serious deliberation, that the first subordinate meeting or Presbytery, to meet at Philadelphia or elsewhere, as they shall see fit, do consist of these following members, viz.: Masters Andrews, Jones, Powell, Orr, Bradner and Morgan. And the second to meet at New Castle or elsewhere, as they shall see fit, to consist of these, viz.: Masters Anderson, McGill, Gillespie, Wotherspoon, Evans and Conn. The third to meet at Snow Hill or elsewhere, to consist of these, viz.: Masters Davis, Hampton and Henry. And in consideration that only our brethren Mr. McNish and Mr. Pumry are of our number upon Long Island at present, we earnestly recommend it to them to use their best endeavors with the neighboring brethren that are settled there, which as yet join not with us, to join with them in erecting a fourth Presbytery. And as to the time of the meeting of the respective Presbyteries, it is ordered that that be left to their own discretion.—1716, p. 45.

Our next meeting being appointed as a Synod, it was ordered that the present Moderator (Rev. George McNish) open the same by preaching. . . . Appointed that the first meeting of our said Synod be at Philadelphia, on the third Tuesday of September in the year 1717.—1716, p. 46.

3. The General Assembly.

a. Preparatory act.

The Synod, considering the number and extent of the churches under their care, and the inconvenience of the present mode of government by one Synod,

Resolved, That this Synod will establish out of its own body three or more subordinate Synods, out of which shall be composed a General Assembly, Synod or Council, agreeably to a system hereafter to be adopted.—1786, p. 517.

b. The Synod divided and the General Assembly constituted.

Resolved unanimously, That this Synod be divided, and it is hereby divided, into four Synods, agreeably to an act made and provided for that purpose in the sessions of Synod in the year one thousand seven hundred and eighty-six; and that this division shall commence on the dissolution of the present Synod.

Resolved, That the first meeting of the General Assembly, to be constituted out of the above said four Synods, be held, and it is hereby appointed to be held, on the third Thursday of May, one thousand seven hundred and eighty-nine, in the Second Presbyterian Church in the city of Philadelphia, at eleven o'clock A.M.; and that Dr. Witherspoon, or, in his absence, Dr. Rogers, open the General Assembly with a sermon, and preside till a Moderator be chosen.—1788, pp. 547, 548.

II. THE STANDARDS OF THE CHURCH

I. THE ADOPTING ACTS OF 1729 AND EXPLANATORY ACTS.

1. The Overture laid over for a year.

There being an *Overture* presented to the Synod in writing, having reference to the subscribing to the Confession of Faith, etc., the Synod, judging this to be a very important affair, unanimously concluded to defer the consideration of it till the next Synod, withal recommending it to the members of each Presbytery present to give timely notice thereof to the absent members.—1728, p. 91.

2. The Confession of Faith, Larger and Shorter Catechisms of the Westminster Assembly adopted.

a. Act relating to subscription.

The Committee brought in an *Overture* upon the affair of the Confession, which was agreed upon *in hæc verba*:

Although the Synod do not claim or pretend to any authority of imposing our faith upon other men's consciences, but do profess our just dissatisfaction with and abhorrence of such impositions, and do utterly disclaim all legislative power and authority in the Church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the Kingdom of heaven, yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity. And do therefore agree that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being, in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith. And we do also agree, that all the Presbyteries within our bounds shall always take care not to admit any candidate for the ministry into the exercise of the sacred function unless he declares his agreement in opinion with all the essential and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of their assent thereto, as such minister or candidate shall think best. And in case any minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall at the time of his making said declaration declare his sentiments to the Presbytery or Synod, who shall, notwithstanding,

admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship or government. But if the Synod or Presbytery shall judge such ministers or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them uncapable of communion with them. And the Synod do solemnly agree that none of us will traduce or use any opprobrious term of those that differ from us in these extraessential and not necessary points of doctrine, but treat them with the same friendship, kindness and brotherly love, as if they had not differed from us in such sentiments.—1729, p. 94.

b. *The Adopting Act proper.**

On the afternoon of the same day all the ministers of this Synod now present, except one† who declared himself not prepared, viz.: Masters Jedidiah Andrews, Thomas Craighead, John Thomson, James Anderson, John Pierson, Samuel Gelston, Joseph Houston, Gilbert Tennent, Adam Boyd, Jonathan Dickinson, John Bradner, Alexander Hutchinson, Thomas Evans, Hugh Stevenson, William Tennent, Hugh Conn, George Gillespie and John Wilson, after proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the confession of their faith, excepting only some clauses in the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.

The Synod, observing that unanimity, peace and unity which appeared in all their consultations and determinations relating to the affair of the Confession, did unanimously agree in giving thanks to God in solemn prayer and praises.—1729, p. 95.

3. The “Directory” recommended.

The Synod do unanimously acknowledge and declare, that they judge the Directory for Worship, discipline and government of the Church, commonly annexed to the Westminster Confession, to be agreeable in substance to the Word of God, and founded thereupon, and therefore do earnestly recommend the same to all their members, to be by them served as near as circumstances will allow and Christian prudence direct.—1729, p. 95.

4. Intrants and candidates to adopt the Confession in the same manner and as fully as those then present.

a. *Whereas* some persons have been dissatisfied at the manner of wording our last year’s agreement about the Confession, etc.; supposing some expressions not sufficiently obligatory upon intrants; *Overtured*, That the Synod do now declare that they understand these clauses that respect the admission of intrants or candidates in such a sense as to oblige them to receive and

*See below, p. 6. †Daniel Elmer, who subscribed the next year.—1730, p. 97.

adopt the Confession and Catechisms at their admission in the same manner and as fully as the members of the Synod did that were then present. Which Overture was unanimously agreed to by the Synod.—1730, p. 98.

b. Ordered, That the Synod make a particular inquiry during the time of their meeting every year, whether such ministers as have been received as members since the foregoing meeting of the Synod have adopted, or have been required by the Synod, or by the respective Presbyteries, to adopt the Westminster Confession and Catechisms with the Directory, according to the acts of the Synod made some years since for that purpose, and that also the Report made to the Synod in answer to said inquiry be recorded in our Minutes.—1734, p. 109.

5. To be inscribed in the book of each Presbytery.

Ordered, That each Presbytery have the whole Adopting Act inserted in their Presbytery book.—1735, p. 115.

6. An act explaining the Adopting Act.

An *Overture* of the Committee upon the supplication of the people of Paxton and Derry was brought in and is as followeth: That the Synod do declare, that inasmuch as we understand that many persons of our persuasion, both more lately and formerly, have been offended with some expressions or distinctions in the first or preliminary act of our Synod contained in the printed paper, relating to our receiving or adopting the Westminster Confession and Catechisms, etc.; That in order to remove said offense, and all jealousies that have arisen or may arise in any of our people's minds on occasion of said distinctions and expressions, the Synod doth declare that the Synod have adopted and still do adhere to the Westminster Confession, Catechisms and Directory, without the least variation or alteration, and without any regard to said distinctions. And we do further declare that this was our meaning and true intent in our first adopting of said Confession, as may particularly appear by our Adopting Act which is as followeth: "All the ministers of the Synod now present (which were eighteen in number, except one that declared himself not prepared), after proposing all the scruples any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of these scruples, and in declaring the said Confession and Catechisms to be the confession of their faith, except only some clauses in the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare, that they do not receive these articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain."

And we hope and desire that this our Synodical declaration and explication may satisfy all our people, as to our firm attachment to our good old received doctrines contained in said Confession, without the least variation or alteration, and that they will lay aside their jealousies that have been entertained through occasion of the above hinted expressions and declarations as groundless. This Overture approved *nemine contradicente*.—1736, p. 126.

7. Mode of adopting the Confession.

The Synod of New York and Philadelphia adopt, according to the known and established meaning of the terms, the Westminster Confession of Faith as the confession of their faith, save that every candidate for the gospel ministry is permitted to except against so much of the twenty-third chapter as gives authority to the civil magistrates in matters of religion. The Presbyterian Church in America considers the Church of Christ as a spiritual society, entirely distinct from the civil government, having a right to regulate their own ecclesiastical policy, independently of the interposition of the magistrate.—1786, p. 519.

8. The Directory for Worship and Form of Government.

The Synod also receives the Directory for public worship and the Form of Church government recommended by the Westminster Assembly as in substance agreeable to the institutions of the New Testament. This mode of adoption we use, because we believe the general platform of our government to be agreeable to the sacred Scriptures; but we do not believe that God has been pleased so to reveal and enjoin every minute circumstance of ecclesiastic government and discipline as not to leave room for orthodox churches of Christ, in these minutiae, to differ with charity from one another.—1786, p. 519.

9. Authority of Pardovan's Collections.

The rules of our discipline and the form of process in our Church judicatures are contained in Pardovan's (*alias* Stewart's) Collections, in conjunction with the acts of our own Synod, the power of which, in matters purely ecclesiastical, we consider as equal to the power of any Synod or General Assembly in the world. Our Church judicatures, like those in the Church of Scotland, from which we derive our origin, are church Sessions, Presbyteries and Synods, to which it is now in contemplation to add a National and General Assembly.—1786, p. 519.

It was moved and carried, That the Form of Process in Stewart of Pardovan's Collections, be read and considered as a basis of deliberation along with the draught.—1787, p. 535.

II. THE CONSTITUTION OF 1788.

1. The Constitution revised and amended.

[NOTE.—In 1786 the "Book of Discipline and Government" was referred to a Committee "to digest such a system as they shall think to be accommodated to the state of the Presbyterian Church in America." The Committee consisted of Drs. Witherspoon, McWhorter, Rodgers, Sproat, Duffield, Alison and Ewing, Mr. Matthew Wilson and Dr. Smith, with Isaac Snowden, Esq., Mr. Robert Taggart and John Pinkerton, Elders.—1786, p. 525.

In 1787, the Synod, preparatory to forming the General Assembly, ordered a thorough revision of the Standards, altering the articles excepted to in the Adopting Act of 1729, and making such amendments as were found to be necessary.—1787, p. 539.]

2. Form of Government, Discipline, and Confession of Faith, ratified and adopted.

The Synod having fully considered the draught of the Form of Government and Discipline, did, on a review of the whole, and hereby do ratify and adopt the same, as now altered and amended, as the Constitution of

the Presbyterian Church in America, and order the same to be considered and strictly observed as the rule of their proceedings, by all the inferior judicatories belonging to the body. And they order that a correct copy be printed, and that the Westminster Confession of Faith, as now altered, be printed in full along with it, as making a part of the Constitution.

Resolved, That the true intent and meaning of the above ratification by the Synod is, that the Form of Government and Discipline and the Confession of Faith, as now ratified, is to continue to be our Constitution and the confession of our faith and practice unalterable, unless two thirds of the Presbyteries under the care of the General Assembly shall propose alterations or amendments, and such alterations or amendments shall be agreed to and enacted by the General Assembly.—1788, p. 546.

3. Directory for Worship and Catechisms, Larger and Shorter.

The Synod having now revised and corrected the draught of a Directory for Worship, did approve and ratify the same, and do hereby appoint the said Directory, as now amended, to be the Directory for the worship of God in the Presbyterian Church in the United States of America. They also took into consideration the Westminster Larger and Shorter Catechisms, and having made a small amendment of the Larger, did approve, and do hereby approve and ratify the said Catechisms, as now agreed on, as the Catechisms of the Presbyterian Church in the said United States. And the Synod order that the said Directory and Catechisms be printed and bound up in the same volume with the Confession of Faith and the Form of Government and Discipline, and that the whole be considered as the standard of our doctrine, government, discipline and worship, agreeably to the resolutions of the Synod at their present sessions.—1788, p. 547.

4. Assembly enacts part of the Directory.

Dr. Witherspoon, Dr. Smith, and the Moderator, were appointed a committee to revise the chapter of the draught of the Directory, respecting the mode of inflicting Church censures, and to lay it, as by them revised, before the General Assembly at their first meeting, to be by them considered and finally enacted.—1788, p. 547.

The Committee appointed by the late Synod of New York and Philadelphia, to revise the chapter of the Directory entitled, "Of the mode of inflicting Church censures," laid before the Assembly the chapter, as by them revised; which, being considered and amended, was finally enacted, and ordered to be printed and published with the Constitution.—1789, p. 9.

III. THE OBLIGATION, ETC., OF THE STANDARDS.

1. The Adopting Acts and their force.

[NOTE.—For the text of the Adopting Acts and the acts explanatory of them, see above, pp. 4-6.]

2. Use and obligation of the Standards.

1. That, in the opinion of this Assembly, confessions of faith, containing formulas of doctrine, and rules for conducting the discipline and worship proper to be maintained in the house of God, are not only recognized as necessary and expedient, but as the character of human nature is continually

aiming at innovation, absolutely requisite to the settled peace of the Church, and to the happy and orderly existence of Christian communion. Within the limits of Christendom, few are to be found in the attitude of avowed hostility to Christianity. The name of Christian is claimed by all, and all are ready to profess their belief in the Holy Scriptures, too many reserving to themselves the right of putting upon them what construction they please. In such a state of things, without the aid of confessions, Christian fellowship can exist only in a very limited degree, and the disorder of the Corinthian Church, condemned by the apostle, would be realized: "*I am of Paul and I of Apollos.*"

2. That, though the Confession of Faith and Standards of our Church are of no original authority, independent of the Scriptures, yet we regard them as a summary of those divine truths which are diffused throughout the sacred volume.

They, as a system of doctrines, therefore, cannot be abandoned, in our opinion, without an abandonment of the Word of God. They form a bond of fellowship in the faith of the Gospel, and the General Assembly cannot but believe the precious immortals under their care to be more safe in receiving the truth of God's holy Word, as exhibited in the Standards of our Church, than in being subject to the guidance of any instructor, whoever he may be, who may have confidence enough to set up his own opinions in opposition to the system of doctrines which men of sound learning, full of the Holy Ghost, and mighty in the Scriptures, have devised from the oracles of the living God. It should never be forgotten, that the Church is solemnly cautioned against the danger of being carried about by every wind of doctrine.

3. This Confession of Faith, adopted by our Church, contains a system of doctrines professedly believed by the people and the pastors under the care of the General Assembly, nor can it be traduced by any in the communion of our Church, without subjecting the erring parties to that salutary discipline which hath for its object the maintenance of the peace and purity of the Church, under the government of her great Master.—1824, p. 114.

3. Adoption of the Standards in every case required.

The Committee appointed on an *Overture* respecting the consistency of admitting into this Church ministers who manifest a decided hostility to ecclesiastical creeds, confessions, and formularies, make the following Report, which was adopted, viz.:

1. That the Constitution, as is well known, expressly requires of all candidates for admission, a solemn declaration that they sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures.

2. That the last Assembly, in a Report of their Committee, to be seen on the *Minutes*, have so explicitly and fully declared the sentiments of this Church in regard to her ecclesiastical Standards, and all within her communion who may traduce them, that no further expression of our views on this subject is deemed necessary.—1825, p. 155.

4. The Catechisms an integral part of the Standards of the Church.

a. The Committee to whom was referred *Overture No. 5*, viz.: "On subscribing the Confession of Faith," made the following report, which was unanimously adopted, viz.:

That, in their judgment, any further legislation on the subject by the Assembly would be unnecessary and inexpedient. They consider the formula contained in our book, and the rule adopted by the Assembly in 1830—viz.: “That, in their judgment, every licentiate coming by certificate to any Presbytery, in connection with the General Assembly, from any portion of a corresponding ecclesiastical body, should be required to answer in the affirmative, the Constitutional questions directed by Chapter XIV of our Form of Government, to be put to our candidates before they are licensed; and that in like manner every ordained minister of the Gospel, coming from any church in correspondence with the General Assembly by certificate of dismission and recommendation, should be required to answer affirmatively the first seven questions directed by Chapter XV of our Form of Government, to be put to one of our own licentiates when about to be ordained to the sacred office” (p. 287, 1830)—sufficiently explicit; and would earnestly recommend these to the attention of the Presbyteries under the care of the Assembly.

b. As to the question submitted to them, “Whether the Catechisms, Larger and Shorter, are to be considered as a part of the Standards of our Church, and are comprehended in the words, Confession of Faith of this Church?” the Committee feel no hesitation in answering that question in the affirmative. It does not appear that any doubts on that subject have ever been entertained until very recently. The Committee find in the Minutes of the old Synod, at the union of the Synod of Philadelphia with the Synod of New York, in 1758, that the first article of the Plan of Union contains the following words (*Digest*, 1820, p. 118), viz.: “Both Synods, having always approved and received the Westminster Confession of Faith and Larger and Shorter Catechisms as an orthodox and excellent system of Christian doctrine founded on the Word of God, we do still receive the same as the Confession of our Faith; and also the plan of worship, government and discipline, contained in the Westminster Directory, strictly enjoining it on all our members and probationers for the ministry that they preach and teach according to the form of sound words in said Confession and Catechisms, and avoid and oppose all error contrary thereto.” In the recital of the manner in which a Presbytery was received by the Synod of New York, 1763, we have the following Record, which is contained in the Assembly’s *Digest*, p. 50: “It was agreed to grant their request, provided that they agree to adopt our Westminster Confession of Faith and Catechisms, and engage to observe the Directory as a plan of worship, discipline and government, according to the agreement of this Synod.”

In 1788, in the Adopting Act of the Confession, as entered in the *Digest*, p. 124, the Catechisms are distinctly mentioned as a part of our Standards. “They also took into consideration the Westminster Larger and Shorter Catechisms, and having made a small amendment of the Larger, did approve, and do hereby approve and ratify the said Catechisms as now agreed on, as the Catechisms of the Presbyterian Church in the said United States. And the Synod order that the said Directory and Catechisms be printed and bound up in the same volume with the Confession of Faith and the Form of Government and Discipline; and that the whole be considered as the standard of our doctrine, government, discipline and worship, agreeably to the resolutions of the Synod at their present

sessions"—one of which resolutions was (p. 123), "that the Form of Government and Discipline, and the Confession of Faith, as now ratified, is to continue to be our Constitution and the confession of our faith and practice unalterably, unless two thirds of the Presbyteries under the care of the General Assembly shall propose alterations or amendments, and such alterations or amendments shall be agreed to and enacted by the General Assembly." Accordingly, in the Directory for the administration of baptism, the Larger and Shorter Catechisms of the Westminster Assembly are mentioned in connection with the Confession of Faith, as adopted by this Church, and are to be recommended as containing a summary of the principles of our holy religion, taught in the Scriptures of the Old and New Testaments.

The Committee therefore recommend to the Assembly the adoption of the following resolution, viz.:

Resolved, by the Assembly, that in receiving and adopting the Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures, the Larger and Shorter Catechisms of the Westminster Assembly of Divines are included, and do constitute an integral part of the Standards of this Church.—1832, p. 372.

5. Adoption of the Confession includes the Catechisms.

When ministers and other officers are ordained in the Presbyterian Church, and give an affirmative answer to the question: Do you sincerely receive and adopt the Confession of this Church as containing the system of doctrines taught in the Holy Scriptures? are such ministers and officers to be understood as embracing and assenting to the doctrines, principles, precepts and statements contained in the Larger and Shorter Catechisms, in the same unqualified sense in which they are understood to embrace and assent to the doctrines, principles, precepts and statements contained in other parts of the Confession of Faith?

The Committee recommend that the question be answered in the affirmative, and the recommendation was adopted.—1848, p. 18, O. S.

6. Ministers who cannot adopt the Standards not to be received.

On an *Overture* from the Presbytery of Bethel relative to a union with the Independent Presbyterian Church, the Assembly answers, "The privilege claimed by the Independent ministers, of holding and teaching doctrines not in harmony with the Confession of Faith, is a privilege, which, even if harmless in this particular case, might be abused as a precedent, and lead in other quarters and in other relations to serious mischief. The Assembly expresses the desire that these ministers may soon be able to embrace our Standards, without reservation, and in that case the Presbytery of Bethel is hereby authorized to ratify the union, without further application to this body; but in the event that the Independent ministers and churches cannot relinquish their peculiarities, with a good conscience, this Assembly will cherish them in the bonds of a Christian love, but it cannot see its way clear to embrace them in the same denomination."—1857, p. 42, O. S.

7. The "Heidelberg Catechism" approved.

The resolutions reported by the Committee on the Heidelberg Catechism were adopted, as follows, viz.:

1. *Resolved*, That this General Assembly recognizes, in the Heidelberg Catechism, a valuable Scriptural compendium of Christian doctrine and duty.

2. *Resolved*, That if any churches desire to employ the Heidelberg Catechism in the instruction of their children, they may do so with the approbation of this Assembly.

3. *Resolved*, That this Assembly cordially rejoices at the continued and increasing evidences of agreement and union, among those whose symbols maintain in common the faith once delivered to the saints.—1870, p. 120.

8. The Standards subordinate to and in harmony with the Word of God.

The grounds for the insertion in this title [Constitution] of the words "Standards subordinate to the Word of God," are as follows:

The Presbyterian Church acknowledges and maintains:

1. That "all the books of the Old and New Testaments are given by inspiration of God to be the rule of faith and life." (Confession of Faith, Chap. i, Sec. ii); and "that the Holy Scriptures are the only rule of faith and manners." (Form of Government, Chap. i, Sec. vii).

2. That all Church power, whether exercised by the body in general, or in the way of representation by delegated authority, is only ministerial and declarative; *that is to say*, that no Church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority, and that all their decisions should be founded upon the revealed will of God (Form of Government, Chap. i, Sec. vii).

3. That "all Synods or Councils since the apostles' times, whether general or particular, may err and many have erred; therefore they are not to be made the rule of faith and practice, but to be used as a help in both" (Confession of Faith, Chap. xxxi, Sec. xiii).

4. That "the supreme Judge by which all controversies of religion are to be determined, and all decrees of Councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking in the Scripture."

These principles set forth clearly the fact that the Holy Scriptures in their entirety have been and are held by this Church to be the only and infallible rule of religious faith and practice. This Christian Church requires its Standards of doctrine and government to contain as essential and necessary articles only those things which are "either expressly set down in Scripture, or by good and necessary consequences may be deduced from Scripture." (Confession of Faith, Chap. i, Sec. vi). In matters which are nonessential, and which may be "ordered by the light of nature and Christian prudence," it is the law of the Church, that in their ordering the "general rules of the Word are always to be observed" (Confession of Faith, Chap. i, Sec. vi).

Along with this insistence upon the unique supremacy of the Holy Scriptures there is in the Standards the acknowledgment of human fallibility. Christian Churches and their judicatories, being composed of fallible men, may err. This admission of liability to error, however, is not to be used as if it lessened the authority of the doctrinal and governmental Standards of the Church over those who have voluntarily accepted them. Far otherwise! It is simply the declaration by the Church of its dependence upon the Divine Author of the Scriptures, for the guidance of His Spirit in the interpretation of His Word and in the formulation and application of its Standards. This Church holds not only to the Word of God as the supreme and infallible rule of faith and practice, but further, that its Confession of Faith contains the system of doctrine taught in the Holy Scriptures (Form of Government, Chap. xiv, Sec. i), and that its government, discipline and worship are agreeable to and founded upon the Scriptures (Form of Government, Chap. viii, Sec. i; Book of Discipline, Chap. i, Secs. iii and iv; Confession of Faith, Chap. xxi, Sec. i). The Holy Scriptures are acknowledged as alike the source and sanction in all matters of faith and practice.

In view of these statements the following resolutions are offered for adoption:

Resolved, 1. That this Assembly, in directing the insertion in the title to the Constitution of the words "Standards subordinate to the Word of God," is to be understood as setting forth the relation of the Confession of Faith and the other Standards of the Church to the Word of God as their sole source and sanction.

Resolved, 2. That this Assembly draws the attention of the judicatories and members of the Church to the declarations of the Standards above quoted, which set forth in explicit terms the belief of the Church, that all the Standards are founded upon and in accordance with the Holy Scriptures.—1896, pp. 168, 169.

IV. THE AMENDMENTS OF THE STANDARDS.

1. Method of amendments.

The General Assembly of 1887 appointed a Committee on "The mode of effecting changes in the Constitution of the Church," consisting of *Ministers*—William Henry Roberts, D.D., *Chairman*, James T. Leftwich, D.D.; and *Ruling Elders*—Hon. William Strong and Hon. Robert N. Willson. This Committee was increased in the General Assembly of 1890 by the addition of the following members: *Ministers*—Everard Kempshall, D.D., Henry J. Van Dyke, D.D., Francis L. Patton, D.D., Herrick Johnson, D.D., and Robert M. Patterson, D.D.; and *Ruling Elders*—George Junkin, Henry B. Sayler and Henry Day. This Committee reported to that Assembly [*Minutes*, pp. 62-64] an *Overture* containing an amendment to the Form of Government, being Chapter xxiv, "Of Amendments." This chapter was adopted by the Presbyteries, and formally declared by the Moderator of the Assembly of 1891, to be a part of the Constitution of the Church. See for the text of the chapter in this *Digest*, Vol. I, p. 431, and also in the same place the law enacted by the Assembly of 1891, with reference to the mode of action upon

the returns of the Presbyteries to Overtures from the Assembly. See also, Adopting Act of 1788, pp. 7, 8, above.

2. List of amendments.

The following list of amendments to the Standards of the Church is given here for information. The subject matter of each amendment will be found in other parts of this *Digest* under the proper head.

(1) *The Confession of Faith, adopted 1729, and amended to date of this Digest as follows:*

- Chap. III, Declaratory Statement added.—1903, p. 124.
- Chap. X, Sec. iii, Declaratory Statement added.—1903, p. 125.
- Chap. XVI, Sec. vii, Changed.—1903, p. 125.
- Chap. XX, Sec. iv, Amended.—1788, p. 546.
- Chap. XXII, Sec. iii, Clause stricken out.—1903, p. 125.
- Chap. XXIII, Sec. iii, Amended.—1788, p. 546.
- Chap. XXIV, Sec. iv, Clause stricken out.—1887, p. 98.

[NOTE.—The intent was declared to be "To remove any obstacle which may have existed to the marrying of a deceased wife's sister."]

- Chap. XXV, Sec. vi, Changed.—1903, p. 126.
- Chap. XXXI, Sec. i, Amended.—1788, p. 546.
- Chaps. XXXIV and XXXV, Preamble, new.—1903, p. 126.
- Chap. XXXIV, Of the Holy Spirit, new.—1903, p. 126.
- Chap. XXXV, Of the Love of God and Missions, new.—1903, p. 127.

(2) *The Form of Government, adopted 1788, underwent a general revision in 1821, and has been altered or amended to date of this Digest, as follows:*

[NOTE.—For personnel of early Committees, see *Digest*, 1907, p. 12.]

- Chap. IX, Sec. ii, Amended.—1805, p. 333.
- Sec. vi, Amended.—1902, p. 163.
- Sec. vii, New.—1898, p. 97.
- Sec. x, Amended.—1913, p. 265.
- Chap. X, Title changed.—1908, p. 217.
- Sec. ii, Addition to.—1871, p. 593.
- Amended.—1900, p. 146.
- Amended.—1905, p. 60.
- Sec. iv, Omitted.—1908, p. 213.
- Secs. v to xii, Renumbered (iv to xi).—1908, p. 213.
- Sec. vii, Amended.—1911, p. 195.
- Changed.—1915, p. 211.
- Sec. viii, Changed.—1894, p. 176.
- Amended.—1907, p. 187.
- Amended.—1908, p. 206.
- Chap. XI, Sec. i, Amended.—1805, p. 333.
- Sec. ii, Amended.—1805, p. 333; 1881, p. 523.
- Sec. iv, Addition to.—1885, p. 637.
- Amended.—1907, p. 187.
- Amended.—1908, p. 208.
- Amended.—1910, p. 244.
- Amended.—1911, p. 197.
- Changed.—1915, p. 211.

Chap. XII,	Sec. ii,	Altered.—1826, p. 168. Changed.—1885, p. 630.
	Sec. iii,	Amended.—1910, p. 245.
	Sec. iv,	Added to.—1885, p. 637.
		Amended.—1907, p. 189.
		Added to.—1908, p. 210.
		Changed.—1915, p. 211.
Chap. XIII,	Sec. vi,	Amended.—1805, p. 333. Stricken out.—1891, p. 142. New.—1892, p. 172.
	Sec. vii,	Amended.—1918, p. 236.
	Sec. ii,	Amended.—1922, p. 198.
	Sec. viii,	New.—1875, p. 521.
		Amended.—1886, p. 108.
	Sec. ix,	Added.—1915, p. 204.
Chap. XIV,	Sec. xi,	Amended.—1805, p. 333.
	Sec. i,	Amended.—1805, p. 333.
	Sec. iv,	Amended.—1901, p. 157.
		Amended.—1911, p. 199.
Chap. XV,	Sec. vi,	Amended.—1901, p. 162.
		Amended.—1911, p. 200.
	Sec. ix,	New clause.—1901, p. 162.
	Sec. xvi,	Amended.—1805, p. 333.
Chap. XVII,	Sec. ii,	New.—1901, p. 160.
Chap. XIX,	Sec. ii,	New.—1901, p. 154.
Chap. XXI,	Sec. ii,	Amended.—1908, p. 211.
Chap. XXI,	Secs. ii-iv,	New.—1901, p. 158.
Chap. XXIII,	Secs. i-vii,	New.—1891, p. 139.
Chap. XXIII,	Secs. i-iv,	New.—1902, p. 164.
Chap. XXV,	Secs. i-vi,	New.—1915, p. 202.

(3) *The Book of Discipline, revised in 1884, and altered to date of this Digest, as follows:*

[NOTE.—For preliminary action of the General Assembly leading up to the Revision of the Book of Discipline in 1884, see *Digest*, 1907, p. 13.]

Chap. XXVI,	Secs. i-ix,	New.—1915, p. 211.
Chap. I,	Sec. 5,	New.—1885, p. 601.
	5,	New.—1902, p. 157.
Chap. IV	Sec. 18,	Amended.—1885, p. 601.
	Sec. 26,	Substituted.—1885, p. 601.
	Sec. 26,	Altered.—1902, p. 161.
Chap. VI,	Sec. 37,	Amended.—1915, p. 206.
	Sec. 46,	Amended.—1885, p. 601.
Chap. VII,	Sec. 48,	Amended.—1910, p. 245.
	Sec. 49,	Amended.—1910, p. 247.
	Sec. 50,	Amended.—1911, p. 200.
	Sec. 50,	Added to.—1913, p. 267.
Chap. VIII,	Sec. 65,	Omitted and following sections renumbered.—1885, p. 688.
Chap. IX,	Sec. 74,	Altered.—1902, p. 158.
	Sec. 76a,	New.—1911, p. 205.
	Sec. 83,	Changed to read as Sec. 84 below.—1885, p. 602.

- Sec. 83, Altered.—1902, p. 157.
 Sec. 83, Amended.—1907, p. 187.
 Sec. 84, Amended.—1885, p. 602.
 Sec. 85, Altered.—1902, p. 157.
 Sec. 87, Altered.—1902, p. 157.
 Sec. 88, Altered.—1902, p. 157.
 Sec. 89, Altered.—1902, p. 158.
 Sec. 91, Altered.—1902, p. 158.
 Sec. 93, Stricken out.—1902, p. 158.
 Sec. 94, Altered.—1902, p. 158.
 Sec. 94, Altered.—1907, p. 180.
 Sec. 95, Altered.—1902, p. 158.
 Sec. 99, Subsec. 3.—1902, p. 159.
 Chap. X, Sec. 107, Altered.—1902, p. 160.
 Sec. 107, Amended.—1907, p. 180.
 Chap. XI, Sec. 112, Amended.—1885, p. 602.
 Chap. XII, Sec. 114, Amended.—1920, p. 187.
 Chap. XIII, Sec. 118, Added.—1885, p. 638.
 Sec. 118, Amended.—1894, p. 176.
 Secs. 118-124, Changed.—1907, p. 180.
 Sec. 119, Added.—1894, p. 176.
 Sec. 120, Added.—1894, p. 176.
 Secs. 125-134, Changed.—1907, p. 183.
 Sec. 125, Amended.—1910, p. 251.
 Sec. 132, Amended.—1918, p. 239.
 Sec. 135, Added.—1907, p. 187.
 Sec. 136, Added.—1907, p. 189.
 Chap. XIV, Secs. 137-139, Added.—1895, p. 108.

(4) *Directory for Worship, adopted 1788, and altered to date of this Digest, as follows:*

- Chap. VI, Adopted.—1886, p. 107.
 Chap. VI, Sec. iv, New.—1908, p. 213.
 Chap. VI (now VII), Sec. v, Amended.—1886, p. 107.
 Chap. VIII, Amended.—1908, p. 216.
 Chap. VIII, Sec. iii, Amended.—1912, p. 128.
 Chap. X, (now XI), Revised.—1884, p. 31.
 Chap. X, Amended.—1908, p. 218.

(5) *Constitutional Rules.*

[NOTE.—The policy of enacting Constitutional Rules was begun by the General Assembly in 1893, and to the date of this *Digest*, 1922, four have been promulgated.]

- Constitutional Rule No. 1.*—1893, p. 200.
Constitutional Rule No. 2.—1897, p. 119.
Constitutional Rule No. 3.—1901, p. 157.
 Amended, 1907, p. 193.
Constitutional Rule No. 4.—1912, p. 130.

III. PUBLICATION OF THE CONSTITUTION

1. Committee to supervise publication, 1788.

Ordered, That Dr. Duffield, Mr. Armstrong and Mr. Green, be a Committee to superintend the printing and publishing the above said Con-

fession of Faith and Catechisms, with the Form of Government and Discipline and the Directory for the Worship of God, as now adopted and ratified by the Synod, as the Constitution of the Presbyterian Church in the United States of America, and that they divide the several parts into chapters and sections properly numbered.—1788, p. 547.

2. Committee authorized to publish.

The Committee appointed to superintend the printing and publishing of the Constitution, etc., was ordered to call on Mr. Bradford, the printer, whom they employed to print said Constitution, and to inquire of him the reasons why the publication has been so long delayed.—1789, p. 6.

Resolved, That the Constitution be printed at the expense of the General Assembly; and that the Committee, or a majority of them, enter into an agreement with Mr. Bradford; and that, on the best terms they can, they have a number of copies, not less than a thousand, nor greater than fifteen hundred, printed and bound in such a manner as may best promote the sale; and that the Committee draw, for the price of printing and binding, on the Treasurer of the Assembly, who is hereby ordered to pay it out of the present moneys in the funds. And the Assembly earnestly recommend it to the different Presbyteries, to pay particular attention to have the fund reimbursed out of the sale of the book.—1789, p. 13.

3. Committee of 1792.

(1) *Edition with proof texts added.*

a. The Committee appointed to consider the expediency of a new impression of the Confession of Faith, Form of Government and Discipline of this Church, reported . . . that another impression appeared expedient, in which, if the Scripture proofs were inserted at length, it would become more acceptable, and might be of greater utility to the churches; and proposed that a Committee be appointed properly to select and arrange the Scripture texts to be adduced in support of the articles in the Confession of Faith, Form of Government and Discipline, and prepare the same to be laid before the next General Assembly.

Resolved, That Dr. Robert Smith, and Messrs. Mitchell and Grier, be a Committee to carry the above into execution.—1792, p. 58.

b. A letter was received and read from Mr. Mitchell, one of the members of a Committee appointed by the Assembly of 1792, to revise and prepare for publication an edition of the Confession of Faith, Catechisms, and Form of Government and Discipline of this Church, informing this Assembly that considerable progress had been made in the business, but that it was still incomplete. Whereupon the business was recommended, and the Moderator (the Rev. James Latta) added to the Committee in the place of the Rev. Dr. Robert Smith, deceased, and they were directed to report to the Assembly in 1794.—1793, p. 66.

c. The Committee appointed to prepare the Scripture proofs in support of the doctrines of the Confession of Faith, the Catechisms, etc., of the Presbyterian Church, submitted their Report, which was read, examined, and approved as a specimen of the work. Whereupon Dr. Green, Messrs. John B. Smith, James Boyd, William M. Tennent, Nathaniel Irwin and Andrew Hunter, were appointed a Committee to compare the proofs prepared by said Committee, and now reported to the

General Assembly, with the proofs annexed to the Westminster Confession of Faith, Catechisms and Directory; to revise the whole, prepare it for the press, to agree with the printer for its publication, and to superintend the printing and vending of the same.—1794, p. 88.

(2) *Authority of the notes.*—*The text alone contains the Constitution.*

[NOTE.—The “Notes” referred to are not found in the Constitution as revised in 1820. For the history concerning them see *Digest*, 1886, pp. 52–54.]

4. Unauthorized editions discountenanced.

Resolved, That the Rev. Drs. Blair, Tennent, and Green, the Rev. Messrs. Irwin, Milledoler, Potts, Linn, and Janeway, be a Committee to take into consideration the expediency of publishing a new edition of the Confession of Faith, etc., of this Church; to consider whether any, and if any, what alterations ought to be made in the said Confession of Faith, etc., to make such preparatory arrangements on this subject as they shall judge proper, and to report to next Assembly.

Whereas, This Assembly have been informed, that one or more unauthorized editions of the Confession of Faith, and the Form of Government and Discipline of this Church, have been published within a short period,

Resolved, That the Assembly cannot recognize as accurate, or recommend to the churches under their care, any edition of the said Confession of Faith, published since that which was printed by Robert Aitken, in the year 1797, under the direction of the General Assembly. And the Assembly would further declare to the churches in their Communion, that no edition of the said Confession of Faith ought, in future, to be purchased or encouraged by them, except such as may be published by the authority of the Assembly.—1803, p. 282.

5. Committee on Circulation.

Resolved, That Mr. Hotchkin, Drs. Blatchford and Romeyn, Messrs. Potts, Patterson, John H. Rice, Drs. Blythe, Hall, Thompson and Mr. Kemper, be a Committee to report some plan for more extensively circulating the Confession of Faith and the Book of Discipline of our Church.—1816, p. 613.

6. Presbyteries and churches to stimulate circulation.

The Committee appointed to inquire whether some plan cannot be devised for the wider circulation of the Confession of Faith, and of the Constitution of the Presbyterian Church, reported, and their Report being read and amended, was adopted, and is as follows, viz.:

1. That it be strictly enjoined on all the Presbyteries under the General Assembly, to endeavor, by such means as upon careful examination shall to them appear best, to promote the diffusion and wider circulation of the Confession of Faith, and Book of Discipline of the Presbyterian Church.

2. That it be recommended to the congregations in our connection to take measures to supply their own poor with the Confession of Faith, Catechisms, and Book of Discipline of our Church.

7. Committee of Supervision of 1821.

Drs. Blatchford, M'Dowell and Wilson, and Messrs. Herron and William Williams, were appointed a Committee to determine upon the plan of printing a new edition of the Confession of Faith, and Constitution of the Church.—1821, p. 9.

8. Committees of Supervision appointed from the Synods.

The Committee appointed to determine upon the plan of printing a new edition of the Confession of Faith and Constitution of the Church, presented a Report, which was accepted; whereupon the Assembly

Resolved, 1. That the Rev. Dr. Ely be appointed a Committee to procure in the name of the Trustees of the General Assembly, the privilege of a copyright for the publishing of the Confession of Faith, and Constitution of the Church; and that he be charged with seeing that every part of the law concerning the securing said right be fully complied with.

2. That any printer so disposed, may print any number of copies of said book, as he shall think proper, subject to the following restrictions:

3. That to secure authentic copies of so important a publication three ministers of each of the Synods of our Church be designated as a Committee in their respective bounds, whose duty it shall be to form contracts for the payment of the premium hereinafter mentioned, and carefully to examine the proof sheets of said book. Their signatures shall be regarded as necessary certificates of authenticity.

4. That each printer of said book, for the privilege of printing, shall pay the sum of three cents per copy, to the Treasurer of the General Assembly; to be equally divided between the missionary funds belonging to this Assembly, and the funds of the Theological Seminary at Princeton.

5. That the Committee of the Synod of Philadelphia be directed to have the book printed as speedily as possible.

The Assembly then proceeded to appoint the following Committees in their respective Synods, to act in conformity with the preceding resolutions, viz.—1821, p. 18.

9. Committees responsible for accuracy.

Resolved, That the members of these several Committees, respectively, shall be considered as responsible to the Church for the accuracy of the editions which may be printed under their superintendency.—1821, p. 18.

10. Board of Publication to print and sell.

Resolved, That the permission heretofore granted by the Assembly to publish the Confession of Faith in contravention of the copyright, be, and the same is, hereby revoked.

Resolved, That the Presbyterian Board of Publication is hereby directed to take the charge, oversight, and agency of printing and selling the authorized copy of the Constitution of the Presbyterian Church in the United States of America.—1839, p. 177, O. S.

11. Synodical Committees abolished.

Resolved, That the Standing Committees to supervise the publication of the Constitution, within the bounds of the several Synods, be, and the same are, hereby abolished.—1839, p. 177, O. S.

12. Permanent Committee of Supervision appointed.

Resolved, That the Stated and Permanent Clerks be a Committee to supervise the publication of any and all editions of the Constitution hereafter issued by the Board of Publication, and also of the Rules for Judicatories.—1886, p. 113.

Resolved, 1. That the Permanent Committee on Editions of the Constitution be enlarged by the addition, *ex officio*, of the Rev. E. R. Craven, D.D., LL.D.

Resolved, 2. That no change of the text of any of the several Standards of Doctrine, Government, Discipline and Worship, included in the Constitution, shall hereafter be made except after report to the General Assembly, and due Constitutional procedure.—1891, p. 37.

[NOTE.—For attestations and Reports with regard to accuracy in publication of the Constitution, see *Digest* 1907, pp. 18–20.

For Report as to reprinting of the *Minutes* from 1706 to 1869, and of new editions of Constitutions and *Digest*, see *Digest* 1907, pp. 913–915.]

13. New Digest, Authority for.

a. The Special Committee on the *Digest* would respectfully report to the General Assembly of 1899, as follows:

The General Assembly of 1898 (*Minutes*, p. 22) directed the Committee to take steps with reference to a plan for another edition of the *Digest*, to be issued in due time. The Committee, after due consideration, believe that it is both feasible and wise to gather into one volume what may be called the permanent administrative documents of the Church, such as the Plans and Charters of the Theological Seminaries, the Plans and Charters of the Missionary and Benevolent Boards, the Charter of the Trustees, etc. This disposition of these documents would reduce the size of the *Digest*, and make it as a volume less costly and more readily handled. The Committee also believe that the work of gathering material for the *Digest* should be carried on steadily from year to year, and in the office of the Stated Clerk of the Assembly. The *Digest*, if prepared by this method, would be ready for publication at any time that the Assembly might deem advisable. The Committee, therefore, recommend the passage of the following resolutions:

Resolved, 1. That the Committee on the *Digest* be authorized to gather into a separate volume the permanent historical and administrative documents of the Church.

Resolved, 2. That the Committee be authorized to employ the office force of the Stated Clerk of the General Assembly upon the preparation of material for a future *Digest*, from year to year, as may be required.—1899, p. 18; 1906, p. 167.

b. The Committee on the *Digest* respectfully reports as follows:

Previous to 1911, the Committee on the *Digest* was composed of the Stated and Permanent Clerks of the General Assembly. In 1911 (*Minutes*,

p. 249) the Secretary of the Board of Publication and Sabbath School Work was added to the Committee. In 1915 (*Minutes*, p. 284) "the Rev. John V. Stephens, D.D., on the recommendation of the Stated Clerk, was added to the Committee on the *Digest*, to act in relation to matters connected with the Records of the Cumberland Presbyterian Church." The Rev. William H. Roberts, D.D., was the Chairman of the Committee. After the death of the Chairman, by the appointment of the Moderator of the General Assembly, the Rev. Samuel S. Palmer, D.D., the Rev. John V. Stephens, D.D., became Chairman, taking the place of the Rev. William H. Roberts, D.D. The Committee as now constituted is composed of the Rev. John V. Stephens, D.D., *Chairman*; the Permanent Clerk of the General Assembly, the Rev. Edward L. Warren, D.D.; and the Secretary of the Board of Publication and Sabbath School Work, the Rev. Harold McA. Robinson, D.D.

Attention is drawn to an action of the General Assembly in 1908, according to which a new plan for the new *Digest* was approved—"the plan of placing in a separate volume all permanent documents of the Church and its Agencies, and including in the *Digest* only matters which have direct relation to the interpretation of the Constitution of the Church and the current work of its Agencies." [1908, p. 229.]

As far back as 1912, the Rev. William H. Roberts, D.D., the Editor of the new *Digest*, reported to the General Assembly that "the manuscript for the new edition of the *Digest* is practically in hand, and needs but little additional matter." The Committee has been informed that "all acts, decisions and deliverances of the General Assembly from 1908 to 1917 or 1918" have been "collated and arranged." It is not clear, however, whether this collation has been worked into the previously gathered materials and the whole classified on some given plan. These facts remain to be discovered by the new Editor. It appears that the materials covering a few years are yet to be collated and arranged. No distribution has been made of "matters connected with the acts and deliverances of the General Assembly of the Cumberland Presbyterian Church," as directed by the General Assembly. Such matter, however, has been prepared, and its distribution can easily be made. In one of his Reports to the General Assembly, the Editor said: "There is need for a very careful personal revision of all material in the *Digest*, prior to publication." This suggestion should be carefully heeded. If the materials collected, new and old, have not already undergone "a very careful personal revision," the new Editor will have this duty to perform, and should be given ample time and opportunity to do it. The new *Digest* ought to be made complete, dependable and simple—a book which a busy layman, as well as a minister, will want to consult.

Four reasons have been assigned by the Editor for the delay in issuing the new *Digest*: (1) "The *Digest* has always been issued at considerable intervals of time." (2) "The demand for the *Digest* is limited, at best, and the expense of production is considerable." (3) "The exceeding great cost of printing." (4) "The illness of the Stated Clerk," who was the Editor.

The Board of Publication and Sabbath School Work, at whose expense the *Digest* is published and circulated, reports that "the edition of the Assembly's *Digest* in its present form has been exhausted." Naturally,

the Board is ready and anxious to proceed with the work on the new *Digest* as soon as possible.

The Committee on the *Digest* recommends the adoption of the following:

Resolved, That this Report, together with the whole matter of bringing out the new *Digest*, be referred to the Standing Committee on Publication and Sabbath School Work; and that said Committee be instructed, after conference with representatives of the Committee on the *Digest*, also with representatives of the Board of Publication and Sabbath School Work, to present to this General Assembly a Report on the subject, with such recommendations as the facts and the situation may warrant.—1921, p. 51.

c. The Special Committee on the Assembly *Digest* takes pleasure in presenting a Report to the One Hundred and Thirty-Fourth General Assembly, which is as follows:

According to the action of the One Hundred and Thirty-Third General Assembly, in session at Winona Lake, Indiana, the Special Committee on *Digest* consists of the Rev. John V. Stephens, D.D., Chairman, the Rev. Edward L. Warren, D.D., the Rev. Harold McA. Robinson, D.D., Secretary of the Board of Publication and Sabbath School Work, and the Rev. Lewis S. Mudge, D.D., the Stated Clerk of the General Assembly, *ex officio*. (*Minutes*, 1921, p. 145.)

The Rev. Lewis S. Mudge, D.D., the Stated Clerk of the General Assembly, did not take up his official duties until last October. Naturally, for some time he was pressed by various duties from different directions. This delayed a meeting of the Committee; but at the earliest date possible the Committee convened, every member being present, in the Office of the General Assembly, Room 514, Witherspoon Building, Philadelphia, on December 20, 1921.

Following the directions of the General Assembly, which provided "that the selection of an Editor for the *Digest* be left to the Committee, in conference with the Editorial Committee of the Board of Publication and Sabbath School Work, with power," the Rev. Lewis S. Mudge, D.D., the Stated Clerk of the General Assembly, with the consent and approval of the Editorial Committee of the Board of Publication and Sabbath School Work, was unanimously elected editor of the new *Digest*, and the Rev. William P. Finney, D.D., was unanimously elected Associate Editor. The Committee believes that the election of these brethren to the positions indicated will meet with the hearty approval of the General Assembly, and that their election to these positions is a guarantee that the new *Digest* will measure up to the expectation of the Church.

In presenting its Report to the One Hundred and Thirty-Third General Assembly (*Minutes*, 1921, pp. 51-53) the Committee was under the impression that the materials for the new *Digest* were practically in hand; but a careful examination, made later, showed that this impression was not well founded. On the other hand the Editors have found it necessary to take up the whole work *de novo*.

But notwithstanding this disappointment, the Committee is glad to be able to report that satisfactory progress has been made. The whole body of material has been assembled, and the classification begun. But the fact should not be overlooked that the classification of such a large amount of material is a very slow and tedious process.

The Board of Publication and Sabbath School Work is giving and will continue to give every assistance possible in hastening the publication of the work. The Board will expedite the publication of the copy as soon as the Editors can prepare the same for the printers.

Following the actions of the General Assembly, taken in 1898 (*Minutes*, p. 22) and 1908 (*Minutes*, p. 229) it is the plan of the Committee to issue the new *Digest* in two volumes. The General Assembly expressed the opinion that one volume should contain "only matters which have direct relation to the interpretation of the Constitution of the Church and the current work of its Agencies." This volume will be pressed to completion as speedily as possible, consistent with thoroughly reliable work, but owing to the great amount of work yet to be done no date can be named for its publication.

In view of the fact that the Rev. William P. Finney, D.D., has been elected Associate Editor, the Committee is of the opinion that he should be added to the Committee, and so recommends.—1922, p. 64.

IV. PROOF TEXTS TO THE STANDARDS

1. Proof texts authorized, 1794.

The Committee appointed to prepare the Scripture proofs in support of the doctrines of the Confession of Faith, the Catechisms, etc., of the Presbyterian Church, submitted their Report, which was read, examined, and approved as a specimen of the work. Whereupon Dr. Green, Messrs. John B. Smith, James Boyd, William M. Tennent, Nathaniel Irwin and Andrew Hunter, were appointed a Committee to compare the proofs prepared by said Committee, and now reported to the General Assembly, with the proofs annexed to the Westminster Confession of Faith, Catechisms and Directory; to revise the whole, prepare it for the press, to agree with the printer for its publication, and to superintend the printing and vending of the same.—1794, p. 88.

2. Revision of proof texts, 1894.

Overture from the Presbytery of Philadelphia, asking the appointment of a Committee of competent divines to revise the proof texts of our Standards, and to suggest such changes as may, on examination, be found desirable, to be reported to a future Assembly.

It is recommended that the request be approved, and that the following Committee be appointed to report to the next Assembly: *Ministers*—Samuel T. Lowrie, William H. Green, Howard Crosby, Joseph T. Smith, Marvin R. Vincent, David C. Marquis, Matthew B. Riddle.—1888, p. 59.

The next year the Committee reported that the Rev. M. R. Vincent, D.D., had declined to serve. On its recommendation, W. G. T. Shedd, D.D., Edward D. Morris, D.D., and Ransom B. Welch, D.D., were added to the Committee.—1889, p. 19.

In 1890 the Committee reported progress, and was continued.—1890, pp. 117–119.

The next year the Committee presented its Report, with recommendations which were adopted. The Moderator was empowered to fill the

vacancies in the Committee. [Dr. R. B. Welch, and Dr. Howard Crosby having died since the last Report.]

The Committee also reported to the Assembly the chief rules that were adopted for its guidance, as follows:

The proof texts as they have heretofore been printed by the authority of the General Assembly, and the original Westminster texts, were taken together as the basis of the work.

Westminster texts were restored, where they seemed better, or even as good as those that were substituted for them in our book. For it is desirable, as far as possible, to have the original texts, and thus, also, the same proofs as are printed by other Presbyterian Churches that have the Westminster Standards and retain the Westminster texts.

Reject texts of our book (a) where such restoration or supplying new texts makes them redundant; or (b) where locating texts differently seems expedient, and occasions their redundancy, or (c) where the proof is defective in itself, or because of a rejected or much-disputed reading in the original, or because the sense is much debated.

Supply texts not used before where they afford the most pertinent proof.

Locate texts differently where they are more exactly adapted to other statements of the Confession or Catechism, than to those to which they are attached.

Arrange the texts under a letter in the order that corresponds to the order of topics in the clause to which the letter refers.

Print the texts in full more generally than they now appear; using simple references only to avoid repetition of the words in full in near proximity, or where the passage is long.

The Committee took into consideration the "Note Attached to the Title of the Shorter Catechism," which explains the omission to supply proof texts to that compendium as the Westminster divines had done. It reads as follows: "The Shorter Catechism is simply an abridgment of the Larger; so that the proofs of both must be the same. The reader, therefore, who desires to see the Scripture authorities for any doctrine taught in this Catechism, will turn to that doctrine in the Larger Catechism," etc. To say that "the Shorter Catechism is simply an abridgment of the Larger," expresses a relation of the two that is inconsistent with the facts of their preparation, and with the differences that appear in their composition. We recommend that the note shall read as follows: "The Shorter Catechism being a brief compendium of what is taught in the Larger, the reader who desires to see the Scripture authorities," etc.

The Committee recommend that in printing the proof texts, the method of referring to them from the statements of the Confession of Faith and Larger Catechism, viz., by small letters, be made to conform as much as possible to the usage in the standard editions of the same as published by the Church of Scotland; especially in the following particulars: 1. Omit the letters j and v. 2. At the beginning of each chapter of the Confession of Faith, begin with the first letter of the alphabet to mark the references. 3. In the Confession of Faith, mark the proof texts belonging to one chapter from those of another by spacing with leads; and the proof texts of one section from those of another by setting the number of the section before the first letter that marks the texts belonging to it.

4. In the Larger Catechism, mark the proof texts belonging to each question by setting the number of the question before the first letter referring to it. 5. That in respect to spelling, italics and punctuation, the printing of the proof texts be made to conform to some recognized standard of printing the English Bible.

A copy of the Confession of Faith, printed by the Board of Publication from newly made plates, in preparation for a new and more correct edition of our Standards, was taken by the Committee and called its Official Copy. The results of their labor, viz., the changes in the proof texts that they recommend, and the change in the note attached to the title of the Shorter Catechism, have been entered in the margins of the Official Copy of the Confession of Faith. This Official Copy we herewith submit to the General Assembly as the embodiment of our work.

In respect to the acceptance of this Report, and the disposition to be made of your Committee's work, the Assembly will necessarily consider the following subjects:

1. Since this revision of the proof texts was instituted, the Confession of Faith itself has been submitted to revision with a view to possible "alterations and amendments."

2. Shall the changes in the proof texts recommended by your Committee be adopted by this Assembly?

In respect to the first of these considerations, when it is remembered that the revision of the Confession of Faith now in progress is expressly limited "not [to] propose any alterations or amendments that will in any way impair the integrity of the Reformed or Calvinistic system of doctrine taught in the Confession of Faith" (Assembly's *Minutes*—1890, p. 86), it appears that the most of the work done by this Committee is unaffected by the revision of the Confession of Faith; and it may be assumed that for the most part the proof texts recommended by this Committee will still be found appropriate in places where the text of the Confession of Faith may be modified. The readjustment of them, with such omissions or other selections as may become expedient, might be referred to this Committee.

With regard to the second consideration above, your Committee would remind the Assembly that the present revision of the proof texts was instituted in view of the following facts, viz.:

1. Since the selection of such texts by the Westminster divines, two and a half centuries ago, much light has been shed on the texts used by them, and on others not so used, and especially much has been done to settle the correct text of the Scriptures, particularly of the New Testament. Consequently some changes of the proof texts had become important.

2. The proof texts as printed by authority of our Church differ much from the original proof texts furnished by the Westminster Assembly. That Assembly did its work in a very thorough way. Referring it first to Special Committees, the proof texts recommended by these were canvassed in sessions of the Assembly extending through many days and even months. The finished work of that Assembly was then reported to Parliament, and approved and adopted by it.

3. No one can suppose that the work of revising those texts could be attempted by one of our General Assemblies, in the fashion used by the Westminster Assembly. This was not thought necessary by the General

Assemblies of 1792-1794, that brought about the revised proof texts that our Church has printed ever since. But the method used at that time was faulty. The preparation of proof texts was consigned to a small Committee, and the actual work appears to have been done by only two ministers, one of whom did the work on the Confession of Faith, and the other that on the Larger Catechism. On their Report and recommendation, the Assembly of 1794 adopted the proof texts and ordered their printing, in the form the Church has used to the present. (See *Presbyterian Review*, July, 1888.)

4. The Assembly that instituted the present revision of the proof texts improved on the methods of the earlier revision by appointing a Committee of nine ministers, all but one of whom have been able to devote much labor to the work. The Committee was intended to be fairly representative of the whole Church, by the character, qualification, and position of its members, and by their geographical distribution, and by numbers not too many to be practically coöperative. The Committee, as their Reports show, have done the work of revision by methods that have exacted the attention of every member to the whole of it, while by parts it has been subjected to particular study. Leaving it to the Assembly to vindicate the selection of the workmen that was made, the Committee itself trusts that it will be approved as having used due diligence.

Having these facts before it, the Assembly can judge whether a more perfect work may be achieved by a further process. For ourselves, having experience of the comprehensive consideration, the patient scrutiny, and deliberate wisdom required in this work, and supposing that by our combined knowledge, with the use of commentaries and theological works, we have been confronted with the criticisms that it may encounter, and that we have paid due attention to such different views, as it was our aim and duty to do, we are of the opinion that any good that might come of submitting our work to a wider scrutiny and judgment, would not justify the pains and cost of the printing that would be necessary, nor be commensurate with the confusion and trouble that would attend such a course.

We therefore conclude with the following recommendations for adoption by this Assembly:

1. That this Report be printed in the *Minutes* of this Assembly.
2. That, in view of the revision of the Confession of Faith, and other circumstances that make it impossible to treat the revision of the proof texts as a completed work at present, the Committee on Proof Texts be continued.
3. That when this Committee's work is finally adopted by the Assembly, the Church shall provide for the children a form of the Catechism with proof texts appended.

Respectfully submitted,

SAMUEL T. LOWRIE, *Chairman*.

—1891, pp. 129-134.

B. B. Warfield, D.D., Timothy G. Darling, D.D., and Wallace Radcliffe, D.D., were appointed to fill the vacancies in the Committee.—1891, p. 185.

The Committee reported "Progress."—1892, p. 42; 1893, p. 206.

In 1894 the Committee presented its final Report. The resolutions were adopted *seriatim*, and the Report as a whole was adopted, and is as follows:

1. The Shorter Catechism with proof texts, as ordered by the Assembly of 1893 (*Minutes*, pp. 206, 207), was printed by the Board of Publication and Sabbath School Work, and seven thousand copies of the same were by it distributed, about January 1, 1894, to ministers and Sessions, as a sample of the Committee's whole work on the proof texts. In the same pamphlet was printed also a statement by the Committee of the methods used by it in its work. This pamphlet will be referred to in the progress of this Report as the Sample Pamphlet. A copy of the same is also herewith submitted to the Assembly.

2. The action of the Assembly referred to invited criticism to be received and considered as the Assembly would direct. No direction, however, was given. It was therefore arranged by those charged with issuing the Sample Pamphlet that criticisms or suggestions should be enclosed to the Rev. E. R. Craven, D.D., Secretary of the Board of Publication and Sabbath School Work, who would acknowledge receipt of the same and transmit them to the Committee. A notice to this effect appears on page 10 of the Sample Pamphlet.

Three communications of this sort came to the Committee in the way indicated. One was a criticism of the fitness of a certain text as used for proof; another recommended a text for a certain place; another suggested eleven texts as desirable proofs for places it indicated. These communications being few and brief, they were submitted to the members of the Committee by copies sent through the post office. From the replies thereto returned to the Chairman it appears that four of the suggested texts were approved, and the same are adopted as part of the Committee's Report of proof texts for the Shorter Catechism; in token of which they are supplied at the proper places in the copy of the Sample Pamphlet herewith submitted, as well as in the Committee's official copy of the Confession of Faith, which has been referred to in previous Reports to the Assembly as representing the results of the Committee's work.

3. In the Sample Pamphlet an explanatory note on page 2 states that the Board of Publication and Sabbath School Work is responsible for editing the text of the Shorter Catechism, and the Chairman of the Committee for editing the proof texts.

In this connection there emerges a matter that the Committee deems important. Agreeably to rules of editing adopted by the Board, the text of the Shorter Catechism conforms to an American fashion of spelling. The proof texts conform in spelling to the text of a Cambridge Bible used in editing them. The confusion arising from this appears, e. g., at Question 57, "labor" and "labour;" Questions 63-65, "honor" and "honour;" Questions 69-71 and 75-81, "neighbor" and "neighbour." This discrepancy must appear in a much larger degree in editing the Confession of Faith and the Larger Catechism with proof texts, should that be done in the same way.

It is the opinion of the Committee that uniformity in spelling should be observed in the text of these Standards and in the proof texts attached to them. But for the proof texts it recommends that they be printed to conform precisely, in text, punctuation and spelling, to the best recog-

nized standard of printing the English Bible in England, or to the best and standard edition of the English Bible printed by the American Bible Society.*

4. The Committee reiterates the recommendation of the Report of 1891 (see Assembly's *Minutes*, 1891, pp. 131-134) concerning the editing of the proof texts as the same appears on pp. 6 and 7 of the Sample Pamphlet.

5. The action of the Assembly of 1893, that concluded the consideration of the revision of the Confession of Faith that was initiated in 1889, leaves the situation the same as that of 1888, when the Committee on Proof Texts was appointed. Having now submitted a finished work, and that work, as represented in the Sample Pamphlet, having in the appointed way been challenged in only one instance as to the fitness of the proof texts it has prepared, the Committee supposes that the time has come for finally disposing of its work, and that the Committee may be discharged.

Should the Assembly approve the work submitted, it may appear to some members that its adoption should be referred to the Presbyteries. It seems expedient, therefore, to call to mind the process by which the proof texts that have been used for a century were adopted. A statement of this, given in the Report of 1891 (*Minutes*, p. 132), appears on pp. 7-9 of the Sample Pamphlet. An authorized Record of it is in *Moore's Digest*, (1886) Book i, Chap. i, 9, *a, b, c*. These proof texts were the work of a Committee appointed by the Assembly of 1792, which the Assembly of 1794 approved and confided to a Committee especially appointed for the purpose, which was to prepare the same for the press, agree with the printer for publication, and superintend the printing and vending of the same. The second Committee was obviously the expedient of that time for doing what the Church has since then created the Board of Publication to do. This was doing as had been done with the original Westminster proof texts, which were reported by the Westminster Assembly to Parliament and adopted by the latter.

These precedents make it plain that the adoption of the present work should take place in the same way, viz., by action of the Assembly to that effect. Adopted in that way, the proof texts will continue to have the same relation to the text of the Standards that such proof texts have always had. And this, it is supposed, was the intention in undertaking the present work.

Understanding the matter so, your Committee cherishes the hope that its work will now be adopted by this Assembly and that the Committee may be discharged. It has existed and labored for six years, an unexpected duration. In that period God has called to heaven two of the members appointed on this Committee, viz., Drs. Crosby and Welch. It is reason for wonder and gratitude that all but one of those appointed in 1888 still survive. The unexpected duration of this work has providentially brought us to the exact centennial of the adoption of the proof texts that have hitherto been printed with the Standards of our Church. This is a very interesting coincidence, which everyone may point out in his own way. The Assembly will say whether it shall be signalized by beginning another century with the proof texts as revised and amended by the work of this Committee.

*See below, Recommendation 2, p. 29.

The Committee respectfully offers for adoption the following recommendations:

1. That the General Assembly adopt the proof texts for the Confession of Faith, the Larger Catechism and the Shorter Catechism as the same have been prepared by the Committee on Proof Texts, and authorize the same to be printed henceforth instead of those heretofore authorized to be printed with the Church's Standards.

2. That the General Assembly require the editing of the said proof texts to conform precisely in text and punctuation to the best and standard edition of the English Bible, printed by the American Bible Society, except where the Board of Publication shall order otherwise.

3. That the General Assembly require the said proof texts to be printed with the text of the Confession of Faith and of the Larger Catechism in the way recommended by the Committee on Proof Texts in its Report to the Assembly of 1891 (see *Minutes*, pp. 131, 132), and as the same is set forth, pp. 6, 7, of the Sample Pamphlet; and with the text of the Shorter Catechism, as they appear in the Sample Pamphlet that accompanies this Report, subject to the standard of printing the Bible that the Assembly shall adopt.

4. That this Report be spread on the *Minutes* of the General Assembly.

5. That the Committee on Proof Texts be discharged.—1894, pp. 157-160.

3. Revision, proof texts, 1902.

The Supplementary Report on proof texts of the Special Committee on Revision was taken up, adopted, and is as follows:

The Committee on the Revision of the Credal Statements of the Church considered the matter of proof texts for the proposed new chapters of the Confession, and herewith submits to the General Assembly the result of its deliberations for such use as in the future may appear to be wise.

It is recommended that the proof texts of the proposed new chapters of the Confession of Faith, selected by the Revision Committee of 1892, be retained, but with the following additions and omissions:

In Sec. i of the chapter, "Of the Work of the Holy Spirit," we recommend the omission of John 14: 16, 17; Matt. 12: 31, 32, and the addition of the third verse of Eph., ch. 4, to the fourth and thirtieth verses as given. In Sec. ii no change. In Sec. iii the omission of Acts 24: 25. In Sec. iv the omission of John 14: 16, 17; Eph. 3: 16 and 4: 30, and under No. 2 the addition of Rom. 5: 5 and Eph. 3: 16, and that the reference under No. 2 begin with Eph. 1: 13. In Sec. v the omission of Eph. 3: 10, of I Tim. 3: 15; Eph. 4: 3, 4; Joel 1: 28, and the addition under No. 1 of Col. 2: 18 and Eph. 4: 15, 16.

As to the proposed new chapter, "Of the Love of God and Missions," we recommend no change in the proof texts of Sec. i; in Sec. ii that in place of John 3: 11, probably a misprint, John 3: 16 be substituted, and that the following omissions be made: Luke 19: 41, 42; Mark 11: 1-15 and Acts 16: 14, and under No. 3 we would add to John 4: 14, verses 9-14, same chapter; to Heb. 2: 4 we would add the third verse also; in Sec. iii we recommend the omission of Prov. 1: 24-26; in Sec. iv no change.—1904, p. 150.

V. SEPARATIONS AND REUNIONS

I. WITHDRAWAL FROM THE SYNOD OF PHILADELPHIA

[NOTE.—In 1745 sundry ministers and elders of the Presbyteries of New York, New Brunswick, and New Castle withdrew from the Synod of Philadelphia, and formed themselves into a Synod under the name and title of the Synod of New York.]

1. Formation of the Synod of New York.

The following articles were agreed upon by the withdrawing Presbyteries as

THE PLAN AND FOUNDATION OF THEIR SYNODICAL UNION.

1. They agree that the Westminster Confession of Faith, with the Larger and Shorter Catechisms, be the public confession of their faith in such manner as was agreed unto by the Synod of Philadelphia, in the year 1729; and to be inserted in the latter end of this book. And they declare their approbation of the Directory of the Assembly of Divines at Westminster, as the general plan of worship and discipline.

2. They agree that in matters of discipline, and those things that relate to the peace and good order of our churches, they shall be determined according to the major vote of ministers and elders, with which vote every member shall actively concur or pacifically acquiesce; but if any member cannot in conscience agree to the determination of the majority, but supposes himself obliged to act contrary thereunto, and the Synod think themselves obliged to insist upon it as essentially necessary to the well-being of our churches, in that case such dissenting member promises peaceably to withdraw from the body without endeavoring to raise any dispute or contention upon the debated point, or any unjust alienation of affection from them.

3. If any member of their body supposes that he hath anything to object against any of his brethren with respect to error in doctrine, immorality in life, or negligence in his ministry, he shall not, on any account, propagate the scandal until the person objected against is dealt with according to the rules of the Gospel, and the known methods of their discipline.

4. They agree that all who have a competent degree of ministerial knowledge, are orthodox in their doctrine, regular in their lives, and diligent in their endeavors to promote the important designs of vital godliness, and that will submit to their discipline, shall be cheerfully admitted into their Communion.

And they do also agree that, in order to avoid all divisive methods among their ministers and congregations, and to strengthen the discipline of Christ in the churches in these parts, they will maintain a correspondence with the Synod of Philadelphia in this their first meeting, by appointing two of their members to meet with the said Synod of Philadelphia at their next convention, and to concert with them such measures as may best promote the precious interests of Christ's Kingdom in these parts.—Records, 1745, pp. 233, 234.

[NOTE.—For subsequent actions of the Synod of New York until the Reunion in 1758, see Records, 1749, pp. 238, 239; 1750, pp. 240, 241, 243; 1756, p. 272; 1757, p. 279, and Baird's *Digest*, pp. 609–613.]

2. The Reunion of 1758: forming the Synod of New York and Philadelphia.

The two Synods of Philadelphia and New York, reunited in 1758, May 29, when the following Plan of Union was adopted, viz.:

The Synods of New York and Philadelphia taking into serious consideration the present divided state of the Presbyterian Church in this land, and being deeply sensible that the division of the Church tends to weaken its interests, to dishonor religion, and consequently its glorious Author; to render government and discipline ineffectual, and finally to dissolve its very frame; and being desirous to pursue such measures as may most tend to the glory of God and the establishment and edification of His people, do judge it to be our indispensable duty to study the things that make for peace, and to endeavor the healing of that breach which has for some time subsisted amongst us, that so its hurtful consequences may not extend to posterity; that all occasion of reproach upon our society may be removed, and that we may carry on the great designs of religion to better advantage than we can do in a divided state; and since both Synods continue to profess the same principles of faith, and adhere to the same form of worship, government and discipline, there is the greater reason to endeavor the compromising of those differences which were agitated many years ago with too great warmth and animosity, and unite in one body.

For which end, and that no jealousies or grounds of alienation may remain, and also to prevent future breaches of like nature, we agree to unite and do unite in one body, under the name of the Synod of New York and Philadelphia, on the following plan:

I. Both Synods having always approved and received the Westminster Confession of Faith and Larger and Shorter Catechisms as an orthodox and excellent system of Christian doctrine founded on the Word of God, we do still receive the same as the confession of our faith, and also adhere to the plan of worship, government and discipline contained in the Westminster Directory, strictly enjoining it on all our members and probationers for the ministry, that they preach and teach, according to the form of sound words in said Confession and Catechisms, and avoid and oppose all errors contrary thereto.

II. That when any matter is determined by a major vote, every member shall either actively concur with or passively submit to such determination; or if his conscience permit him to do neither, he shall, after sufficient liberty modestly to reason and remonstrate, peaceably withdraw from our Communion without attempting to make any schism. Provided always that this shall be understood to extend only to such determination as the body shall judge indispensable in doctrine or Presbyterian government.

III. That any member or members, for the exoneration of his or their conscience before God, have a right to protest against any act or procedure of our highest judicature, because there is no further appeal to another for redress; and to require that such protestation be recorded in their *Minutes*. And as such a protest is a solemn appeal from the bar of said judicature, no member is liable to prosecution on the account of his protesting. Provided always that it shall be deemed irregular and unlawful to enter a protestation against any member or members, or to protest facts or accusations instead of proving them, unless a fair trial be refused, even by the highest judicature. And it is agreed, that protestations are only to be entered against the public acts, judgments or determinations of the judicature with which the protester's conscience is offended.

IV. As the protestation entered in the Synod of Philadelphia, A.D. 1741, has been apprehended to have been approved and received by an act of said Synod, and on that account was judged a sufficient obstacle to an union; the said Synod declare that they never judicially adopted the said protestation, nor do account it a Synodical act, but that it is to be considered as the act of those only who subscribed it; and therefore cannot in its nature be a valid objection to the union of the two Synods, especially considering that a very great majority of both Synods have become members since the said protestation was entered.

V. That it shall be esteemed and treated as a censurable evil, to accuse any member of heterodoxy, insufficiency or immorality in a calumniating manner, or otherwise than by private brotherly admonition, or by a regular process according to our known rules of judicial trial in cases of scandal. And it shall be considered in the same view if any Presbytery appoint supplies within the bounds of another Presbytery without their concurrence; or if any member officiate in another's congregation without asking and obtaining his consent, or the Session's in case the minister be absent; yet it shall be esteemed unbrotherly for any one, in ordinary circumstances, to refuse his consent to a regular member when it is requested.

VI. That no Presbytery shall license or ordain to the work of the ministry, any candidate, until he give them competent satisfaction as to his learning, and experimental acquaintance with religion, and skill in divinity and cases of conscience; and declare his acceptance of the Westminster Confession and Catechisms as the confession of his faith, and promise subjection to the Presbyterian plan of government in the Westminster Directory.

VII. The Synods declare it is their earnest desire that a complete union may be obtained as soon as possible, and agree that the united Synod shall model the several Presbyteries in such manner as shall appear to them most expedient. Provided, nevertheless, that Presbyteries, where an alteration does not appear to be for edification, continue in their present form. As to divided congregations, it is agreed that such as have settled ministers on both sides be allowed to continue as they are; that where those of one side have a settled minister, the other being vacant, may join with the settled minister, if a majority choose so to do; that when both sides are vacant they shall be at liberty to unite together.

VIII. As the late religious appearances occasioned much speculation and debate, the members of the New York Synod, in order to prevent any misapprehensions, declare their adherence to their former sentiments in favor of them, that a blessed work of God's Holy Spirit in the conversion of numbers was then carried on; and for the satisfaction of all concerned, this united Synod agree in declaring that as all mankind are naturally dead in trespasses and sins, an entire change of heart and life is necessary to make them meet for the service and enjoyment of God; that such a change can be only effected by the powerful operations of the Divine Spirit; that when sinners are made sensible of their lost condition and absolute inability to recover themselves, are enlightened in the knowledge of Christ and convinced of his ability and willingness to save, and upon Gospel encouragements do choose him for their Saviour, and renouncing their own righteousness in point of merit, depend upon

his imputed righteousness for their justification before God, and on his wisdom and strength for guidance and support; when upon these apprehensions and exercises their souls are comforted, notwithstanding all their past guilt, and rejoice in God through Jesus Christ; when they hate and bewail their sins of heart and life, delight in the laws of God without exception, reverentially and diligently attend his ordinances, become humble and self-denied, and make it the business of their lives to please and glorify God and to do good to their fellow men—this is to be acknowledged as a gracious work of God, even though it should be attended with unusual bodily commotions or some more exceptionable circumstances, by means of infirmity, temptations or remaining corruptions; and wherever religious appearances are attended with the good effects above mentioned, we desire to rejoice in and thank God for them. But, on the other hand, when persons seeming to be under a religious concern, imagine that they have visions of the human nature of Jesus Christ, or hear voices, or see external lights, or have fainting and convulsion-like fits, and on the account of these judge themselves to be truly converted; though they have not the Scriptural characters of a work of God above described, we believe such persons are under a dangerous delusion; and we testify our utter disapprobation of such a delusion, wherever it attends any religious appearances, in any Church or time.

Now as both Synods are agreed in their sentiments concerning the nature of a work of grace, and declare their desire and purpose to promote it, different judgments respecting particular matters of fact ought not to prevent their union; especially as many of the present members have entered into the ministry since the time of the aforesaid religious appearances.

Upon the whole, as the design of our union is the advancement of the Mediator's kingdom, and as the wise and faithful discharge of the ministerial function is the principal appointed means for that glorious end, we judge that this is a proper occasion to manifest our sincere intention unitedly to exert ourselves to fulfill the ministry we have received of the Lord Jesus. Accordingly, we unanimously declare our serious and fixed resolution, by divine aid, to take heed to ourselves that our hearts be upright, our discourse edifying, and our lives exemplary for purity and godliness; to take heed to our doctrine, that it be not only orthodox, but evangelical and spiritual, tending to awaken the secure to a suitable concern for their salvation, and to instruct and encourage sincere Christians, thus commending ourselves to every man's conscience in the sight of God; to cultivate peace and harmony among ourselves, and strengthen each other's hands in promoting the knowledge of divine truth, and diffusing the savor of piety among our people.

Finally, we earnestly recommend it to all under our care, that instead of indulging a contentious disposition, they would love each other with a pure heart fervently, as brethren who profess subjection to the same Lord, adhere to the same faith, worship and government, and entertain the same hope of glory. And we desire that they would improve the present union for their mutual edification, combine to strengthen the common interests of religion, and go hand in hand in the path of life; which we pray the God of all grace would please to effect, for Christ's sake. Amen.

The Synod agree, that all former differences and disputes are laid aside and buried; and that no future inquiry or vote shall be proposed in this Synod concerning these things; but if any member seek a Synodical inquiry or declaration about any of the matters of our past differences, it shall be deemed a censurable breach of this agreement, and be refused, and he be rebuked accordingly.—1758, pp. 285, 288.

II. THE SEPARATION OF 1837.

1. The excluding act of 1837.

[See Baird's *Digest*, revised edition, pp. 715–770; and *Minutes*, 1837, pp. 419–488. The Plan of Union of 1801, with the Congregational Churches, was abrogated.—1837, pp. 420–422.

By the operation of the abrogation of the Plan of Union of 1801, the Synod of the Western Reserve was declared to be no longer a part of the Presbyterian Church in the United States of America.—1837, p. 440.

The Synods of Utica, Geneva, and Genesee, which were formed and attached to this body under and in execution of said "Plan of Union," were declared to be out of the ecclesiastical connection of the Presbyterian Church in the United States of America, and not in form or in fact an integral portion of said Church.—1837, p. 444.]

2. The division of the Church.

Two General Assemblies organized.

[See Baird's *Digest*, revised edition, pp. 770–784; and *Minutes*, 1838, pp. 3, 7, 19, O. S. Also *Minutes*, 1838, pp. 635–645, N. S.

Thenceforth until 1869 the two Assemblies met as independent bodies.

For the relations of the two Assemblies prior to Reunion see *Digest*, 1886, pp. 57, 58; and *Minutes*, 1849, pp. 174, 175; 1850, p. 306, N. S.; 1850, p. 467, O. S.]

III. THE REUNION OF 1869.

1. Initiation of correspondence between the Assemblies.

a. In the General Assembly of the Presbyterian Church in the United States of America, in session at Columbus, Ohio, the matter of a fraternal correspondence by commissioners, with the General Assembly of the Presbyterian Church (New School), in session at Cincinnati, Ohio, being duly considered, is decided as follows:

This Assembly, having considered certain Overtures sent to it by a few of the Presbyteries under its care, proposing that steps should be taken by it towards an organic union between this Church and the Church under the care of the Presbyterian General Assembly (New School); and having determined against the course proposed in said Overtures, has also been informed that the other General Assembly has, about the same time, come to a similar conclusion on similar Overtures laid before it by a certain number of its own Presbyteries. Of its own motion, this General Assembly, considering the time to have come for it to take the initiative in securing a better understanding of the relations which it judges are proper to be maintained between the two General Assemblies, hereby proposes that there shall be a stated, annual, and friendly interchange of commissioners between the two General Assemblies, each body sending to the other one minister and one ruling elder, as commissioners, year by year, the said commissioners to enjoy such privileges, in each body to which they are sent, as are common to all those now received by this body from other Christian denominations.

The Moderator of this Assembly will communicate this deliverance to the Moderator of the other Assembly, to be laid before it with our Christian salutations.—1862, pp. 633, 634, O. S.

[This action was communicated to the Assembly, N. S., of 1863, whose response was as follows.]

b. The Committee, to whom was referred the communication from the General Assembly of the Presbyterian Church in the United States of America, that met at Columbus, Ohio, in May, 1862, addressed to this General Assembly, and proposing “a stated, annual, and friendly interchange of commissioners between the two General Assemblies,” recommend the adoption of the following resolutions:

Resolved, 1. That this Assembly, with heartfelt pleasure and Christian salutations, accept the proposition thus made, hoping and praying, that it may result “in securing a better understanding of the relations,” which, in the judgment of this Assembly, “are proper to be maintained between the two Assemblies.”

2. That, in accordance with the suggestion of the Moderator of the Assembly that met at Columbus, Ohio, in May, 1862, that this interchange of commissioners should commence at the earliest practicable period, the Rev. Robert W. Patterson, D.D., and the Hon. William H. Brown, Principals, and the Rev. Arthur Swazey and Mr. Oliver H. Lee, Alternates, all of the Presbytery of Chicago, be appointed commissioners, to represent this General Assembly in the General Assembly now in session at Peoria, Ill.

3. That it be suggested that future General Assemblies of the two branches of the Presbyterian Church in the United States hereafter designate each other respectively by the places in which their sessions are appointed to be held.

4. That a certified copy of this action be at once transmitted to the Moderator of the General Assembly now in session at Peoria, Ill., and that the commissioners appointed be requested to repair to that body, and express to them the fraternal and Christian regards of this General Assembly.—1863, p. 230, N. S.

2. Action of the Assemblies looking to Reunion— Committee appointed.

a. *Overtures of the Old School Assembly.*

The Committee of Bills and Overtures report *Overture No. 10*, on the subject of the Reunion of the two branches of the Presbyterian Church, from the Presbyteries of Leavenworth, Muncie, New Lisbon, Madison, Erie, and Oxford. These Presbyteries ask the Assembly to take measures at this session to secure, at an early day, the organic union of the two bodies whose General Assemblies are now in session in this city.

The Committee recommend the adoption of the following resolutions:

Resolved, 1. That this Assembly expresses its fraternal affection for the other branch of the Presbyterian Church, and its earnest desire for Reunion at the earliest time consistent with agreement in doctrine, order and polity, on the basis of our common Standards, and the prevalence of mutual confidence and love which are necessary to a happy Union, and to the permanent peace and prosperity of the united Church.

Resolved, 2. That it be recommended to all our churches and church courts, and to all our ministers, ruling elders, and communicants, to cherish fraternal feelings, to cultivate Christian intercourse, in the worship of God and in the promotion of the cause of Christ, and to avoid all needless controversies and competitions adapted to perpetuate division and strife.

Resolved, 3. That a Committee of nine ministers and six ruling elders be appointed, provided that a similar Committee shall be appointed by the other Assembly now in session in this city, for the purpose of conferring in regard to the desirableness and practicability of Reunion, and if, after conference and inquiry, such Reunion shall seem to be desirable and practicable, to suggest suitable measures for its accomplishment, and report to the next General Assembly.—1866, p. 44, O. S.

b. Response of the N. S. Assembly.

The Committee on the Polity of the Church reported on several *Overtures* relating to Reunion with the other branch of the Presbyterian Church. The Report was unanimously adopted, and is as follows:

The Committee on the Polity of the Church report *Overtures*, numbered 5 to 16, on the subject of the Reunion of the two branches of the Presbyterian Church: from the Presbyteries of New York, 3rd, and New York, 4th, Newark, Dubuque, Greencastle, Alton, Steuben, Athens, Monroe, Keokuk, Long Island, Trumbull and San Jose. All these Presbyteries, with different degrees of urgency, recommend to this Assembly to initiate, or to respond to, proposals looking to an entire Reunion of the churches represented by the two General Assemblies now in session in the city of St. Louis.

The General Assembly now in session at the Second Presbyterian Church of this city has also adopted resolutions appointing a Committee to confer with a similar Committee of our own Church in regard to the desirableness and practicability of such Reunion.

Your Committee recommend to this Assembly the adoption of the following resolutions:

Resolved, That this Assembly tender to the Assembly representing the other branch of the Presbyterian Church, its cordial Christian salutations and fellowship, and the expression of its earnest wish for Reunion, on the basis of our common Standards, received in a common spirit.

Resolved, That a Committee of fifteen, nine of whom shall be ministers of the Gospel, and six ruling elders, be appointed to confer on this subject, in the recess of the Assemblies, with the Committee to be appointed by the other General Assembly, and to report the results to the next General Assembly.

Resolved, That we enjoin upon this Committee, and upon all our ministers and Church members to abstain from whatever may hinder a true Christian fellowship, and to cherish and cultivate those feelings and purposes which look to the peace and prosperity of Zion, the edifying of the body of Christ, and the complete union of all believers, especially of those who live in the same land, and have the same history, and the same Standards of doctrine and polity.

Resolved, That a copy of these resolutions, with the names of our Committee, be sent to the other General Assembly now in session in this city.—1866, pp. 273, 274, N. S.

c. Committees on Reunion, 1866.

1. Old School.

Ministers—J. M. Krebs, D.D., of the Synod of New York, C. C. Beatty, D.D., of the Synod of Wheeling, J. T. Baekus, D.D., of the Synod of Albany, P. D. Gurley, D.D., of the Synod of Baltimore, J. G. Monfort, D.D., of the Synod of Cincinnati, W. D. Howard, D.D., of the Synod of Pittsburgh, W. E. Schenck, D.D., of the Synod of Philadelphia, Villeroy D. Reed, D.D., of the Synod of New Jersey, F. T. Brown, D.D., of the Synod of Chicago. *Ruling Elders*—James M. Ray, of the Synod of Northern Indiana, Robert McKnight, of the Synod of Allegheny, Samuel Galloway, of the Synod of Ohio, H. K. Clarke, of the Synod of Sandusky, George P. Strong, of the Synod of Missouri, Ormond Beatty, of the Synod of Kentucky.—1866, p. 48, O. S.

2. New School.

Ministers—Thomas Brainerd, D.D., Chairman; William Adams, D.D., Edwin F. Hatfield, D.D., Jonathan F. Stearns, D.D., Philemon H. Fowler, D.D., James B. Shaw, D.D., Henry L. Hitchcock, D.D., Robert W. Patterson, D.D., and Henry A. Nelson, D.D., with *Ruling Elders*—Joseph Allison, LL.D., Henry W. Williams, LL.D., and Messrs. Truman P. Handy, Edward A. Lambert, Robert W. Steele and William H. Brown.—1863, p. 278, N. S.

[The Joint Committees thus constituted reported to the Assemblies of 1867.]

3. Terms of Reunion of the Assemblies of 1867 and 1868.

[The terms of Reunion proposed by the Joint Committee on Reunion appointed in 1866, and continued by the Assemblies of 1867 and 1868, were sent down to the Presbyteries by both the Old and the New School Assemblies. Of the Old School Presbyteries, only 110 sent up answers, and these indicated "an unsettled and fluctuating judgment, probably without a parallel in the history of our Church." Of the New School Presbyteries, 100 were in the affirmative, and 4 in the negative.]

[NOTE.—See for the entire history of this subject, with the protest in the Old School Assembly, 1869, of Dr. E. P. Humphrey and others, and the answer to the protest, by Dr. W. G. T. Shedd and others.—*Digest* of 1886, pp. 70–90.]

4. General Assemblies of 1869 at New York.

A new Joint Committee appointed.

a. [On the first day of the session.]

On motion of Dr. Musgrave, the following was unanimously adopted:

Resolved, That a Committee of Conference, consisting of five ministers and five ruling elders, be appointed to confer with a similar Committee, if appointed by the other General Assembly now in session in this city, on the subject of the Reunion of the two branches of the Presbyterian Church; to report during the present sessions, and at as early a day as practicable, what further action, if any, should be taken on the subject.

The Moderator appointed as said Committee: *Ministers*—George W. Musgrave, D.D., A. G. Hall, D.D., L. H. Atwater, D.D., Willis Lord, D.D., and Henry R. Wilson, D.D. *Ruling Elders*—Robert Carter, J. C. Grier, Charles D. Drake, Henry Day, and William M. Francis.—1869, p. 890, O. S.

b. *Resolved*, That a Committee of five ministers and five elders be appointed to-morrow morning by the Moderator, to confer with any like Committee of the Assembly of the other branch, on the subject of Reunion.

Ministers—William Adams, D.D., Robert W. Patterson, D.D., Samuel W. Fisher, D.D., L.L.D., Jonathan F. Stearns, D.D., James B. Shaw, D.D. *Ruling Elders*—Hon. William Strong, Hon. Daniel Haines, Hon. William E. Dodge, Hon. Jacob S. Farrand, Hon. John L. Knight.—1869, pp. 252, 257, N. S.

5. The Report of the Joint Committee presented in both Assemblies, 1869.

The Committee of Conference appointed by the two General Assemblies has attended to the duty assigned to it; and after a very free interchange of views, with prayer to Almighty God for His guidance, is unanimous in recommending to the Assemblies for their consideration, and, if they see fit, their adoption, the accompanying three Papers, to wit:

1. Plan of Reunion of the Presbyterian Church in the United States of America.

2. Concurrent Declarations of the General Assemblies of 1869; and

3. Recommendation of a Day of Prayer.

I. PLAN OF REUNION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

Believing that the interests of the Redeemer's Kingdom would be promoted by the healing of our divisions, and that the two bodies bearing the same name, having the same Constitution, and each recognizing the other as a sound and orthodox body according to the principles of the Confession common to both, cannot be justified by any but the most imperative reasons in maintaining separate and, in some respects, rival organizations; we are now clearly of the opinion that the Reunion of those bodies ought, as soon as the necessary steps can be taken, to be accomplished, upon the basis hereinafter set forth:

1. The Presbyterian Churches in the United States of America, namely, that whose General Assembly convened in the Brick Church in the city of New York, on the 20th day of May, 1869, and that whose General Assembly met in the Church of the Covenant in the said city, on the same day, shall be reunited as one Church, under the name and style of the Presbyterian Church in the United States of America, possessing all the legal and corporate rights and powers pertaining to the Church previous to the division in 1838, and all the legal and corporate rights and powers which the separate Churches now possess.

2. The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall

continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity.

3. Each of the said Assemblies shall submit the foregoing Basis to its Presbyteries, which shall be required to meet on or before the 15th day of October, 1869, to express their approval or disapproval of the same, by a categorical answer to the following question:

Do you approve of the Reunion of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America, on the following Basis, namely: "The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity"?

Each Presbytery shall, before the 1st day of November, 1869, forward to the Stated Clerk of the General Assembly with which it is connected, a statement of its vote on the said Basis of Reunion.

4. The said General Assemblies now sitting shall, after finishing their business, adjourn, to meet in the city of Pittsburgh, Pennsylvania, on the second Wednesday of November, 1869, at eleven o'clock A.M.

If the two General Assemblies shall then find and declare that the above-named Basis of Reunion has been approved by two thirds of the Presbyteries connected with each branch of the Church, then the same shall be of binding force, and the two Assemblies shall take action accordingly.

5. The said General Assemblies shall then and there make provision for the meeting of the General Assembly of the united Church on the third Thursday of May, 1870. The Moderators of the two present Assemblies shall jointly preside at the said Assembly of 1870 until another Moderator is chosen. The Moderator of the Assembly now sitting at the Brick Church aforesaid, shall, if present, put all votes, and decide questions of order; and the Moderator of the other Assembly shall, if present, preach the opening sermon; and the Stated Clerks of the present Assemblies shall act as Stated Clerks of the Assembly of the united Church until a Stated Clerk or Clerks shall have been chosen thereby; and no commissioner shall have a right to vote or deliberate in said Assembly until his name shall have been enrolled by the said Clerks, and his commission examined and filed among the Papers of the Assembly.

6. Each Presbytery of the separate Churches shall be entitled to the same representation in the Assembly of the united Church in 1870 as it is entitled to in the Assembly with which it is now connected.

II. CONCURRENT DECLARATIONS OF THE GENERAL ASSEMBLIES OF 1869.

As there are matters pertaining to the interests of the Church when it shall have become reunited, which will manifestly require adjustment on

the coming together of two bodies which have so long acted separately, and concerning some of which matters it is highly desirable that there should be a previous good understanding, the two Assemblies agree to adopt the following declarations, not as articles of compact or covenant, but as in their judgment proper and equitable arrangements, to wit:

1. All the ministers and churches embraced in the two bodies should be admitted to the same standing in the united body, which they may have held in their respective connections, up to the consummation of the Union.

2. Imperfectly organized churches are counseled and expected to become thoroughly Presbyterian, as early within the period of five years as may be permitted by the highest interests to be consulted; and no other such churches shall be hereafter received.

3. The boundaries of the several Presbyteries and Synods should be adjusted by the General Assembly of the united Church.

4. The official Records of the two branches of the Church, for the period of separation, should be preserved and held as making up the one history of the Church; and no rule or precedent, which does not stand approved by both the bodies, should be of any authority, until reestablished in the united body, except in so far as such rule or precedent may affect the rights of property founded thereon.

5. The corporate rights, now held by the two General Assemblies, and by their Boards and Committees, should, as far as practicable, be consolidated, and applied for their several objects, as defined by law.

6. There should be one set of Committees or Boards for Home and Foreign Missions, and the other religious enterprises of the Church; which the churches should be encouraged to sustain, though free to cast their contributions into other channels, if they desire to do so.

7. As soon as practicable after the Union shall have been effected, the General Assembly should reconstruct and consolidate the several Permanent Committees and Boards, which now belong to the two Assemblies, so as to represent, as far as possible, with impartiality, the views and wishes of the two bodies constituting the united Church.

8. The publications of the Board of Publication and of the Publication Committee should continue to be issued as at present, leaving it to the Board of Publication of the united Church to revise these issues, and perfect a catalogue for the united Church so as to exclude invidious references to past controversies.

9. In order to a uniform system of ecclesiastical supervision, those theological seminaries that are now under Assembly control may, if their Boards of Direction so elect, be transferred to the watch and care of one or more of the adjacent Synods; and the other seminaries are advised to introduce, as far as may be, into their constitutions, the principle of Synodical or Assembly supervision; in which case they shall be entitled to an official recognition and approbation on the part of the General Assembly.

10. It should be regarded as the duty of all our judicatories, ministers, and people of the united Church, to study the things which make for peace, and to guard against all needless and offensive references to the causes that have divided us; and, in order to avoid the revival of past issues, by the continuance of any usage, in either branch of the Church

that has grown out of former conflicts, it is earnestly recommended to the lower judicatories of the Church that they conform their practice in relation to all such usages, as far as is consistent with their convictions of duty, to the general custom of the Church prior to the controversies that resulted in the separation.

III. RECOMMENDATION OF A DAY OF PRAYER.

That the counsels of infinite Wisdom may guide our decisions, and the blessings of the great Head of the Church rest upon the result of our efforts for Reunion, it is earnestly recommended to the churches throughout both branches of the Presbyterian Church, that they observe the second Sabbath in September, 1869, as a day of fervent and united prayer to Almighty God, that he would grant unto us all "the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord," and in the new relations now contemplated, enable us to "keep the unity of the Spirit in the bond of peace."

[The foregoing Report was adopted by the Old School Assembly, by a vote of yeas 285, nays 9 (p. 914); by the New School Assembly unanimously (p. 275), when it was:]

a. Resolved, That in pursuance of the foregoing action of this General Assembly, the Basis of Reunion now adopted be sent down to the Presbyteries for their approval or disapproval, and each Presbytery is hereby required to meet on or before the 15th day of October, 1869, to express its approval or disapproval of the same by a categorical answer to the following question:

Do you approve of the Reunion of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America, on the following Basis, viz.: "The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity"?

Each Presbytery is also hereby required, before the first day of November, 1869, to forward to the Stated Clerk of this General Assembly a statement of its vote on the said Basis of Reunion.—1869, pp. 916, 917, O. S.

b. Resolved, That this Assembly does hereby submit to the Presbyteries in connection with it the Basis of Reunion adopted May 27, 1869; and that the Presbyteries be required to meet on or before October 15, 1869, to express their approval or disapproval of the same by a categorical answer to the following question:

Do you approve of the Reunion of the two bodies now claiming the name and rights of the Presbyterian Church in the United States of America, on the following Basis, namely: "The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and prac-

tice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrines taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity”?

Resolved, That each Presbytery shall, before the first day of November, 1869, forward to the Stated Clerk of the General Assembly a statement of its vote on the said Basis of Reunion.—1869, p. 283, N. S.

[In accordance with the plan adopted above, the two Assemblies adjourned to meet in Pittsburgh, Pa., Nov. 10, A.D. 1869, at 11 o'clock A.M., the one in the First Church, the other in the Third Church.]

6. Adjourned meetings of the Assemblies at Pittsburgh, 1869.

a. The Report of the Stated Clerk of the Assembly, O. S., Rev. A. T. McGill, D.D., on the vote of the Presbyteries, was read and amended, so as simply to give the result of the vote, after which it was adopted, and is as follows:

The Presbyteries in connection with this General Assembly have all reported in writing, on the Overture of Reunion, as ordered in the Brick Church, at New York, except the following eleven, viz., Austin, Corisco, Knox, Knoxville, Maury, Milwaukee, Ogdensburg, Shantung, Siam, Stockton, and Western Africa. The Stated Clerk of the Sante Fé Presbytery has reported by letter that it is impossible for this Presbytery to have a meeting, in present circumstances. The Presbyteries of Allahabad and Canton, being unable to meet within the time specified, have sent circulars, signed by a majority of each, to indicate the will of the Presbytery, in favor of Reunion as now proposed; but these are not counted in declaring the result. Another Presbytery, Lahore, formed by the Synod of Northern India, in December last, but not regularly reported as yet, by any officer of that Synod, has sent its answer to this Overture, in written form, and this has been counted, on the presumption that the Assembly will recognize at this meeting, the existence of that Presbytery on the roll.

We have thus *one hundred and forty-four* Presbyteries. *One hundred and twenty-six* of these have answered the Overture sent down affirmatively, in writing. *Three*, viz., Hudson, Rio de Janeiro, and West Lexington, have answered in the negative.

On motion it was ordered that the Stated Clerk admit to Record the answer of the Presbytery of Lahore to the Overture on Reunion.

The Assembly was, on motion, led in prayer by Rev. John Hall, D.D., in gratitude for the result of the negotiations on Reunion, and the doxology was sung.—1869, p. 1158, O. S.

b. The Stated Clerk presented the Report of the Presbyteries on the Overture for Reunion, as follows:

Report of the Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, N. S., on the answers of the Presbyteries to the Overtures on the Reunion of the Two Branches of the Church:

The number of Presbyteries connected with this General Assembly is one hundred and thirteen. Official responses have been received from every one of them. They have *all answered the Overture in the affirma-*

tive. In each of the Presbyteries of Albany, Wellsborough, and the District of Columbia a single negative vote was cast. In each of the remaining one hundred and ten Presbyteries the vote was *unanimous*.

EDWIN F. HATFIELD, *Stated Clerk*.

Pittsburgh, Pa., November 10, 1869.

The Assembly united in prayer and thanksgiving to God for this auspicious result.—1869, p. 485, N. S.

7. Report of Joint Committee of Conference.

"The Joint Committee of Conference on Reunion" presented its Report which was adopted, and is as follows, viz.:

1. That each Assembly should declare the vote of the Presbyteries in the following language:

"This Assembly having received and examined the statements of the votes of the several Presbyteries, on the Basis of Reunion of the two bodies, now claiming the name and rights of the Presbyterian Church in the United States of America, which Basis is in the words following, viz., 'The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures, and the Government and Discipline of the Presbyterian Church in the United States shall be approved, as containing the principles and rules of our polity'; does hereby find and declare that the said Basis of Reunion has been approved by more than two thirds of the Presbyteries connected with this branch of the Church; and whereas the other branch of the Presbyterian Church in the United States of America, now sitting in the Third [or, *the First*] Presbyterian Church in the city of Pittsburgh, has reported to this Assembly that said Basis has been approved by more than two thirds of the Presbyteries connected with that branch of the Church, now, therefore, we do solemnly declare that said Basis of Reunion is of binding force."

2. This Committee recommends that a Special Committee of five from each branch of the Church, shall be appointed to take into consideration the affairs of each of the Boards and Committees of both branches of the Church, and to recommend to the Assembly of the united Church, next to be held, what changes are required in said Boards and Committees.

3. That each Assembly shall also pass the following: *Whereas*, It is apparent, from the size of the two Assemblies, that some changes must be made in the present method of representation; therefore, *Resolved*, That each of the Assemblies of 1869 shall appoint a Committee of five, to constitute a joint Committee of ten, whose duty it shall be to prepare and propose to the General Assembly of the United Church a proper adjustment of the boundaries of the Presbyteries and Synods, and the ratio of representation, and any amendments of the Constitution which they may think necessary to secure efficiency and harmony in the administration of the Church, so greatly enlarged, and so rapidly extending.

4. That the Assemblies shall meet at 9 o'clock on Friday morning next, and that the vote of the Presbyteries be declared in each Assembly at

10 o'clock, and that each Assembly be then dissolved in the usual manner prescribed by the Form of Government. That each Assembly shall immediately repair to the Third Presbyterian Church, in this city, there to hold a joint meeting for prayer and praise; and that a joint Communion service be held on the same day, at three o'clock in the afternoon.

That all business before each Assembly shall be concluded this (Thursday) evening, and no new business taken up thereafter.

5. That a Committee of Arrangements, consisting of two from each Church, be appointed to decide upon the form, manner and place of our public meeting, and to prepare a statement upon the subject of raising funds for the use of the Church, which shall be read to said meeting. It is proposed that the Rev. A. G. Hall, D.D., Robert Carter, Esq., Rev. S. W. Fisher, D.D., and William E. Dodge, Esq., be appointed said Committee.

6. That the first meeting of the General Assembly of the united Church be held in the First Presbyterian Church in the city of Philadelphia, on the third Thursday of May, A.D. 1870, at 11 o'clock A.M.

—1869, pp. 1159, 1160, O. S.

—1869, pp. 495, 496, N. S.

8. Basis and consummation of the Reunion.

The declaration was adopted unanimously in both Assemblies, by a rising vote, as follows, viz.:

This Assembly having received and examined the statement of the votes of the several Presbyteries on the Basis of the Reunion of the two bodies now claiming the name and the right of the Presbyterian Church in the United States of America, which Basis is in the words following, namely: "The Reunion shall be effected on the doctrinal and ecclesiastical basis of our common Standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the Government and Discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity": does hereby find and declare that said Basis of Reunion has been approved by more than two thirds of the Presbyteries connected with this branch of the Church—and whereas the other branch of the Presbyterian Church in the United States, now sitting in the Third [or, *the First*] Presbyterian Church in the City of Pittsburgh, has reported to this Assembly that said Basis has been approved by more than two thirds of the Presbyteries connected with that branch of the Church:

NOW THEREFORE WE DO SOLEMNLY DECLARE THAT SAID BASIS OF REUNION IS OF BINDING FORCE.

—1869, p. 1163, O. S.

—1869, p. 500, N. S.

9. The Reunion Convention.

PITTSBURGH, PA., Friday, November 12, 1869.

The two General Assemblies of the Presbyterian Church, meeting respectively in the First and Third Churches of Pittsburgh, Pa., having

both been in due form dissolved on Friday, November 12, 1869, at 10 o'clock A.M., a JOINT CONVENTION, in accordance with previous mutual agreement, was held immediately after in the Third Church.

The members of the late N. S. Assembly, preceded by their Moderator, Clerks, and Reunion Committee, formed in order, two by two, and proceeded from the Third Church down Sixth Avenue to Wood Street, and took position on the west side of the street, opposite the First Church. At the same time, the members of the late O. S. Assembly, preceded in like manner by their Moderator, Clerks, and Reunion Committee, came forth from the First Church and took position on the east side of the street, directly opposite the other column, the head of each line looking south toward Fifth Avenue.

The following gentlemen had been appointed and consented to serve as marshals of the day: Gen. J. K. Morehead, and Messrs. John D. McCord, William Rea, and George H. Stuart.

The signal for the march having been given, the two Moderators met in the middle of the street, shook hands, and joined arms; as was done also by the Stated Clerks, the Permanent and Temporary Clerks, the two Reunion Committees, and the remainder of the two columns—the joint procession meanwhile marching forward two by two, Old and New School interlocked along the whole line, down Wood Street and up Fifth Avenue, Smithfield Street, and Sixth Avenue (the whole distance attended by a rejoicing crowd of people), to the Third Church.

As the procession entered by the right middle aisle, Wesley's noble hymn,

"Blow ye the trumpet, blow," et cetera

was sung by the choir and the ladies, who had been previously admitted to seats assigned them. The greater part of the procession found seats on the immense platform occupying the southern end of the great church, the remainder occupying the pews in front of the platform; after which the doors were opened and the house was immediately thronged to its utmost capacity.

The services commenced at 11 o'clock A. M., and were continued with unwearied interest for more than three hours. Addresses were made by the Moderators and others, both ministers and elders, previously designated, intermingled with prayer and songs of devout praise and thanksgiving.

The following preamble and resolutions, reported in behalf of the Committee of Arrangements, by the Rev. S. W. Fisher, D.D., LL.D., were passed unanimously.

PREAMBLE AND RESOLUTIONS ADOPTED IN JOINT CONVENTION BY THE
MEMBERS OF THE TWO ASSEMBLIES—NOVEMBER 12, 1869.

In the Providence of God, the two branches of the Presbyterian Church in the United States of America, after a separation of more than thirty years, are again united. This event, in its magnitude, is unparalleled in the ecclesiastical history of this country and almost of the world. It evidences to all men the presence and unifying power of the divine Spirit. A fact so remarkable and significant attracts interest and creates expectation among even worldly minds. It awakens the sympathies and the hopes of all who truly love Christ among other denominations. It awakens

hope since it illustrates the evident purpose of God to bring all His followers into closer union in spirit, combine them in action for the overthrow of error and the diffusion of His truth; it awakens expectation, since they justly anticipate, on our part, from this union of resources, spirit and action, a far more vigorous assault upon the forces of darkness and more decided efforts to spread the Gospel among all classes in our own and other lands.

To us, as a Church, it is an era in our history most memorable and hopeful: memorable, as it signalizes the triumph of faith and love over the strifes and jealousies of more than a quarter of a century; hopeful, since it is not the result of decadence and torpor, but of progress and augmented strength. It buries the suspicions and rivalries of the past, with the sad necessity of magnifying our differences in order to justify our separation. It banishes the spirit of division, the natural foe of true progress. ¶ In this Union are seen the outflashing of a divine purpose to lead us on to greater self-sacrifice, and a more entire consecration to the evangelization of the world. God has elevated us to this commanding position, that we may see His glory, and in the strengthened faith it inspires devote our united resources more directly and efficiently to the salvation of men. New and grander responsibilities rest upon us. Jesus summons us to a holier faith and more perfect consecration. He summons this Church to answer His loving-kindness by deeds commensurate with our renewed resources. The times are auspicious; everywhere peace reigns; the gates are open, and the millions of our own and other lands wait for the Gospel. Our position is commanding; our resources great; our methods of action well settled, simple, and efficient. The Spirit of God that has united us will inspire, direct and bless our efforts. While we maintain the faith which Paul so fully unfolded, and our Church, in the centuries past, has, through manifold persecution and martyrdom, so gloriously upheld, we are summoned, as by the will of God, to arise and build, to form new, broader and bolder plans for the extension of Christ's Kingdom, and to enter upon and execute them with apostolic enthusiasm.

Let us, then, the ministers, elders, and members of this Church here assembled, as, in spirit, standing in the presence of and representing the entire body of believers in our connection, and the beloved missionaries in foreign lands who now await, with tender and prayerful interest, this consummation of our Union—let us, in humble dependence upon our dear Redeemer, with deep humility in view of our past inefficiency and present unworthiness, and as an expression of our devout gratitude to Him who has brought this once dissevered, now united Church up to this *Mount of Transfiguration*, signalize this most blessed and joyous *Union* with an offering in some good degree commensurate with the abundant pecuniary gifts that He has bestowed on us. And to this end be it

Resolved, That it is incumbent on the Presbyterian Church in the United States of America, one in organization, one in faith, and one in effort, to make a SPECIAL OFFERING, to the treasury of the Lord, of five millions of dollars: and we pledge ourselves, first of all, to seek in our daily petitions the blessing of God to make this resolution effectual; and second, that we will, with untiring perseverance and personal effort, endeavor to animate the whole Church with the purpose to secure the accomplishment of this great work before the third Thursday of May, 1871.

Resolved, further, That the Stated Clerks of the Assemblies of 1869 be requested to publish this Paper, with the names of the Moderators, Clerks and Joint Committee on Reunion, and the commissioners now in attendance appended thereto.

At 3½ o'clock P.M., the Convention united in the celebration of the Lord's Supper at the First Presbyterian Church which also was thronged in every part.

—1869, pp. 502-504, N. S.

—1869, pp. 1165-1167, O. S.

10. Memorial contribution.

[NOTE.—The Memorial Fund Committee, Winthrop S. Gilman, Esq., Chairman, and F. F. Ellinwood, D.D., LL.D., Secretary, reported to the Assembly of 1872 that the sum total of all contributions reported was \$7,607,499.91. See further, *Digest* of 1886, pp. 99-106.]

11. Quarter centenary of Reunion.

[NOTE.—The One Hundred and Seventh General Assembly celebrated at Pittsburgh, Pa., May 23, 1895, the Twenty-fifth Anniversary of the Reunion of the Old and New School Churches. From 1869 to 1894, the membership of the Church increased from 446,561 to 895,997, an increase of more than one hundred per cent.; and the Sabbath-school membership grew from 448,857 to 951,199, an increase of one hundred and twelve per cent. The total contributions for these twenty-five years to the Missionary and Benevolent Boards amounted to \$47,306,426; to miscellaneous benevolent causes outside of the Boards, \$24,280,002 were given, and for congregational support there was collected \$192,044,780, making a grand total of \$263,631,208, or an average of \$10,500,000 per annum.

During this same period also there were added to the Church more than one million members on profession of their faith.

A public meeting was held at the Third Presbyterian Church on the evening of May 23, at which addresses were delivered by the Rev. Francis L. Patton, D.D., LL.D., Rev. Henry M. Booth, D.D., LL.D., and Rev. William Henry Roberts, D.D., LL.D.

In view of the blessings, spiritual and financial, attending Reunion, the Assembly, on May 24, by a unanimous rising vote, determined to mark the milestone, so auspiciously passed, by an effort to raise a Quarter-Century Anniversary Reunion Fund.

Of the Committee of thirty appointed for the raising of this fund, Rev. W. L. McEwan, D.D., was the Chairman, and Rev. W. H. Roberts, D.D., Treasurer. The sum raised was about \$384,000, and was used mainly in liquidating the debts of the Boards of Home and Foreign Missions.—See *Minutes*, 1895, pp. 97, 105, 119, and 1896, pp. 108-113.]

IV. REUNION WITH THE CUMBERLAND PRESBYTERIAN CHURCH

1. The Cumberland Presbyterian Church.

[NOTE.—The Cumberland Presbyterian Church had its origin in A.D., 1810, in Dickson County, Tennessee. On the fourth of February in that year, three regularly ordained ministers in the Presbyterian Church, Finis Ewing, Samuel King, and Samuel M'Adow, after a prolonged controversy growing out of what was known as "The Great Revival of 1800," organized the "Cumberland Presbytery." Clearly, it was not their intention to originate a new denomination. They earnestly hoped for such settlement of the controversy as would result in their return to the mother Church. But events determined otherwise. The new organization grew, until a Synod was formed, in 1813; and still there was expansion, until a General Assembly was organized, in 1829. The causes leading to the formation of the Church are fully set forth, in publications made at the time and subsequently.—(See *Cumberland Presbyterian Digest*, by Rev. J. V. Stephens: Cumberland Presbyterian Publishing House, Nashville, Tenn., 1899.)]

2. Appointment of Committee (P.) on Church Co-operation and Union.

In reply to *Overtures Nos. 89-93, 101-105, 136, and 157*, relating to closer coöperation or union with sister denominations, said *Overtures*

coming from the Presbyteries of Dayton, Denver, Indianapolis, Mattoon, Southern Dakota, Bismarek, Fargo, Minnewaukon, Mouse River, Pembina, and Redstone, and from the General Synod of the Reformed Presbyterian Church, we recommend the adoption of the following resolutions:

Whereas, The Presbyterian Church holds Christian fellowship with all who confess and obey Jesus Christ as their Divine Saviour and Lord, and acknowledges the duty of all Churches that recognize Him as the only Head of the Church Universal to work together in harmony and love for the extension of His Kingdom and the good of the world; and

Whereas, This Assembly earnestly desires to commend and promote this Christian coöperation, and also practically to advance the cause of Church union by confederation, and, where possible, by consolidation among the Churches of the Reformed Faith, which are most nearly akin in doctrine and organization; therefore, be it

Resolved, 1. That a Committee of seven, four ministers and three elders, be appointed by the Moderator to consider the whole subject of coöperation, confederation, and consolidation with other Churches.

Resolved, 2. That *Overtures Nos. 89-93, 101-105, 136, and 157* be placed in the hands of this Committee; and that they be instructed to enter into correspondence with any Churches of the Reformed family with whom in the judgment of the Committee, such correspondence would be likely to promote closer relations; and also to confer with the Congregational Church in regard to the practical improvement of the plan of comity referred to in some of the Overtures.

Resolved, 3. That this Committee shall report to the next Assembly such plans and measures as seem to them wise, proper, and profitable for the advancement of fraternal relations, for the increase of harmonious work, and, if God shall open the way, and incline the hearts of the Churches thereto, for the Reunion of those who hold the same faith and order in the service of Christ.—P., 1903, p. 90.

3. Membership, Committee (P.) on Church Co-operation and Union.

a. On Church Coöperation and Union.—Ministers—W. H. Roberts, D.D., W. N. Page, D.D., John R. Davies, D.D., Wilton Merle Smith, D.D., Reuben H. Hartley, D.D. *Elders*—Elisha H. Perkins, Reuben Tyler, E. S. Wells.—P., 1903, p. 169.

b. That the number of the Committee on Coöperation, Confederation, and Consolidation among Christian Churches be increased to ten, the Moderator, the Rev. Douglass P. Putnam, D.D., and the Rev. Charles A. Dickey, D.D., to be the members added.—P., 1903, p. 147.

4. Appointment, Committee (C. P.) on Fraternity and Union.

"We, your Committee on Overtures, beg leave to report as follows: That your Committee has carefully considered all Memorials and resolutions on the subject of organic union that have been submitted to us. We note with pleasure a manifest tendency toward closer coöperation in Christian work among all Protestant denominations, and particularly a disposition among ecclesiastical families which are allied in doctrine and polity, to set aside their minor points of difference and to emphasize only things essential. This tendency is in accord with the spirit of the

Master and with the history and traditions of the Cumberland Presbyterian Church, and is certainly calculated to advance the Kingdom of God among men. It is a matter for devout prayer by the whole Church, that this tendency may continue in its growth toward closer affiliation and organic union among the members of the Presbyterian household in the United States until there shall be such a removal of the differences in doctrine, polity, and social conditions as will insure the consummation and realization of a glorious and united Presbyterianism in the United States.

"We therefore recommend to the General Assembly the adoption of the following resolutions:

Resolved, 1. That a Committee of nine, on Presbyterian Fraternity and Union, be appointed by this Assembly, to confer with such like Committees as may be appointed by other Presbyterian bodies, in regard to the desirability and practicability of closer affiliation and organic union among the members of the Presbyterian family in the United States; and if, in any particular case, after conference and investigation, union shall seem to be desirable and practicable, to suggest suitable measures for its accomplishment, and to report such Basis of Union as may be mutually agreed upon to the next General Assembly.

Resolved, 2. That the foregoing resolution be reported immediately to the Presbyterian bodies now in session, and in due course to all other Presbyterian bodies in the United States."—C. P., 1903, pp. 47, 48.

5. Appointment of Committee (C. P.) on Fraternity and Union.

The Assembly adopted a plan for the appointment of the Committee on Fraternity and Union, which provided, first, "that the General Assembly elect the Chairman of said Committee, in the same manner that it elects a Moderator;" and, secondly, that the Synods be divided into four groups, the commissioners from each group to nominate to the Assembly one minister and one elder, to be elected by the Assembly.—C. P., 1903, p. 48.

Resolved, That the Committee on Presbyterian Fraternity and Union shall be increased to ten members, and that the General Assembly hereby elects its Moderator, Rev. R. M. Tinnon, D.D., a member of said Committee."—C. P., 1903, p. 50.

"The Assembly proceeded to the election of Chairman of the Committee on Presbyterian Fraternity and Union, which resulted in the unanimous and enthusiastic election of the Rev. W. H. Black, D.D., President of Missouri Valley College, Marshall, Mo."—C. P., 1903, pp. 60, 61.

In accordance with the second provision of the plan, the following named ministers and elders were elected from the four groups of Synods: Rev. Ira Landrith, Elder E. E. Beard; Rev. S. M. Templeton, Elder M. B. Templeton; Rev. B. P. Fullerton, D.D., Elder W. E. Settle; Rev. D. E. Bushnell, D.D., Elder A. E. Turner.—C. P., 1903, pp. 74, 75.

"It was determined that there should be an enlargement of said Committee, and, on motion, Rev. W. J. Darby, D.D., and B. G. Mitchell, D.D., were added to the Committee."—C. P., 1903, p. 75.

Resolved, That the Committee on Fraternity and Union be authorized to fill any vacancies occurring in the body, and that the Stated Clerk of

the Assembly be instructed to act as secretary for said Committee until it meets and effects its organization.—C. P., 1903, p. 89.

On the organization of the Committee, the Stated Clerk, Rev. James M. Hubbert, D.D., was elected secretary.—C. P., 1904, p. 57a.

6. Telegrams announcing appointment of Committees.

Nashville, Tenn., May 27, 1903.

To the General Assembly of the Presbyterian Church in the U. S. A.:

The General Assembly of the Cumberland Presbyterian Church to-day adopted the following resolution, and after the vote the Assembly joined in singing the Doxology, and was led in a prayer of thanksgiving for unanimity of action:

Resolved, That a Committee of nine on Presbyterian Fraternity and Union be appointed by this Assembly, to confer with such like Committees as may be appointed by other Presbyterian bodies in regard to the desirability and practicability of closer affiliation and organic union among the members of the Presbyterian family in the United States; and if in any particular case, after conference and investigation, union shall seem to be desirable and practicable, to suggest suitable measures for its accomplishment, and to report such Basis of Union as may be mutually agreed upon to the next General Assembly.

J. M. HUBBERT, *Stated Clerk.*

C. P., 1903, p. 56; P., 1903, p. 122.

Los Angeles, Cal., May 27, 1903.

To the General Assembly of the Cumberland Presbyterian Church, Nashville, Tenn.:

The General Assembly at Los Angeles receives with cordial congratulations your message announcing appointment of Committee on Presbyterian Fraternity and Union, and has appointed a similar Committee for the same great purposes.

R. F. COYLE, *Moderator.*

WM. H. ROBERTS, *Stated Clerk.*

P., 1903, p. 122; C. P., 1903, p. 63.

7. Joint Report on Union, 1904.

The Committee on Church Coöperation and Union of the Presbyterian Church in the United States of America and the Committee on Fraternity and Union of the Cumberland Presbyterian Church, after a free and full interchange of views, with continued supplications for Divine guidance, earnestly recommend to their respective General Assemblies for their consideration, and, if they deem proper, for their adoption, the accompanying Papers, viz.:

I. Plan of Reunion and Union of the two Churches.

II. Concurrent Declarations to be adopted by the respective General Assemblies meeting in 1904.

III. Recommendations.

I. PLAN OF REUNION AND UNION OF THE TWO CHURCHES.

We believe that the Union of Christian Churches of substantially similar faith and polity would be to the glory of God, the good of mankind, and the strengthening of Christian testimony at home and abroad.

We believe that the manifest providential developments and leadings in the two Churches since their separation, together with present conditions of agreement and fellowship, have been and are such as to justify their Reunion.

Therefore we cordially recommend to our respective General Assemblies that the Reunion of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church be accomplished as soon as the necessary steps can be taken, upon the Basis hereinafter set forth.

BASIS OF UNION.

1. The Presbyterian Church in the United States of America, whose General Assembly met in the Immanuel Church, Los Angeles, California, May 21, 1903, and the Cumberland Presbyterian Church, whose General Assembly met in the First Cumberland Presbyterian Church, Nashville, Tennessee, May 21, 1903, shall be united as one Church, under the name and style of THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, possessing all the legal and corporate rights and powers which the separate Churches now possess.

2. The Union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical Standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice.

3. Each of the Assemblies shall submit the foregoing Basis of Union to its Presbyteries, which shall be required to meet on or before April 30, 1905, to express their approval or disapproval of the same by a categorical answer to this question:

Do you approve of the Reunion and Union of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church, on the following Basis: The Union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical Standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice?

Each Presbytery shall, before the 10th day of May, 1905, forward to the Stated Clerk of the Assembly with which it is connected a statement of its vote on the said Basis of Union.

4. The Report of the vote of the Presbyteries shall be submitted by the respective Stated Clerks to the General Assemblies meeting in 1905, and if the General Assemblies shall then find and declare that the foregoing Basis of Union has been approved by the Constitutional majority of the Presbyteries connected with each branch of the Church, then the same shall be of binding force, and both Assemblies shall take action accordingly.

II. CONCURRENT DECLARATIONS.

As there are matters pertaining to the interests of the Church which will manifestly require adjustment when the Reunion shall have been accomplished, and concerning which it is highly desirable that there shall be a previous good understanding, the two Assemblies agree to adopt the

following Concurrent Declarations, as in their judgment proper and equitable arrangements and agreements:

1. In adopting the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, as a Basis of Union, it is mutually recognized that such agreement now exists between the systems of doctrine contained in the Confessions of Faith of the two Churches as to warrant this Union—a Union honoring alike to both. Mutual acknowledgment also is made of the teaching and defense of essential evangelical doctrine held in common by these Churches, and of the Divine favor and blessing that have made this common faith and service effectual.

It is also recognized that liberty of belief exists by virtue of the provisions of the Declaratory Statement, which is part of the Confession of Faith of the Presbyterian Church in the United States of America, and which states that “the ordination vow of ministers, ruling elders, and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the system of doctrine taught in the Holy Scriptures.” This liberty is specifically secured by the Declaratory Statement as to Chap. iii and Chap. x, Sec. iii, of the Confession of Faith. It is recognized, also, that the doctrinal deliverance contained in the Brief Statement of the Reformed Faith, adopted in 1902 by the General Assembly of the Presbyterian Church in the United States of America, “for a better understanding of our doctrinal beliefs,” reveals a doctrinal agreement favorable to Reunion.

2. All the ministers and churches included in the two denominations shall be admitted to the same standing in the united Church which they may have held in their respective connections up to the consummation of the Reunion.

3. The boundaries of the several Presbyteries and Synods shall be adjusted by the General Assembly of the united Church.

4. The official Records of the two Churches during the period of separation shall be preserved and held as making up the history of the one Church.

5. As soon as practicable after the Union shall have been effected the General Assembly shall reconstruct and consolidate the several Permanent Committees and Boards which now belong to the two Assemblies, so as to represent with impartiality the views and wishes of the two bodies constituting the reunited Church.

6. The institutions of learning, together with the endowment and other property, real and personal, owned by them, which are now under the control of the Cumberland Presbyterian Church, shall remain in charge of and be controlled by the Boards of Trustees, or other managers respectively, now in charge of such institutions, endowment, and property, or by their successors similarly appointed or elected; and no greater control of such institutions, their property or affairs, shall be exercised by the General Assembly, or other ecclesiastical court or body, of the reunited Church, than is now exercised by the General Assembly, or other ecclesiastical court or body, of the Cumberland Presbyterian Church. Provided, that the governing Board of any of said institutions of learning shall be at liberty to enter into such special arrangement or agreement with the ecclesiastical body controlling it as may enable said institution to preserve its integrity and maintain its present policy. And also provided, that nothing in this declaration shall affect the relationship or control of any of the institutions of learning now connected with the General Assembly,

or other ecclesiastical court or body, of the Presbyterian Church in the United States of America.

7. The corporate rights now held by the two General Assemblies and by their Boards and Committees shall be consolidated and applied for their several objects as defined and permitted by law.

8. It should be regarded as the duty of all our judicatories, ministers, and people to study the things which make for peace, to guard against all needless and offensive references to the causes which have divided us, and to avoid the revival of past issues.

III. RECOMMENDATIONS.

1. It is recommended that such a change be made in the Form of Government of the Presbyterian Church in the United States of America as will allow additional or separate Presbyteries and Synods to be organized in exceptional cases, wholly or in part, within the territorial bounds of existing Presbyteries or Synods respectively, for a particular race or nationality, if desired by such race or nationality.

2. The foregoing Basis of Union and eight Concurrent Declarations shall be submitted to the respective General Assemblies of 1904, and the above recommendation, numbered 1, shall be submitted to the General Assembly of the Presbyterian Church in the United States of America meeting in 1904; and this entire Plan of Union shall be operative when said Basis of Union, Concurrent Declarations, and recommendation numbered 1 shall have been adopted in their entirety, and where necessary by Presbyterian action.

3. That the blessing of the great Head of the Church may rest upon the results of our efforts for Reunion and Union, it is earnestly recommended to the congregations throughout both branches of the Church that they observe Sabbath, September 18, 1904, as a day of fervent and united prayer to Almighty God, that He would grant unto us all "the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord," and in the new relation now contemplated enable us to keep "the unity of the spirit in the bond of peace."

*For the Cumberland Presby-
terian Committee:*

WM. HENRY BLACK,
R. M. TINNON,
DANIEL E. BUSHNELL,
W. J. DARBY,
IRA LANDRITH,
B. P. FULLERTON,
SAMUEL MOORE TEMPLETON,
B. G. MITCHELL,
E. E. BEARD,
WARNER ELLMORE SETTLE,
M. B. TEMPLETON,
A. E. TURNER.

P., 1904, pp. 135-137;
C. P., 1904, pp. 61a-65a.

*For the Committee of the Presby-
terian Church in the U. S. A.:*

WM. HENRY ROBERTS,
CHAS. A. DICKEY,
WM. N. PAGE,
WILTON MERLE SMITH,
REUBEN HAINES HARTLEY,
DOUGLAS P. PUTNAM,
E. S. WELLS,
REUBEN TYLER,
ROBERT F. COYLE.

[NOTE.—For dissent from the above Report, protests against action of Assembly, and answer to protests, see P., 1904, pp. 140, 157, and 175.]

8. Action of the Buffalo (P.) General Assembly, 1904.

Resolved, 1. That the Joint Report on Union with the Cumberland Presbyterian Church be and hereby is adopted.

Resolved, 2. That the following Basis of Union be sent down to the Presbyteries, which shall be required to meet on or before April 30, 1905, to express their approval or disapproval of the same by a direct answer in the affirmative or negative to this question:

Do you approve of the Reunion and Union of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church, on the following Basis: The Union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical Standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice?

Each Presbytery shall, before the 10th day of May, 1905, forward to the Stated Clerk of the Assembly a statement of its vote on the said Basis of Union.

Resolved, 3. That the Report of the vote of the Presbyteries shall be submitted by the Stated Clerk to the General Assembly meeting in 1905, and if said Assembly shall find and declare that the foregoing Basis of Union has been approved by two thirds of the Presbyteries of this Church, then the necessary steps shall be taken, if the way be clear, to complete the Union with the Cumberland Presbyterian Church.

Resolved, 4. That the Assembly, in connection with this whole subject of Union with the Cumberland Presbyterian Church, places on record its judgment, that the revision of the Confession of Faith effected in 1903 has not impaired the integrity of the system of doctrine contained in the Confession and taught in Holy Scripture, but was designed to remove misapprehensions as to the proper interpretation thereof.

Resolved, 5. That in approving the Overture looking to a change in the Form of Government concerning the territorial bounds of Presbyteries and Synods, this Assembly affirms its complete freedom from prejudice against any race and from any desire or purpose to bring about a separation from our Church, or from representation in the General Assembly, of any class or race of Presbyterians; but, on the other hand, our purpose is to bring together in one Church members of all races and all classes.—P., 1904, p. 119.

9. Action of the Dallas (C. P.) General Assembly, 1904.

a. *Resolved*, 1. That the foregoing Report and Supplemental Report of the Committee on Presbyterian Fraternity and Union, appointed by the General Assembly in 1903, be received and spread upon the *Minutes* of this General Assembly, and that the included Joint Report on Union be adopted; and that the Basis of Union be and is recommended to the Presbyteries of the Cumberland Presbyterian Church for their approval or disapproval.

Resolved, 2. That the Moderator and the Stated Clerk be instructed to submit the Basis of Union, contained in said Report, to the Presbyteries

of the Cumberland Presbyterian Church, in the usual Constitutional manner, upon receiving official notification of the adoption of the said Joint Report on Union by the General Assembly of the Presbyterian Church in the U. S. A.—C. P., 1904, p. 30.

b. On the proposition to submit and recommend the Plan of Union and Reunion to the Presbyteries, 236 votes were cast, of which two thirds, or 158 votes, were necessary to carry the measure. As will be seen from the foregoing exhibit, the total of affirmative votes was 162, and the total negative vote was 74, therefore the Moderator announced that the measure had been carried by four votes more than was required by the Constitution.—C. P., 1904, p. 48.

[NOTE.—The Constitution of the Cumberland Presbyterian Church, Article 60, reads: "Upon the recommendation of the General Assembly, at a stated meeting, by a two-thirds vote of the members thereof voting thereon, the Confession of Faith, Catechism, Constitution, and Rules of Discipline may be amended or changed when a majority of the Presbyteries, upon the same being transmitted for their action, shall approve thereof."]

10. Enlargement of the Committee (P.) on Church Co-operation and Union, 1904.

The Committee on Church Coöperation and Union, as thus enlarged, is as follows: *Ministers*—William H. Roberts, D.D., LL.D., Chairman; Robert F. Coyle, D.D., LL.D., W. N. Page, D.D., Wilton Merle Smith, D.D., Charles A. Dickey, D.D., LL.D., D. P. Putnam, D.D., Reuben H. Hartley, D.D., J. Addison Henry, D.D., Francis L. Patton, D.D., LL.D., James D. Moffat, D.D., LL.D., S. J. Niccolls, D.D., LL.D., John De Witt, D.D., LL.D. *Ruling Elders*—Reuben Tyler, E. S. Wells, Louis H. Severance, H. C. Gara.—P., 1904, p. 145.

11. Continuance of the Committee (C. P.) on Fraternity and Union, 1904.

1. That the Committee on Fraternity and Union, as at present constituted, be continued under the authority heretofore conferred.

2. That in the event of favorable action by the constituted authorities, concerning the proposed Union between the Cumberland Presbyterian Church and the Presbyterian Church in the U. S. A., the said Committee is further empowered to confer and advise with the several Boards and institutions of the Church, with a view to such protection of all corporate and property rights as may need attention, under the law, as the result of the consummation of said Union.—C. P., 1904, p. 68.

12. Telegrams announcing action, 1904.

Dallas, Texas, May 25, 1904.

To the General Assembly of the Presbyterian Church in the U. S. A., Buffalo, N. Y.:

The General Assembly of the Cumberland Presbyterian Church tonight adopted Plan of Reunion and Union by Constitutional majority of two thirds.

WARREN E. SETTLE, *Moderator.*
J. M. HUBBERT, *Stated Clerk.*

C. P., 1904, p. 50.

Buffalo, N. Y., May 27, 1904.

General Assembly of the Cumberland Presbyterian Church, Dallas, Texas:

The Report of the Joint Committee on Reunion was adopted to-day by a great majority.

J. ADDISON HENRY, *Moderator*.

W. H. ROBERTS, *Stated Clerk*.

P., 1904, p. 148.

13. Appointment and Report of the Committee of Canvass (P.), Winona Assembly, 1905.

a. Under the resolution adopted by the Assembly of 1904, a two-thirds vote of the Presbyteries is required for the adoption of the *Overture*, viz., No. 161. In the action of the Assembly of 1904, on the subject of Reunion and Union with the Cumberland Church, there is no direction as to the method by which the Assembly shall find and declare that said Basis of Union has been approved by the required majority of the Presbyteries. There is simply the direction that the Stated Clerk shall report the vote. Further, the law of the Assembly of 1891, on the canvass of the answers of the Presbyteries to Overtures sent down by Assemblies, does not specifically apply to this Overture on Union. It is, however, suggested that a Committee of Canvass, consisting of three ministers and two elders, be appointed to report to this Assembly the state of the vote, accompanied by a form of declaration in accordance with the terms of the Plan of Union.

The following resolution was then adopted:

Resolved, That the Assembly hereby appoints a Committee of three ministers and two elders to canvass the vote of the Presbyteries on the Overture sent down to them by the Assembly of 1904 on the subject of the Reunion and Union of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church; and that said Committee report to this Assembly the state of the vote, accompanied by a form of declaration in accordance with the terms of the Plan of Union, and also report such other action as may be necessary, said Committee to be appointed by the Moderator.—P., 1905, p. 43.

b. The Report as a whole was adopted. It is as follows:

Your Committee appointed to canvass and report the vote of the Presbyteries on *Overture No. 8*, sent down by the last General Assembly, on the subject of the Reunion and Union of the Presbyterian Church in the U. S. A. and the Cumberland Presbyterian Church, accompanied by a form of declaration in accordance with the terms of the Plan of Union, and also to report what further action may be necessary, do respectfully report:

1. We have canvassed the vote as reported by the Stated Clerk, and find that out of a total of 241 Presbyteries, 194 Presbyteries, or more than the two-thirds majority required, have voted in the affirmative; 39 have voted in the negative; 2 have taken no action; 1 has given conditional assent, and from 5 no answer has been received. [Annexed hereto is an alphabetical list, marked A, showing the name and action of each Presbytery.]

2. We recommend accordingly for adoption by the Assembly the following form of declaration in accordance with the terms of Union (see *Minutes*, 1904, p. 136):

This Assembly, having received and duly examined the vote of its Presbyteries on the Basis of Union of the Presbyterian Church in U. S. A. and Cumberland Presbyterian Church, does hereby find and declare that more than the required two-thirds majority of its Presbyteries have approved the Basis of Union submitted to them by the Assembly of 1904, to wit:

"The Union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the U. S. A., as revised in 1903, and of its other doctrinal and ecclesiastical Standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice"; and that the Presbyterian Church in the U. S. A. has complied with all the requirements of the Plan of Union adopted by the Assembly of 1904 [see Joint Report, *Minutes* of 1904, p. 135 *et seq.*], and this Assembly declares its readiness to take action accordingly.—P., 1905, p. 67.

14. Announcement by the Moderator (P.), Winona Assembly, 1905.

The Moderator made the following formal and official declaration, to wit: "I hereby declare that *Overture No. 8*, sent down by the Assembly of 1904 to the Presbyteries, in the form set forth at pages 119 and 136 in the *Minutes* of said Assembly, has been adopted by more than the required two-thirds vote in the affirmative, and accordingly constitutes the Basis of the proposed Union between our Church and the Cumberland Presbyterian Church, according to the Plan adopted by the Assembly of 1904."—P., 1905, p. 67.

15. Report of the Special Committee on Organic Union (C. P.), Fresno Assembly, 1905.

There being one hundred and fourteen (114) Presbyteries in the Church, we find and declare that more than a Constitutional majority of the whole number of Presbyteries in the Church have voted in favor of the Reunion and Union, and we therefore recommend that you adopt the following preamble and resolutions:

Whereas, The General Assembly of the Presbyterian Church in the U. S. A., which met in 1903, and the General Assembly of the Cumberland Presbyterian Church, which convened in the same year, each appointed a Committee looking to a Union of the said two Churches, and,

Whereas, Said Committees, after conferring with each other, agreed upon a Plan, or Basis, of Reunion and Union of said Churches, and, by a Joint Report, presented the same to their respective General Assemblies which convened in 1904, and recommended its adoption, and,

Whereas, The General Assembly of the Cumberland Presbyterian Church of 1904, by the Constitutional two-thirds vote, adopted said Joint Report, including the Plan, or Basis, of Union therein contained, and recommended and submitted said Basis of Union to the Presbyteries of the Cumberland Presbyterian Church for their approval or disapproval; and,

Whereas, Each one of the one hundred and fourteen (114) Presbyteries of the Church, except Florida, did before the tenth day of May, 1905, forward to the Stated Clerk of this General Assembly a statement of its action on said Basis of Union, which statements have been submitted by the Stated Clerk to this Assembly; and,

Whereas, It appears from said statements, or Reports, that sixty (60) of said Presbyteries have approved of the Reunion and Union of the Presbyterian Church in the U. S. A. and the Cumberland Presbyterian Church, upon the Basis set forth in said Joint Report, and that fifty-one (51) Presbyteries have voted disapproval of said Reunion and Union, one (1) Presbytery approving conditionally, two (2) Presbyteries failing to take any final action on the question; therefore,

Be it resolved, That this General Assembly does hereby find and declare that a Constitutional majority of the Presbyteries of the Cumberland Presbyterian Church have voted approval of the Reunion and Union of said Churches upon the Basis set forth in said Joint Report, and does find and declare that said Reunion and Union has been Constitutionally agreed to by the Cumberland Presbyterian Church, and that the said Basis of Union has, for the purposes of the Union, been Constitutionally adopted.—C. P., 1905, pp. 38, 39.

16. Adoption of the Report of canvass and announcement by the Moderator (C. P.), Fresno Assembly, 1905.

The Moderator then announced and declared that the motion to adopt the majority Report had prevailed, there being 137 votes in the affirmative and 110 votes in the negative, and that the resolution contained therein had Constitutionally become the action of the General Assembly. (See pp. 37-39.)—C. P., 1905, p. 56.

[NOTE.—For protest against the action of the Assembly and answer to protest, see C. P., 1905, pp. 78-92.]

17. Continuance and enlargement of the Committee (P.) on Church Co-operation and Union, 1905.

a. And your Committee recommends the following further action:

Resolved, That this whole matter be now recommitted to the Assembly's Committee on Church Coöperation and Union, for conference with the Committee on Fraternity and Union of the Cumberland Presbyterian Church, or other similar Committee, appointed or to be appointed.

That such Committee be increased in number to twenty-one, and that the Moderator report to this Assembly the names of the additional members.

That it be the duty of such Committee to ascertain what steps are necessary to complete the Union, and to report with its recommendations to the 118th General Assembly, when convened in 1906, the particular details whereby organic Union may be so effected as to assure to the united Church all the legal and corporate rights and powers which the separate Churches now possess (see Paragraph 2 of Basis, *Minutes*, 1904, p. 136), and whereby the corporate rights now held by the two General Assemblies and by their Boards and Committees may be consolidated and applied for their several objects, as defined and permitted by law (see seventh Concurrent Declaration, *Minutes*, 1904, p. 138).

Resolved, further, That the said Committee be and it hereby is authorized to confer with the Trustees of the General Assembly, if and when necessary, in order to safeguard the corporate or property rights of the Presbyterian Church in the U. S. A. upon and after the completion of the proposed Union; and the Trustees of the General Assembly are hereby directed, if so requested to confer, to comply with such request.

Resolved, further, That the Stated Clerk communicate the purport of the aforesaid declaration, when adopted, to the General Assembly of the Cumberland Presbyterian Church, now in session at Fresno, Cal.—P., 1905, pp. 67, 68.

b. As additional members of the Special Committee on Church Cooperation and Union: *Minister*—Robert Mackenzie, D.D. *Ruling Elders*—Hon. George H. Shields, Judge William M. Lanning, Judge John A. McIlvaine, and H. W. Jessup, Esq.—P., 1905, p. 182.

18. Continuance and enlargement of the Committee on Fraternity and Union, 1905.

As the special order, the Assembly took up the following resolutions, offered by Dr. W. H. Black:

Resolved, 1. That the Committee on Fraternity and Union be continued, and that nine new members be added thereto, making twenty-one in all, said added members to be appointed by the Moderator and his Council.

2. That said Committee on Fraternity and Union be instructed to confer with the Committee on Coöperation and Union of the Presbyterian Church in the United States of America, and with the various Boards, Committees, organizations, and institutions of the Cumberland Presbyterian Church, with reference to the adjusting of the details of Union with the Presbyterian Church in the United States of America.

On motion of Dr. Black, the foregoing resolutions were adopted and the Moderator afterward announced the names of the following persons as having been chosen by the Moderator and his Council to serve as additional members of the Committee on Fraternity and Union: Revs. W. M. Crawford, S. D. Logan, R. W. Binkley, J. A. McDonald, R. L. Phelps, J. H. Miller, and Elders W. B. Young, T. W. Keller, and J. H. Zarecor.—C. P., 1905, p. 74.

19. Telegrams announcing action, 1905.

Winona Lake, Ind., May 22, 1905.

Stated Clerk, General Assembly Cumberland Presbyterian Church, Fresno, Cal.:

Official announcement is hereby made that the Overture for Union and Reunion between our respective Churches has been adopted by more than the required two-thirds vote of the Presbyteries in the affirmative, that all the conditions of the Plan of Union have been complied with by this Church, and that the further steps necessary to complete the Union have been referred to the Committee on Church Coöperation and Union to report to the next Assembly.

WM. HENRY ROBERTS, *Stated Clerk.*

P., 1905, p. 77; C. P., 1905, p. 45.

Winona Lake, Indiana, May 23, 1905.

To the General Assembly of the Cumberland Presbyterian Church, Fresno, California:

The General Assembly in session at Winona Lake, Indiana, cordially reciprocates your fraternal greeting. We have taken every step now possible toward completing organic union and without a dissenting vote. The voice of our Church is "Come, and welcome." May you reach a like unity is our earnest prayer.

JAMES D. MOFFAT, *Moderator*.

WM. H. ROBERTS, *Stated Clerk*.

P., 1905, p. 126; C. P., 1905, p. 46.

Fresno, Cal., May 24, 1905.

General Assembly Presbyterian Church, U. S. A., Winona Lake, Ind.:

The Cumberland Presbyterian General Assembly, acknowledging and replying to your telegram, have to announce that we find and declare that a Constitutional majority of our Presbyteries have voted approval of the Basis of Reunion and Union, and we pray the peace and blessings of God upon the Reunion.

J. B. HAIL, *Moderator*.

J. M. HUBBERT, *Stated Clerk*.

C. P., 1905, p. 92; P., 1905, p. 145.

Fresno, Cal., May 24, 1905.

Stated Clerk Presbyterian Assembly, Winona Lake, Ind.:

Our Committee on Fraternity and Union receives an addition of nine members, with instructions to consider all further steps necessary to consummate the Union and confer with your Committee, and report at next meeting of our Assembly a year hence.

J. M. HUBBERT, *Stated Clerk*.

C. P., 1905, p. 74; P., 1905, p. 149.

20. Action of Winona Assembly (P.), 1905, on the amendment to the Form of Government, Chap. x, Sec. ii.

a. The Committee of Canvass on *Overture No. 6*, on the territorial limits of Presbyteries, presented the following Report, which was adopted:

The total number of Presbyteries is 241, and the provision of Chap. xxiv of the Form of Government, Sec. i, requires that a majority of all the Presbyteries approve in writing of amendments or alterations of the Form of Government. A majority of the Presbyteries is 121, and inasmuch as 188 Presbyteries have voted in the affirmative the *Overture* has been adopted, and it is the duty of the Moderator to make due declaration of the fact in the following terms, viz.: I hereby declare that *Overture No. 6*, sent down by the Assembly of 1904 to the Presbyteries, being an amendment to Form of Government, Chap. x, Sec. ii, and found in the *Minutes* of the Assembly of 1904, pages 146, 147, has been Constitutionally adopted as an amendment to the Form of Government, and is now a part of the Constitution of the Presbyterian Church in the U. S. A.—P., 1905, p. 60.

b. In compliance wherewith the Moderator made the following formal and official declaration: "I hereby declare that *Overture No. 6*, sent down by the Assembly of 1904 to the Presbyteries, as an amendment to Form of Government, Chap. x, Sec. ii, and found in the *Minutes* of the Assembly of 1904, pages 146, 147, has been Constitutionally adopted, and is now a part of the Constitution of the Presbyterian Church in the United States of America."—P., 1905, p. 60.

Winona Lake, Ind., May 23rd, 1905.

Stated Clerk, General Assembly, Fresno:

Separate Presbyteries' Overture has been adopted, and on Monday morning was declared to be the law of the Church.

WM. H. ROBERTS, *Stated Clerk*.

C. P., 1905, p. 47.

21. Joint Report on Reunion and Union, 1906.

The Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A. and the Committee on Fraternity and Union of the Cumberland Presbyterian Church, earnestly recommend to their respective General Assemblies for adoption the following preamble and resolutions:

We recommend that the General Assembly of each one of the two Churches which shall convene in May, 1906, adopt the following preamble and resolutions:

Whereas, The Presbyterian Church in the United States of America and the Cumberland Presbyterian Church have from time to time since their separation made efforts looking toward Reunion of the latter with the former Church; and,

Whereas, The General Assembly of the Presbyterian Church in the United States of America which met in 1903, and the General Assembly of the Cumberland Presbyterian Church which convened in the same year, each appointed a Committee having in view a Reunion and Union of the said two Churches; and,

Whereas, Said Committees, after conferring with each other, agreed upon a Plan and Basis of Reunion and Union of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church, and by a Joint Report presented the same to their respective General Assemblies which convened in 1904, and recommended its adoption; and,

Whereas, The General Assembly of the Cumberland Presbyterian Church in 1904, by the Constitutional two-thirds vote, adopted said Report, including the Plan and Basis of Reunion and Union therein contained, and recommended and submitted said Basis of Reunion and Union to the Presbyteries of the Cumberland Presbyterian Church for their approval or disapproval (*Minutes*, pp. 30, 48, and 62a), as provided in the following resolutions:

Resolved, 1. That the foregoing Report and Supplemental Report of the Committee on Presbyterian Fraternity and Union, appointed by the General Assembly in 1903, be received and spread upon the *Minutes* of this General Assembly, and that the included Joint Report on Union be

adopted; and that the Basis of Union be and is recommended to the Presbyteries of the Cumberland Presbyterian Church for their approval or disapproval.

Resolved, 2. That the Moderator and the Stated Clerk be instructed to submit the Basis of Union, contained in said Report, to the Presbyteries of the Cumberland Presbyterian Church, in the usual Constitutional manner, upon receiving official notification of the adoption of the said Joint Report on Union by the General Assembly of the Presbyterian Church in the United States of America.

The Plan or Basis of Union referred to in said resolutions is defined in Article I, Sec. 2, of the Joint Report on Reunion and Union, and was submitted to the Presbyteries of the Cumberland Presbyterian Church, as provided in Sec. 3, in the following words:

"Do you approve of the Reunion and Union of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church, on the following Basis: The Union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical Standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice"?; and,

Whereas, Each one of the one hundred and fourteen (114) Presbyteries of the said Church, except the Presbytery of Florida, did, before the 10th day of May, 1905, forward to the Stated Clerk of said General Assembly a statement of its action on said Basis of Reunion and Union, which statements were submitted by the Stated Clerk to that Assembly; and,

Whereas, Said General Assembly adopted the following resolution:

Be it resolved, That this General Assembly does hereby find and declare that a Constitutional majority of the Presbyteries of the Cumberland Presbyterian Church have voted approval of the Reunion and Union of said Churches upon the Basis set forth in said Joint Report, and does find and declare that said Reunion and Union has been Constitutionally agreed to by the Cumberland Presbyterian Church, and that the said Basis of Union has, for the purposes of the Union, been Constitutionally adopted (*Minutes*, 1905, pp. 39 and 56); and,

Whereas, The General Assembly of the Presbyterian Church in the United States of America, at its sessions in 1904, also duly adopted said Joint Report, including the Plan and Basis of Reunion and Union therein contained, and did submit the Basis of Reunion and Union to the Presbyteries of that Church for their approval or disapproval (*Minutes* of 1904, p. 130), in the following words:

"Do you approve of the Reunion and Union of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church on the following Basis: The Union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical Standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice"?; and,

Whereas, Two hundred and thirty-six (236) of the two hundred and forty-one (241) Presbyteries of that Church did each, before the 10th day of May, 1905, forward to the Stated Clerk of that Assembly a statement of its action on said Basis of Reunion and Union, which statements were submitted by said Stated Clerk to the General Assembly of the said Presbyterian Church which convened on the 18th day of May, 1905; and,

Whereas, That Assembly did adopt the following declaration, to wit:

"This Assembly, having received and duly examined the vote of its Presbyteries on the Basis of Union of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church, does hereby find and declare that more than the required two-thirds majority of its Presbyteries have approved the Basis of Union submitted to them by the Assembly of 1904, to wit: 'The Union shall be effected on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical Standards; and the Scriptures of the Old and New Testaments shall be acknowledged as the inspired Word of God, the only infallible rule of faith and practice'; and that the Presbyterian Church in the United States of America has complied with all of the requirements of the Plan of Union adopted by the Assembly of 1904 (see Joint Report, *Minutes* of 1904, p. 135 *seq.*), and this Assembly declares its readiness to take action accordingly"; and,

Whereas, The Moderator of said Assembly made the following declaration, to wit:

"I hereby declare that *Overture No. 8*, sent down by the Assembly of 1904 to the Presbyteries, in the form set forth at pages 119 and 136 in the *Minutes* of said Assembly, has been adopted by more than the required two-thirds vote in the affirmative, and accordingly constitutes the Basis of the proposed Union between our Church and the Cumberland Presbyterian Church, according to the Plan adopted by the Assembly of 1904" (*Minutes* of 1905, p. 67); and,

Whereas, Official notice has been given to each Assembly of the action taken by the other Assembly, as hereinbefore recited, which notice has been officially acknowledged; Now, therefore, be it

Resolved, 1, That the effect of the above-recited actions is:

(a) That the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and its other doctrinal and ecclesiastical Standards, have been adopted by the Cumberland Presbyterian Church, in accordance with its Constitution and in conformity with said Plan and Basis of Reunion and Union.

(b) That said Joint Report, including the Plan and Basis of Reunion and Union, Concurrent Declarations, and recommendations therein contained, have been adopted by the constituted authorities and in conformity with the organic law of both of said Churches.

(c) That the Reunion and Union provided for in said Joint Report and in the Basis of Reunion and Union has been agreed to by the constituted authorities and in accordance with the organic law of both of said Churches, and is binding and will become fully effective and operative when and as hereinafter declared.

Be it further resolved, 2, That immediately after the declaration hereinafter provided for shall have been made, said Confession of Faith and

other doctrinal and ecclesiastical Standards of the Presbyterian Church in the United States of America shall become effective and operative as to all of the ministers, elders, deacons, officers, particular churches, judicatories, Boards, Committees, and all other ecclesiastical organizations, institutions, and Agencies of the Cumberland Presbyterian Church.

Resolved, 3, That after the General Assembly of the Cumberland Presbyterian Church, meeting in 1906, shall have adjourned *sine die* as a separate Assembly, the One Hundred and Nineteenth General Assembly of the Presbyterian Church in the United States of America, which shall be composed of representatives from all the Presbyteries of the reunited Church, shall, upon the dissolution of the General Assembly of the Presbyterian Church of the United States of America, meeting in 1906, be required by its Moderator to meet on the third Thursday of May, 1907, at 11 o'clock, A. M., as provided for by the Form of Government of the Presbyterian Church in the United States of America. When said Assembly convenes it shall, until a new Moderator is chosen, be presided over by the Moderator of the Assembly of 1906 of the Presbyterian Church in the United States of America; and it is recommended that the opening sermon be preached by the Moderator of the General Assembly of 1906 of the Cumberland Presbyterian Church. The Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America shall make up the roll of the Assembly of 1907, with the assistance of the Stated Clerk of the General Assembly of 1906 of the Cumberland Presbyterian Church.

Resolved, 4, That all of the Presbyteries now constituting the Presbyteries of the two Churches, as they shall exist at the time for electing commissioners to the General Assembly of 1907, shall elect commissioners to that Assembly on the basis of one minister and one elder for every twenty-four ministers or moiety thereof, as provided in the Form of Government of the Presbyterian Church in the United States of America.

Resolved, 5, That all Boards, Committees, Trustees, and other ecclesiastical Agencies now required to make report to the General Assembly of the Cumberland Presbyterian Church be and they are hereby directed to report hereafter to the General Assemblies of the Presbyterian Church in the United States of America.

Resolved, 6, That in order to carry out the intent of Concurrent Declarations 5 and 7, to wit:

(5) "As soon as practicable after the Union shall have been effected the General Assembly shall reconstruct and consolidate the several Permanent Committees and Boards which now belong to the two Assemblies, so as to represent, with impartiality, the views and wishes of the two bodies constituting the reunited Church."

(7) "The corporate rights now held by the two General Assemblies and by their Boards and Committees shall be consolidated and applied for their several objects, as defined and permitted by law." (*Minutes* 1904, pp. 137, 138.)

The Boards, Committees, Trustees, and other ecclesiastical or corporate Agencies connected with either General Assembly, all of which have been hereinbefore directed to report hereafter to the General Assembly of the Presbyterian Church in the United States of America or are in duty bound to report to said General Assembly, be and they are authorized

and empowered if, and when, so directed by the General Assembly of the Presbyterian Church in the United States of America, to proceed according to law to orderly dissolution, in order that the funds, property, and other assets by them, or any of them, now severally held be turned over to such appropriate corporate Agencies, whether Boards or Committees, as may be permanently continued by the General Assembly of the Presbyterian Church in the United States of America, and such Agencies, so permanently continued, are intended to be substituted Trustees, to succeed to the administration of such trust funds, as well as thereafter to receive and distribute the benevolent offerings of all the churches and congregations now belonging to either Church.

7. *Resolved*, That the benevolent and missionary Boards connected with the Presbyterian Church in the United States of America, and the Boards now connected with the General Assembly of the Cumberland Presbyterian Church, after the consummation of the Reunion and Union, are authorized and directed to confer with each other with a view to carrying on their work in harmony with each other during the year 1906-1907, full Report to be made by each of the above Boards to the General Assembly of the Presbyterian Church in the United States of America of 1907.

8. *Whereas*, Upon the declaration of the Reunion and Union of the Cumberland Presbyterian Church and the Presbyterian Church in the United States of America, the Synods, Presbyteries, Sessions, ministers, and congregations, now connected with the Cumberland Presbyterian Church, will have been received into and become incorporated with the Presbyterian Church in the United States of America; therefore,

Resolved, (a) That the Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, with the assistance of the Stated Clerk of the General Assembly of the Cumberland Presbyterian Church, shall be, and hereby is, authorized and directed to place the names of the Synods and Presbyteries connected with the Cumberland Presbyterian Church at the time of the completion of the Reunion and Union on the roll of the Synods and the Presbyteries of the General Assembly of the Presbyterian Church in the United States of America of 1906, to wit:

I. SYNOD OF ALABAMA: Presbyteries of Birmingham, Florida, McGready, Robert Donnell, Springville, and Talladega.

II. SYNOD OF ARKANSAS: Presbyteries of Arkansas, Bartholomew, Burrow, Fort Smith, Little Rock, Morrillton, Mound Prairie, and White River.

III. SYNOD OF ILLINOIS: Presbyteries of Chicago, Decatur, Ewing, Foster, Illinois, Lincoln, Mt. Vernon, Rushville, Sangamon, and Vandalia.

IV. SYNOD OF INDIANA: Presbyteries of Indiana, Morgan, and Wabash.

V. SYNOD OF INDIANOLA: Presbyteries of Cherokee, Chickasaw, Choctaw, Greer, Oklahoma, and Washita.

VI. SYNOD OF IOWA: Presbyteries of Coleburg, Iowa, and West Iowa.

VII. SYNOD OF KANSAS: Presbyteries of Fort Scott, Kansas City, Nebraska, Rocky Mountain, and Wichita.

VIII. SYNOD OF KENTUCKY: Presbyteries of Cumberland, Leitchfield, Logan, Louisville, Mayfield, Owensboro, and Princeton.

IX. SYNOD OF MISSISSIPPI: Presbyteries of Bell, Mississippi, New Hope, Oxford, and Yazoo.

X. SYNOD OF MISSOURI: Presbyteries of Chillicothe, Kirksville, Lexington, McGee, Neosho, New Lebanon, Ozark, Platte, St. Louis, Salt River, Springfield, West Plains, and West Prairie.

XI. SYNOD OF OHIO: Presbyteries of Athens, Columbus, and Miami.

XII. SYNOD OF OREGON: Presbyteries of Portland, Walla Walla, and Willamette.

XIII. SYNOD OF PACIFIC: Presbyteries of California, Los Angeles, Sacramento, and Tulare.

XIV. SYNOD OF PENNSYLVANIA: Presbyteries of Allegheny, Pennsylvania, Pittsburgh, and Union.

XV. SYNOD OF TENNESSEE: Presbyteries of Chattanooga, Clarksville, Columbia, Cookeville, East Tennessee, Elk, Knoxville, Lebanon, and McMinnville.

XVI. SYNOD OF TEXAS: Presbyteries of Abilene, Amarillo, Austin, Bacon, Bonham, Brownwood, Corsicana, Dallas, Denton, Fort Worth, Greenville, Gregory, Louisiana, Marshall, Red River, San Antonio, San Jacinto, Snyder, Texas, Waco, and Weatherford.

XVII. SYNOD OF WEST TENNESSEE: Presbyteries of Hopewell, Madison, Memphis, and Obion.

(b) That official correspondence with said Synods and Presbyteries shall be conducted by the Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, with the assistance of the Stated Clerk of the General Assembly of the Cumberland Presbyterian Church of 1906.

(c) That the list of churches and ministers of the Cumberland Presbyterian Church as existing at the time of the Reunion and Union, and certified to by the Stated Clerk of the General Assembly of the Cumberland Presbyterian Church, be printed by the Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America in the *Minutes* of the latter Church for 1906.

9. *Resolved*, That after the completion of the Reunion and Union, the Boards and Committees now connected with the General Assembly of the Cumberland Presbyterian Church be entered in the list of the Boards and Committees of the General Assembly of the Presbyterian Church in the United States of America, and that under their appropriate names, with their members and officers, they be published in the *Minutes* of the General Assembly of the Presbyterian Church in the United States of America for 1906.

10. *Resolved*, That the *Minutes* of the General Assembly of the Cumberland Presbyterian Church for 1906 be published and distributed as usual, and that the Stated Clerk and Treasurer of the General Assembly of the Cumberland Presbyterian Church for 1906 be and is hereby continued in office to complete his duties, including the statement of his financial accounts; final report to be made by him to the General Assembly of the Presbyterian Church in the United States of America of 1907.

11. *Resolved*, That the respective General Assemblies hereby recommend to the One Hundred and Nineteenth General Assembly of the Pres-

byterian Church in the United States of America, that when steps shall be taken to adjust the boundaries of the several Presbyteries and Synods, and to define and name the same, preference be given, as far as possible, to the names now used by the Cumberland Presbyterian Church for its Presbyteries and Synods in the South and Southwest; that, conversely, preference be given, as far as possible, to the names now used by the Presbyterian Church in the United States of America in the North and Northwest; and that in the border territory great care be taken to preserve any names that embody associations dear to either Church.

12. *Resolved*, That the General Assembly of the Presbyterian Church in the United States of America shall grant to its Board of Education a measure of discretion in the application of the rules of said Board to candidates who may be recommended for aid by Presbyteries previously in the Cumberland Presbyterian Church, until said Presbyteries, with their candidates, have fully adjusted themselves to the new conditions brought about by the Reunion and Union of the two Churches. This action shall be construed as extending to the students in the theological department of Cumberland University, according to the provisions of Concurrent Declaration No. 6.

13. *Whereas*, The Committee on Fraternity and Union of the Cumberland Presbyterian Church have called attention to the responsibility which its Church has felt in the matter of aiding the Cumberland Presbyterian Church, Colored—its Educational Society having been charged by its General Assembly from year to year with certain duties in relation to said Church—in order that this responsibility may be duly recognized by the reunited Church toward that particular denomination of colored people; therefore,

Resolved, That the Board of Missions for Freedmen of the Presbyterian Church in the United States of America and the Educational Society of the Cumberland Presbyterian Church, both of which, after the completion of the Reunion and Union, will be Agencies of the Presbyterian Church in the United States of America, are hereby authorized and directed to consider what may be done by the reunited Church for the further evangelization and education of the colored people in the South and Southwest; report to be made to the One Hundred and Nineteenth General Assembly of the Presbyterian Church in the United States of America, meeting in 1907.

14. When this Joint Report, including its recitals and resolutions, shall have been adopted by the General Assembly of each of said Churches, and official telegraphic notice of such adoption has been received by each Assembly from the other, the Moderator of each Assembly is empowered and directed, in behalf of his General Assembly and Church, to declare and publicly announce in open session of said Assembly, and have it so recorded on its *Minutes*, the full consummation of the Reunion and Union of said Churches in the following words: "The Joint Report of the two Committees on Reunion and Union, and the recitals and resolutions therein contained and recommended for adoption, having been adopted by the General Assembly of the Presbyterian Church in the United States of America and the General Assembly of the Cumberland Presbyterian Church, and official notice of such adoption having been received by each of the said General Assemblies from the other; I do solemnly declare and here publicly

announce that the Basis of Reunion and Union is now in full force and effect, and that the Cumberland Presbyterian Church is now reunited with the Presbyterian Church in the United States of America as one Church, and that the official Records of the two Churches during the period of separation shall be preserved and held as making up the history of the one Church."

And when said declaration shall have been publicly made in the General Assembly of the Cumberland Presbyterian Church, no business in that General Assembly shall be in order, except a motion to adjourn *sine die* as a separate Assembly.

In behalf of the Cumberland
Presbyterian Committee:

WM. H. BLACK, *Chairman*.

P., 1906, pp. 142-150; C. P., pp. 64-72.

In behalf of the Presbyterian
Committee:

WM. H. ROBERTS, *Chairman*.

22. Telegrams announcing action, 1906.

Decatur, Ill., May 23, 1906.

To the General Assembly of the Presbyterian Church in the U. S. A., Des Moines, Iowa:

The General Assembly of the Cumberland Presbyterian Church has just adopted the Joint Report of the Committee on Reunion and Union of the Presbyterian Church and the Cumberland Presbyterian Church, and it respectfully awaits notification of the same action on the part of your venerable body.

IRA LANDRITH, *Moderator*.

J. M. HUBBERT, *Stated Clerk*.

C. P., 1906, p. 117.

Des Moines, Iowa, May 24, 1906.

To the General Assembly of the Cumberland Presbyterian Church, Decatur, Ill.:

The General Assembly of the Presbyterian Church in the United States of America has adopted the Joint Report on Reunion and Union, and has made the declaration of Union contained in Resolution 14.

HUNTER CORBETT, *Moderator*.

WILLIAM H. ROBERTS, *Stated Clerk*.

P., 1906, p. 151.

Decatur, Ill., May 24, 1906.

To the Stated Clerk, Presbyterian General Assembly, Des Moines, Iowa:

Our Assembly made the declaration and adjourned at one o'clock. Fifteen will come in our delegation.

J. M. HUBBERT, *Stated Clerk*.

23. Adoption of the Joint Report and declaration of the consummation of Union, 1906.

1. *Presbyterian General Assembly.*

The Special Committee on Church Coöperation and Union, through its Chairman, Rev. W. H. Roberts, D.D., presented its Report, which was accepted.

Part V of the Report, being the Joint Report on Reunion and Union with the Cumberland Presbyterian Church, with all its recitals and resolutions, was adopted with only two dissenting votes. Rev. William Laurie, D.D., one of the dissentients, asked that his name be recorded as voting in the negative.

Upon the adoption of said Part V, the Joint Report on Reunion and Union, with all its recitals and resolutions, the Moderator, as required by the terms of Resolution 14 of said Report, made the following declaration, to wit:

"The Joint Report of the two Committees on Reunion and Union, and the recitals and resolutions therein contained and recommended for adoption, having been adopted by the General Assembly of the Presbyterian Church in the United States of America and the General Assembly of the Cumberland Presbyterian Church, and official notice of such adoption having been received by each of the said General Assemblies from the other; I do solemnly declare and here publicly announce that the Basis of Reunion and Union is now in full force and effect, and that the Cumberland Presbyterian Church is now reunited with the Presbyterian Church in the United States of America as one Church, and that the official Records of the two Churches during the period of separation shall be preserved and held as making up the history of the one Church."—P., 1906, pp. 123, 171.

2. *Cumberland Presbyterian General Assembly.*

a. After the reading of the foregoing Report, Dr. S. M. Templeton offered the following resolution, which was adopted:

Resolved, That the foregoing Report of the Committee on Fraternity and Union be accepted, and that the Joint Report on Reunion and Union, contained in said Report, be adopted.—C. P., 1906, p. 72.

b. The Moderator then declared that the resolution offered by Dr. Templeton had been carried, and that thereby the Report of the Committee on Fraternity and Union has been accepted, and that the Joint Report on Reunion and Union, contained therein, had been adopted.—C. P., 1906, p. 77.

[NOTE.—Against this action a protest was filed, and an answer to the protest was adopted. See C. P., 1906, pp. 78, 79.]

c. In terms contained in Resolution 14 of the Joint Report on Reunion and Union, Moderator Landrith then made the following declaration:

The Joint Report of the two Committees on Reunion and Union and the recitals and resolutions therein contained and recommended for adoption, having been adopted by the General Assembly of the Presbyterian Church in the United States of America and the General Assembly of the Cumberland Presbyterian Church, and official notice of such adoption having been received by each of the said General Assemblies from the other; I do solemnly declare and here publicly announce that the Basis of Reunion and Union is now in full force and effect, and that the Cumberland Presbyterian Church is now reunited with the Presbyterian Church in the United States of America as one Church, and that the official Records of the two Churches during the period of separation shall be preserved and held as making up the history of the one Church.—C. P., 1906, p. 115.

24. Final adjournment of the General Assembly of the Cumberland Presbyterian Church.

The following resolution was then presented by Dr. J. S. Grider:

Resolved, That this General Assembly do now adjourn *sine die*, as a separate General Assembly, to meet in and as part of the One Hundred and Nineteenth General Assembly of the Presbyterian Church in the United States of America, on the third Thursday of May, 1907, at 11 o'clock A.M., at the place chosen by the One Hundred and Eighteenth General Assembly of the Presbyterian Church in the United States of America.

Elder D. M. Prendergast moved the adoption of the foregoing resolution, the motion was seconded by Rev. D. C. DeWitt, and the resolution was adopted by the Assembly *viva voce*.—C. P., 1906, p. 115.

Moderator Dr. Landrith then said: I now declare this General Assembly adjourned *sine die*, as a separate Assembly, to meet in and as a part of the One Hundred and Nineteenth General Assembly of the Presbyterian Church in the United States of America, on the third Thursday of May, 1907, at 11 o'clock A.M., at the place chosen by the One Hundred and Eighteenth General Assembly of the Presbyterian Church in the United States of America of 1906.—C. P., 1906, p. 116.

25. Reception of the delegates of the Cumberland General Assembly Des Moines, 1906.

Rev. W. H. Roberts, D.D., introduced to the Moderator and the Assembly the members of the delegation as follows: Rev. Ira Landrith, D.D., Moderator; Rev. J. M. Hubbert, D.D., Stated Clerk; Rev. W. J. Darby, D.D., Rev. J. Frank Smith, Rev. L. C. Kirkes, Rev. W. J. Fisher, Rev. Prof. W. P. Bone, Rev. J. E. Aubrey, Rev. U. C. Howard, Rev. W. L. Darby, Rev. George S. Davis, Rev. J. D. Boone. *Elders*—Hon. E. E. Beard, S. F. Stahl, and T. A. White.

Addresses were delivered by the following members of the delegation: Rev. Ira Landrith, LL.D., Rev. J. M. Hubbert, D.D., Rev. W. J. Darby, D.D., Rev. J. F. Smith, Rev. W. J. Fisher, and Hon. E. E. Beard.

The Moderator repeated *verbatim* the formal declaration of Reunion and Union made yesterday, and responded to the addresses of the members of the delegation.

After a cordial handclasp by the two Moderators, Drs. Corbett and Landrith, Dr. Corbett led the Assembly in a prayer of thanksgiving.—P., 1906, p. 171.

26. Announcement by the Stated Clerk, Des Moines, Iowa, 1906.

The Stated Clerk made formal announcement as follows:

In the name of the General Assembly of the Presbyterian Church in the United States of America, and of the General Assembly of the Cumberland Presbyterian Church, I make announcement that the following Synods and Presbyteries, with their ministers and churches, have been received into and have become incorporated with the Presbyterian Church in the United States of America, and their names are therefore placed upon the roll of this General Assembly. (See above, p. 65.)—P., 1906, p. 152.

27. Special designation for certain Presbyteries and Synods.

The Stated Clerk was authorized, in making up the roll of the Presbyteries and Synods, where two of the same name occurred, to append the letter "A" to those formerly connected with the Cumberland Presbyterian Church.—P., 1906, p. 172.

28. Doctrinal deliverances.

a. The following deliverance was adopted (P.), Des Moines, Iowa:

The General Assembly of the Presbyterian Church in the United States of America, having added to its roll the Synods and Presbyteries and churches and ministers lately subject to the General Assembly of the Cumberland Presbyterian Church, and constituting said Church; and earnestly desiring to retain in the membership of each particular church everyone in connection therewith prior to the consummation of the Reunion; and being apprehensive that some of them may be reluctant to acquiesce in what has now been effected, because of certain misapprehensions which should be removed if possible, now solemnly declares:

1. That in the Presbyterian Church no acceptance of the doctrines of the Church is required of any communicant, beyond a personal faith in Jesus Christ as Son of God and Saviour of the world, and a sincere acceptance of Him as Lord and Master.

2. That ministers, ruling elders, and deacons, in expressing approval of the Westminster Confession of Faith as revised in 1903, are required to assent only to the system of doctrine contained therein, and not to every particular statement in it; and inasmuch as the two Assemblies meeting in 1904 did declare that there was then a sufficient agreement between the systems of doctrine contained in the Confession of the two Churches to warrant the Union of the Churches, therefore the change of doctrinal Standards resulting from the Union involves no change of belief on the part of any who were ministers, ruling elders, or deacons in the Cumberland Presbyterian Church. Further, this Assembly specifically declares that, since the revision of 1903, by which the Confession of Faith was amended, by change of its text, by a declaratory statement and by additions, it is no longer allowable to interpret our system of doctrine in any fatalistic sense; nor are we willing to admit that such fatalistic interpretation was ever warranted, whatever misapprehension may have existed in the mind of any person.

3. In view of the fact that Reunion involves no change whatever in the relations of communicants, ruling elders, and deacons to their own particular churches; and, except in a few instances, none in their relations to their Presbyteries and Synods; and brings all into a General Assembly differing from their former Assembly only in size and its representation of a larger Church; this Assembly expresses the hope that all who have thus far opposed Reunion may soon realize that they can engage heartily in the chief work that our Lord requires of us—the evangelization of the world—as never before, and with a prospect of a greater efficiency because they lay aside personal preferences in the interest of the Union of Presbyterians in a great forward movement.—P., 1906, p. 210.

b. The following resolutions were adopted (C. P.), Decatur, Illinois:

Resolved, 1. That, in the Reunion and Union of the Cumberland Presbyterian Church and the Presbyterian Church in the United States of America,

on the doctrinal basis of the Presbyterian Confession of Faith, as revised in 1903, the Cumberland Presbyterian Church does not surrender anything integral in its own system of doctrine, as set out in its own Confession of Faith, nor modify in any particular its adherence to the Word of God as the only infallible rule of faith and practice; nor has the Presbyterian Church asked or expected us to do so.

Resolved, 2. That, in uniting with the Presbyterian Church in the United States of America, the Cumberland Presbyterian Church does not alienate the property now held for particular congregations of the Cumberland Presbyterian Church; but that, in the reunited Church, such property will continue to be held for the use and benefit of particular congregations in like manner as heretofore.

Resolved, 3. That, in the adjournment of its General Assembly, as a separate Assembly, the Cumberland Presbyterian Church does not destroy or interrupt its historical continuity, but will continue its life, its history, and its work in the reunited Church, under the name of the Presbyterian Church in the United States of America.—C. P., 1906, p. 59.

29. Action as to amendments to Constitution (P.), Des Moines, Iowa, 1906.

(1) *Telegram.*

Des Moines, Iowa, May 18, 1906.

Rev. J. M. Hubbert, D.D., Stated Clerk, General Assembly, Decatur, Ill.:

The General Assembly of the Presbyterian Church in the United States of America, in session at Des Moines, Ia., May 18, 1906, has adopted a resolution adjudging and solemnly declaring that by virtue of the adoption of the Basis of Reunion and Union, the amendments of the Constitution of the Presbyterian Church, adopted in 1905, upon the consummation of Union will be forthwith no longer in force nor operative in the reunited Church as any part of its ecclesiastical Standards, until and unless resubmitted to all the Presbyteries of the reunited Church; this resolution specifically makes an exception of the amendment to Chap. x, Sec. ii, Form of Government, which was a condition of the Union.

WM. H. ROBERTS, *Stated Clerk.*

P., 1906, p. 16; C. P., 1906, p. 33.

(2) *Text of action.*

The Special Committee on Church Coöperation and Union, presented a Special Report, which was adopted, and is as follows:

Whereas, in 1904-1905, the Presbyterian Church in the United States of America adopted certain amendments to its Form of Government and Book of Discipline, with reference to judicial Commissions, etc.; and,

Whereas, The said Church had previously entered into a solemn agreement with the Cumberland Presbyterian Church for Reunion and Union, on a doctrinal and ecclesiastical Basis, specifically defined and conditioned, and had provided that said Basis should be binding upon the fulfillment of said conditions; and,

Whereas, Said conditions have been fulfilled, and said Basis has become binding,

Now, the General Assembly of the Presbyterian Church in the United States of America hereby adjudges and solemnly declares that, by virtue of said prior agreement fixing the Basis of Reunion and Union as aforesaid, under which organic union is now to be consummated, the amendments above referred to and not contemplated as a part of said Basis, upon the consummation of Union will be forthwith no longer in force, nor will they be operative in the reunited Church as any part of its ecclesiastical Standards, until and unless resubmitted to the Presbyteries of the reunited Church; and all the Presbyteries and Synods of the Church are enjoined in all cases hereafter arising, to act under the Standards as they existed on May 27, 1904, except as amended in respect to Chap. x, Sec. ii, Form of Government, in relation to the erection of separate Presbyteries and Synods for different races and nationalities.

The Stated Clerk was authorized to communicate this action to the Stated Clerk of the General Assembly of the Cumberland Presbyterian Church.—P., 1906, pp. 15, 16; C. P., 1906, p. 46.

30. Action as to Cumberland University.

The Committee on Church Coöperation and Union presented the following Supplementary Report, which was adopted:

Whereas, Some discussion has arisen in regard to the relations that may be hereafter established between the Theological Department of Cumberland University and the General Assembly of the Presbyterian Church in the U. S. A.; therefore,

Resolved, That the Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A. and the Committee on Fraternity and Union of the Cumberland Presbyterian Church recommend to the General Assembly of the Presbyterian Church in the U. S. A. of 1906, that it recommend to the General Assembly of the Presbyterian Church in the U. S. A. of 1907, that in accordance with the provisions of Concurrent Declaration No. 6 (see *Minutes*, 1904, p. 138), it adopt the following Paper as a settlement of the matter, viz.:

Upon the Trustees of Cumberland University so changing their charter, as amended in 1903, as to use the words "Presbyterian Church in the U. S. A." instead of "Cumberland Presbyterian Church," then the charter of said University, as amended in 1903, shall be accepted as the law defining the relations of the Theological Department of said University to the General Assembly of the Presbyterian Church in the U. S. A.; and thereafter it is to be a theological school of the said Church, and its faculty and students entitled to full and equal recognition with those of all other theological schools of said Church; and said Theological Department shall not be separated from Cumberland University without the consent of the Trustees of said Cumberland University.

The Trustees shall require the professors hereafter elected in the Theological Department, before assuming their duties, to adopt the Confession of Faith of the Presbyterian Church in the U. S. A., as containing the system of doctrine taught in the Holy Scriptures. At least two thirds of the members of the Board of Trustees of Cumberland University shall be at all times members of the Presbyterian Church in the U. S. A.—P., 1906, p. 172.

31. Continuance of the Committee on Church Co-operation and Union.

a. The Committee, in closing its Report, places on record its gratification over the increasing acknowledgment in all Churches of the Presbyterian family, of the spiritual unity of the universal Church of Jesus Christ and the obligations of Christian brotherhood. The historic position of our own Church from its establishment has been clear as to Church unity. We have always maintained that the visible Church, which also is catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world who profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God. Expressing the hope that there may be increasing acknowledgment by all Christians of the true nature of the Church universal and action in accordance therewith, your Committee respectfully asks to be continued, with a view to rendering further service to the great Head of the Church, in the realization of His desire for His people "that all may be one."—P., 1906, p. 151. Adopted, p. 123.

b. The Moderator was authorized to appoint three additional members upon the special Committee on Church Coöperation and Union, to be chosen from those formerly in the Cumberland Presbyterian Church. He announced as the appointees the following: *Ministers*—Wm. H. Black, D.D., and Wm. J. Darby, D.D. *Elder*—Hon. E. E. Beard.—P., 1906, p. 233.

V. MISCELLANEOUS MATTERS CONNECTED WITH REUNION WITH THE CUMBERLAND PRESBYTERIAN CHURCH, CHRONOLOGICALLY ARRANGED

1. The matters connected with the Reunion and Union of the Cumberland Presbyterian Church with the Presbyterian Church in the U. S. A. upon which the Committee reports are four in number: (a) The consolidation of the Boards and Committees of the reunited Church where and when necessary; (b) the consummation of the change in the charter of Cumberland University; (c) the legal situation caused by controversy; and (d) the adjustment of the boundaries of the Presbyteries and Synods. The following statements and conclusions are presented upon each of these points.

(a) *The consolidation of the Boards and Committees of the reunited Church when and where necessary.*—(Referred to the Committee on Church Coöperation and Union.)

(b) *The consummation of the change in the charter of the Cumberland University.*—At the request of the Trustees of the Cumberland University, the General Assembly of 1906, meeting at Des Moines, Iowa, adopted a recommendation indicating the conditions upon which the Theological Department of the said University should be acknowledged as a theological school of the Church, "and its faculty and students entitled to equal and full recognition with those of all other theological schools of said Church." The action of that Assembly further advised that this

Assembly adopt the following resolution, and it is recommended that it be adopted, viz.:

Resolved, That upon the Trustees of Cumberland University so changing their charter, as amended in 1903, as to use the words "Presbyterian Church in the U. S. A." instead of "Cumberland Presbyterian Church," then the charter of said University, as amended in 1903, shall be accepted as the law defining the relations of the Theological Department of said University to the General Assembly of the Presbyterian Church in the U. S. A.; and thereafter it is to be a theological school of the said Church, and its faculty and students entitled to full and equal recognition with those of all other theological schools of said Church; and said Theological Department shall not be separated from Cumberland University without the consent of the Trustees of said Cumberland University.

The Trustees shall require the professors hereafter elected in the Theological Department, before assuming their duties, to adopt the Confession of Faith of the Presbyterian Church in the U. S. A., as containing the system of doctrine taught in the Holy Scriptures. At least two thirds of the members of the Board of Trustees of Cumberland University shall be at all times members of the Presbyterian Church in the U. S. A.

It is understood that upon the adoption of this resolution the Trustees of Cumberland University will at once proceed to amend the charter of the institution in compliance with the terms of the resolution.

It is also recommended that the Committee report upon this matter to the next Assembly.

(c) *The legal complications caused by controversy.*—The Committee ventured, under the influence of fraternal sympathy, to enter into correspondence and conference with the Committee on Pastoral Oversight appointed by the General Assembly of 1906 of the Cumberland Presbyterian Church. It has been the arduous duty of the latter Committee to seek to reconcile to the Reunion and Union certain parties opposed thereto, and where the anti-Unionist entered upon aggressive legal action, to meet their divisive efforts in an appropriate manner. Too much praise cannot be given to the brethren of that Committee for the patient, painstaking, wearisome, and yet cheerful service they have rendered the reunited Church. With all kindness, but with all firmness, they have performed their difficult task.

The Conference with the brethren of the Committee on Pastoral Oversight was conducted by a Subcommittee of your Committee, the Chairman of which was the Rev. Samuel J. Nicolls, D.D., LL.D. At this Conference the whole legal situation was carefully considered, and it was agreed that until the meeting of this General Assembly the conduct of legal matters should be at the discretion of the Committee on Pastoral Oversight. It is proper here to state that expenses of all legal proceedings up to this present time have been cheerfully borne by these earnest and self-sacrificing brethren. What the duty of the reunited Church is in the premises is one for this General Assembly to decide. In view of the interests involved, and in the light of the requirements of Christian brotherhood, it is recommended: That a Special Committee of nine, four ministers and five elders, be appointed by the Moderator to consider the legal situation in some portions of the Church, arising out of opposition

to the Reunion, to receive information from authoritative sources, to consider and propose appropriate action, and to report to this General Assembly at the earliest time practicable in the sessions.

(d) *The adjustment of the boundaries of the Presbyteries and Synods.*—The General Assembly of 1906, as a result of the Reunion of the Cumberland Presbyterian Church with the Presbyterian Church in the U. S. A., received into the Church seventeen Synods with their Presbyteries. See the list on pp. 147, 148 of the *Minutes* of 1906.

Action had been taken previously with reference to the adjustment of the boundaries of the several Synods and Presbyteries of the reunited Church, for this One Hundred and Nineteenth General Assembly was authorized to adjust the boundaries of Presbyteries and Synods by Concurrent Declaration No. 3 of the Plan of Union adopted by the two General Assemblies of 1904 and reading: "3. The boundaries of the several Presbyteries and Synods shall be adjusted by the General Assembly of the reunited Church."

The following recommendation as to certain details of this adjustment was adopted by the General Assembly of 1906:

"*Resolved*, That the respective General Assemblies hereby recommend to the One Hundred and Nineteenth General Assembly of the Presbyterian Church in the United States of America, that when steps shall be taken to adjust the boundaries of the several Presbyteries and Synods, and to define and name the same, preference be given, as far as possible, to the names now used by the Cumberland Presbyterian Church for its Presbyteries and Synods in the South and Southwest; that, conversely, preference be given, as far as possible, to the names now used by the Presbyterian Church in the United States of America in the North and Northwest; and that in the border territory great care be taken to preserve any names that embody associations dear to either Church."

It is believed that this resolution has been carefully observed, both in letter and spirit, by all parties to the proposed adjustments. Your Committee entrusted specifically to its Chairman the work of securing the information necessary for the appropriate and legal steps to be taken by this Assembly in the performance of this important duty. Correspondence was had with the Stated Clerks of the several Synods interested, and it was recommended that these Synods appoint Joint Committees to conduct negotiations and prepare needed plans. It was felt that Committees upon the ground, entirely familiar with both the legal and practical situation, would best furnish reliable data and accurate directions for any action taken. The Enabling Acts herewith submitted are therefore the result of consultation and action by official Joint Committees of the Synods with which said acts deal, and their contents indicate the care which has been given to this whole matter, both in detail and in general.

In behalf of the Committee,

WM. H. ROBERTS, *Chairman*.

The following telegram from the Executive Committee of the Inter-church Conference on Federation was received and read to the Assembly and ordered printed in the Records:

New York, N. Y., May 17, 1907.

Rev. Wm. H. Roberts, D.D., LL.D., Moderator of the
General Assembly of the Presbyterian Church in the U. S. A.:

In behalf of the Executive Committee of the Interchurch Conference on Federation, we send this message of congratulation upon your election as Moderator of your General Assembly. The Churches of Christ, organizing as a Federal Council under the action of the great Conference of 1905, gratefully recognize with the Presbyterian Church, the splendid service you have rendered in the cause of Christian unity.

WILLIAM HAYES WARD,
JOHN B. CALVERT,
DONALD SAGE MACKAY,

FRANK MASON NORTH,
GEORGE U. WENNER,
MORRIS W. LIEBERT,

E. B. SANFORD.

—1907, pp. 22-25.

2. Two subjects were referred to this Committee, connected with the Reunion between the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church, the first having to do with the consolidation of the Boards, the other with the charter of Cumberland University.

a. THE BOARDS.—In the matter of the consolidation of the Boards, we have to report that the situation has not been changed in any respect from what it was during the meeting of the General Assembly of 1907. We therefore submit for adoption the following resolution:

Whereas, The various Boards of the reunited Church have been and are working in harmony with a view to carrying out, as soon as may be directed by the General Assembly, such dissolution or consolidation as may prove necessary to carry out the purpose of the concurrent resolutions of the Plan of Reunion and the resolutions of the two General Assemblies of 1906 (see *Minutes*, 1906, p. 146); and

Whereas, The property rights of the reunited Church are safeguarded in the meanwhile by such concurrent resolutions;

Therefore, be it *Resolved*, That the subject of the consolidation of the Boards be referred back to the Committee on Church Coöperation and Union, to report to the next General Assembly; *Provided*, that the approval by this Assembly of any agreements made during the year between any of the Boards be not deemed a waiver of the right reserved to the General Assembly to direct the continuance or dissolution of any particular Board.

b. CUMBERLAND UNIVERSITY.—The Committee reports with pleasure that the Trustees of Cumberland University have effected the change in their charter suggested by the General Assembly of 1906. The certificates of the Board of Trustees of the University are herewith appended as a part of this Report.

AMENDMENT OF 1907.

SEC. 1. Wherever the words "Cumberland Presbyterian Church" occur in said charter and in said amendment to said charter, the words "Presbyterian Church in the United States of America" are and shall be inserted and used in lieu thereof.

SEC. 2. The Theological Department shall not be separated from Cumberland University without the consent of the Trustees of Cumberland University.

SEC. 3. At least two thirds of the members of the Board of Trustees of Cumberland University shall be at all times members of the Presbyterian Church in the United States of America.

Attest: ANDREW B. MARTIN, *President*.

A. W. HOOKER, *Secretary*.

CERTIFICATE AS TO PROFESSORS.

At a meeting of the Board of Trustees of Cumberland University held at Lebanon, Tenn., June 22, 1907, a quorum being present, the following resolution was adopted:

Resolved, That the professors in the Theological Department hereafter elected, before assuming their duties, shall adopt the Confession of Faith of the Presbyterian Church in the U. S. A., as containing the system of doctrine taught in Holy Scriptures.

A. W. HOOKER, *Secretary*.

It is recommended, in order to carry out the agreement between the Assembly and the Board of Trustees of the said Cumberland University, that the following resolution be adopted:

Resolved, That the Trustees of Cumberland University, having changed their charter so as to use the words "Presbyterian Church in the U. S. A." therein instead of the words "Cumberland Presbyterian Church," that the charter of said University as amended in 1903, and also as amended in 1907, is hereby accepted by this General Assembly as the law defining the relations of the Theological Department of said University to the General Assembly of the Presbyterian Church in the U. S. A.; and hereafter it is to be a theological school of the Presbyterian Church in the U. S. A., and its faculty and students are entitled to full and equal recognition with those of other theological schools of said Church; and said Theological Department shall not be separated from Cumberland University without the consent of the Trustees of said Cumberland University. It is also understood and agreed between the Trustees of said Cumberland University and this General Assembly that the said Trustees shall require the professors hereafter elected in the Theological Department, before assuming their duties, to adopt the Confession of Faith of the Presbyterian Church in the U. S. A., as containing the system of doctrine taught in the Holy Scriptures; and that at least two thirds of the members of the Board of Trustees of Cumberland University shall be at all times members of the Presbyterian Church in the U. S. A.—1908, p. 88.

3. *a. Consolidation of the Boards*.—A part of the Plan of Reunion adopted by the two General Assemblies which met respectively in Des Moines, Iowa, and Decatur, Ill., in May, 1906, reads as follows:

Resolved, That in order to carry out the intent of Concurrent Declarations 5 and 7, to wit:

(5) "An soon as practicable after the Union shall have been effected the General Assembly shall reconstruct and consolidate the several permanent Committees and Boards which now belong to the two Assemblies, so as to represent with impartiality the views and wishes of the two bodies constituting the reunited Church."

(7) "The corporate rights now held by the two General Assemblies and by their Boards and Committees shall be consolidated and applied for their several objects, as defined and permitted by law."—1904, pp. 137, 138.

"The Boards, Committees, Trustees and other ecclesiastical or corporate Agencies connected with either General Assembly, all of which have been hereinbefore directed to report hereafter to the General Assembly of the Presbyterian Church in the United States of America, or are in duty bound to report to said General Assembly, be and they are authorized and empowered if, and when, so directed by the General Assembly of the Presbyterian Church in the United States of America, to proceed according to law to orderly dissolution, in order that the funds, property and other assets by them, or any of them, now severally held be turned over to such appropriate corporate Agencies, whether Boards or Committees, as may be permanently continued by the General Assembly of the Presbyterian Church in the United States of America; and such Agencies, so permanently continued, are intended to be substituted Trustees, to succeed to the administration of such trust funds, as well as thereafter to receive and distribute the benevolent offerings of all the churches and congregations now belonging to either Church."

The General Assembly of the reunited Church, meeting in 1907-1908, postponed action upon the above resolution of the Plan of Reunion. The action of the Assembly in 1908 was as follows:

"Whereas, The various Boards of the reunited Church have been and are working in harmony with a view to carrying out, as soon as may be directed by the General Assembly, such dissolution or consolidation as may prove necessary to carry out the purpose of the concurrent resolutions of the Plan of Reunion and the resolutions of the two General Assemblies of 1906 (see *Minutes*, 1906, p. 146); and

"Whereas, The property rights of the reunited Church are safeguarded in the meanwhile by such concurrent resolutions:

"Therefore, be it *Resolved*, That the subject of the consolidation of the Boards be referred back to the Committee on Church Coöperation and Union, to report to the next General Assembly; *provided*, that the approval by this Assembly of any agreements made during the year between any of the Boards be not deemed a waiver of the right reserved to the General Assembly to direct the continuance or dissolution of any particular Board."

In view of recent developments in connection with a decision rendered by the Supreme Court of the State of Tennessee a new situation has arisen in this matter of the consolidation of the Boards. It is respectfully recommended that the following resolution be adopted:

Resolved, That the subject of the Consolidation of the Boards be referred to a Special Committee of five, to be appointed by the Moderator, all of whom shall be members of the legal profession, and the Committee to report to this General Assembly.

b. The Tennessee Situation.—Attention is called to the situation which has arisen in the Synod of Tennessee owing to a legal decision against the validity of the Reunion of 1906. As a result of that decision many of the congregations connected with the General Assembly of the reunited Church in that Synod have voluntarily relinquished their church edifices, and some have been required to surrender their edifices to other parties by order of the Courts. The denominational property located at Nashville

and the theological seminary at Lebanon are also in jeopardy. We are glad to state that the Reports from the Synod show that both ministers and members are bearing with patience and courage the great trial which is now upon them. The sorrows of controversy have been deepened, and the loss of property very naturally intensifies the feeling of sadness over the divisions among those who at one time were members of the same denomination. The conditions are such that this Committee feels that special steps should be taken to give expression to the sympathy of the Church at large, both by word of mouth and by substantial contributions. The adoption of the following resolutions is recommended:

Resolved, 1. That the General Assembly hereby tenders to the ministers and churches of the Synod of Tennessee, and to the faculty and officers of the theological seminary at Lebanon, its deep sympathy in the serious and embarrassing situation in which they have been placed through a decision of the Supreme Court of Tennessee. It congratulates these ministers, churches, and officers upon their steadfastness in the faith, upon their loyalty to the reunited Church, and upon the courage with which they are adjusting themselves to the new conditions which have arisen.

Resolved, 2. That the Assembly hereby authorizes and directs the Boards of Home Missions and Church Erection immediately to take such steps as may be necessary, through a special representative or otherwise, to provide a special fund, which in the judgment of this Assembly should not be less than \$100,000, for the purpose of assisting the Presbyterians of Tennessee in building new churches in the place of those taken from them by reason of the legal decision in that state, this fund to be distributed under the joint direction of the Executive Commission of the Synod of Tennessee and representatives of the Boards; and the Board of Church Erection, in making grants or loans to aid in rebuilding these churches, is hereby permitted, at its discretion, to waive the rule in regard to the proportionate amount of aid to be extended.

Resolved, 3. That the General Assembly hereby appoints Rev. B. P. Fullerton, D.D., Rev. E. A. Elmore, D.D., Rev. W. R. Dawson, D.D., Rev. J. E. Clarke, D.D., Rev. I. D. Steele, D.D., Rev. W. J. King, Mr. James West, Mr. E. W. Grove and Mr. Foster V. Brown as a Board to maintain and conduct for the Presbyterian Church a Theological Seminary in the South. The members of this Board shall serve for one year or until their successors are elected, and are authorized to take such steps as may be necessary to conduct the Seminary in the interest of the Presbyterian Church and under the control of this General Assembly; and the Board of Education is authorized to take steps for such aid as may be needed, in coöperation with the Board of the Theological Seminary.

On behalf of the Committee,

WILLIAM H. ROBERTS, *Chairman*.

—1909, p. 80.

4. There are two matters connected with the Reunion of the Cumberland Presbyterian Church with the Presbyterian Church in the U. S. A., which are submitted for action by the Assembly.

(a) *Overture referred to the Committee by the Assembly.*

Overture No. 40, from the Presbytery of Nashville, was referred to the Committee by the General Assembly (see *Minutes*, 1909, p. 41), and was

an Overture for the relief of the churches of Tennessee. Inasmuch as the whole matter of the relief of these churches was referred by the Assembly to the Boards of Home Missions and Church Erection, the Committee felt that no action was necessary on its part, other than to express to the Committee appointed by the above-named Boards, the deep interest in and willingness of all our members to coöperate in their labor of love.

(b) Statement as to the relations of Church and State and religious liberty.

Certain recent judicial decisions connected with the Reunion of 1906 require a statement of the historical position of this Church upon the relations of Church and State and upon religious liberty.

The place of the Christian Church as a factor in the body politic known as the United States of America has always been important, and its importance has grown with the growth of the Republic. In the Colonial epoch of the American people, establishments of religion were found in a number of the Colonies, and were chiefly of the Congregational or Episcopal Churches. The only Church of the Presbyterian family which was for a time a State Church, was the Reformed Dutch Church prior to the conquest of New York by the English, in 1664. Along with the establishments of religion there were many legal restraints laid upon so-called dissenters, and while the increasing trend in all the Colonies was, from year to year, toward civil and religious liberty, yet the situation became so strained that in 1766 the Synod of the Presbyterian Church and the General Association of Connecticut entered into a Plan of Union, and established a General Convention, meeting annually until 1775, one of whose purposes was, to "preserve the religious liberties of the Churches," as against the proposals made to the British Government for the appointment of Bishops for America. One of the influential causes of the American Revolution was the pressure from certain quarters for the extension of the hierarchy of the Church of England to the Colonies.

When American independence was proclaimed in 1776 the State Church was doomed, and while some of the states still favored, to a certain extent, establishments of religion, yet public opinion was so powerful that the Constitution of the United States was amended in 1791, and provided specifically that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievance." [Amendments, Article i.]

With this idea of complete liberty in religion the Presbyterian Church in the U. S. A. has always been in accord. As early as 1729, its General Synod, when adopting the Westminster Confession of Faith and Catechisms as the Church creed, took exception to certain statements therein, found in Chapters xx and xxiii, unanimously declaring "that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority; or power to persecute any for their religion" (Minutes, General Synod, p. 95).

In 1786 the General Synod made the following declaration: "The Presbyterian Church in America considers the Church of Christ as a spiritual society, entirely distinct from the civil government, having a

right to regulate their own ecclesiastical policy, independently of the interposition of the magistrate" (Minutes, General Synod, p. 519).

These declarations, concerning the independence of the Church in matters ecclesiastical, the lack of power in the State to persecute the professors of any religion, and the right of the citizen to the full and free exercise of his voluntarily chosen religion, were given a positive form in the amendments to Chapter xxiii of the Westminster Confession adopted by the General Synod in 1788. That chapter entitled "Of the Civil Magistrate" as amended, recognizes in Section i, that "God the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good." Having thus acknowledged the divine origin of the State, and its responsibility to God, the Confession then proceeds to assert the Scriptural doctrine as to the limitations and duties of civil magistrates, in Section iii, in the following terms:

"Civil magistrates may not assume to themselves the administration of the Word and Sacraments; or the power of the keys of the Kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance."

We have here explicitly set forth the following declarations: That the State has no power over the Church in matters that are purely Churchly, and that it is the duty of the State to protect every religious denomination equally with every other, to pass no law which could interfere with full religious liberty, and to protect the person and good name of all their people, whatever their religious views. And all this is declared, not as a matter of human opinion, but as based upon the law of God. This Church stands firmly upon the doctrine that the Holy Bible, as the Word of God, is the supreme law for both Church and State, that each has its God-given limitations and duties, and that each is to keep within its own jurisdiction.

In this connection, further, it is to be noted, that the divine source and sanction of human liberty are set forth in the famous declaration as to the rights of conscience contained in Chap. xx, Sec. ii, of the Confession of Faith, which reads, "God alone is lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it, in matters of faith or worship."

Definitely the Confession declares that in matters of faith, God is the only supreme authority, and that His law as set forth in the Holy Bible

is supreme over the conscience. The State, in the judgment of the Church, has no authority in religion, and the attempt of any State, or any agency of the State, to interfere in matters of faith is an encroachment on the rights of conscience.

With this general trend of thought and action on the part of the Church, the American Republic, both in legislation and judicial decision, has shown increasing sympathy since Independence. Of course, it was to be expected, after 1776, that influences would continue to be brought to bear upon the American State, more in line with the European standards lawful in the Colonies prior to that year, than with the triumphant American ideas of the proper separation of the Church from the State, and of full religious liberty. It was only by degrees that uniformity in legislation in this respect was obtained, and to-day New Hampshire still retains the word Protestant in its Constitution and Connecticut provides for the collection of Church dues by the assessors. Some states also in their judicial decisions still cling to European precedents, and claim the right for their courts of law to determine questions of doctrine, and to control the ministerial authority of Church judicatories. It would appear that they accept as final the decisions of the House of Lords, in London, England, rather than those of the majority of American courts of justice, at their head the Supreme Court of a free people, sitting in the Capitol of this Republic.

The situation which has recently developed in connection with this matter emphasizes the need that this Church should continue to exercise its influence for the maintenance of American views as to the relations of Church and State, and as to the source, the sanction and nature of religious liberty as maintained in this Republic. The American Presbyterian Church stood historically for these ideas, as already intimated, throughout the eighteenth and nineteenth centuries, and as the twentieth century opens before the Christian Churches of our country, it is time that not only this Church, but all Churches, should act together in the vindication of their inherent religious rights. These rights are interwoven into the texture of the national life; are a part of the Republic's unwritten as well as written Constitution; and are also a part of those natural rights which belong to every American citizen and every religious society, being rights reserved by the people to themselves. The use of these rights may be regulated by law, but law cannot be used for their modification or overthrow. When courts assume to impair the natural and reserved rights of American citizens, by asserting the power to declare authoritatively what is the nature of the religious belief of a Church or an individual, then every religious society and every American citizen is entitled in lawful ways to seek and secure rightful remedies. Judicial decisions which interfere with the Churches, "in the least in matters of faith," and seek to declare the character of the beliefs of religious societies or of individual Christians, are not sustained by His authority who alone is Lord of the Conscience.

It is desirable that the issue raised should be distinctly apprehended, both from the side of the State as well as of the Church.

The Supreme Court of the United States in *Watson vs. Jones*, 13 Wall, 679, expressed fully the American doctrine in the matter with which we deal. From the decision in this case the following quotation suffices:

"In this class of cases we think the rule of action which should govern the civil courts, founded in a broad and sound view of the relations of

Church and State under our system of laws, and supported by a preponderating weight of judicial authority, is that, whenever the questions of discipline or of faith or ecclesiastical rule, custom or law, have been decided by the highest of these Church judicatories to which the matter has been carried, the legal tribunals must accept such decisions as final and as binding on them in their application to the case before them.

“We concede at the outset that the doctrine of the English courts is otherwise. In the case of the Attorney General against Pearson, cited before, the proposition is laid down by Lord Eldon and sustained by the Peers, that it is the duty of the court in such cases to inquire and decide for itself not only what was the nature and power of these Church judicatories, but what is the true standard of faith in the Church organization, and which of the contending parties before the court holds to this standard. And in the subsequent case of *Craigdallie vs. Aikman*, 2 Bligh, 529, the same learned judge expresses in strong terms his chagrin that the Court of Sessions of Scotland, from which the case had been appealed, had failed to find on this latter subject, so that he could rest the case on religious belief, but had declared that in this matter there was no difference between the parties.

“And we can very well understand how the Lord Chancellor of England who, in his office, is in a large sense, the head and representative of the Established Church, who controls very largely the Church patronage, and whose judicial decision may be, and not infrequently is, invoked in cases of heresy and ecclesiastical contumacy, should feel, even in dealing with a dissenting Church, but little delicacy in grappling with the most abstruse problems of theological controversy, or in construing the instruments which those Churches have adopted as their rules of government, or inquiring into their customs and usages. The dissenting Church in England is not a free Church, in the sense in which we apply the term in this country; and it was much less free in Lord Eldon’s time than now. Laws then existed upon the statute book, hampering the free exercise of religious belief and worship in many most oppressive forms; and though Protestant dissenters were less burdened than Catholics and Jews, there did not exist that full, entire and practical freedom for all forms of religious belief and practice which lies at the foundation of our political principles.

“In this country the full and free right to entertain any religious belief, to practice any religious principle, and to teach any religious doctrine, which does not violate the laws of morality and property and which does not infringe personal rights, is conceded to all. The law knows no heresy, and is committed to the support of no dogma, the establishment of no sect. The right to organize voluntary religious associations, to assist in the expression and dissemination of any religious doctrine, and to create tribunals for the decision of controverted questions of faith within the association, and for the ecclesiastical government of all the individual members, congregations and officers within the general association, is unquestioned. All who unite themselves to such a body do so with an implied consent to this government, and are bound to submit to it. But it would be a vain consent, and would lead to the total subversion of such religious bodies, if anyone aggrieved by one of their decisions should appeal to the secular courts, and have them reversed. It is of the essence of these religious unions, and of their right to establish tribunals for the decision

of questions arising among themselves, that those decisions should be binding in all cases of ecclesiastical cognizance, subject only to such appeals as the organism itself provides for."

In the legal issue, which has been raised over these fundamental principles, the Supreme Courts of the States of California, Georgia, Illinois, Indiana, Kentucky, and Texas have given recent decisions in line with the historical position of this Church since 1729, of the Republic since 1789, and of the Supreme Court of the United States. In opposition to this position stand to-day the Courts of Missouri and Tennessee, both of which declare the English House of Lords to be better judicial authority than the Supreme Court of their own people. The language of the Supreme Court of Tennessee in this matter is as follows:

"As to the right of a civil court to question the jurisdiction of an ecclesiastical tribunal under its own constitution and laws, where property rights are asserted in the civil court, based upon the determination of the ecclesiastical court, we are aware that *Watson vs. Jones, supra*, lays down a rule different from that which we have indicated as the true rule. With great respect, we feel compelled to express the opinion that that case is, on the general question, opposed to the weight of authority and of reason."

A quotation from the recent decision of the Supreme Court of the State of Indiana, in the case of *Ramsey et al. vs. Hicks et al.*, is pertinent. It says: "The Missouri Court followed the Tennessee doctrine. Both these cases strongly rely upon the case of the General Assembly of the Free Church of Scotland, etc. The Constitutional separation of Church and State in this country should make the English case, if similar upon its facts, of little persuasive force as an authority in an American court."

It is clear that the weight of American legal authority maintains the sole jurisdiction of Church courts in matters of faith.

While maintaining the rights of the Churches in matters of faith and Church procedure, it is recognized that in the cases which have been decided adversely to the validity of the Reunion, the claim of right to review the action of the General Assembly of the Cumberland Presbyterian Church was based upon precedents, in which civil courts have exercised said power of review on the ground that the Church court had "plainly violated" its own law, or had been guilty of "an open and avowed defiance of the original compact." Conceding that the final decision of a supreme ecclesiastical court, which has been reached by an "open, flagrant, avowed violation" of the Constitution of a Church, might be questioned in the civil courts when determining property rights, it is maintained that the fact of such disregard of its own Constitution ought to be clearly an "open, flagrant, avowed violation," not requiring labored argument to establish its probable or inferential existence, and ought to be confined solely to matters of property. If it should be urged that the highest court of any state, in determining such questions as have been brought before the state courts above mentioned, were dealing only with fundamental questions as to rights of property, the answer would be that assuming such to be the fact, their conclusions should not be reached by giving a construction to the Constitution of a Christian Church different from and antagonistic to the construction of such Constitution by the highest judicatory of said Church, in matters pertaining exclusively to ecclesiastical procedure and Church doctrine.

It is also to be noted that certain judicial decisions are not only opposed to the doctrine of the independence of the Church within its own sphere of action, but also that they definitely attempt to determine the character of the belief of the Presbyterian Church on particular doctrines, contrary to the precedents of both history and law. One state Supreme Court has judicially asserted that the Westminster Confession of Faith teaches fatality. This is not the first time this charge has been made against the Confession. It is a charge which has been repudiated by every one of the Christian denominations holding to the Westminster Confession as a doctrinal symbol. In view of it, it is time that the Church makes clear its judgment that when courts of justice undertake to determine the nature of a Church creed, or of a doctrine contained in the creed, they go outside their jurisdiction. What the individual opinion of a judge may be is one thing; what his decision as a judge shall be is another. The latter should be according to the law and usage of the land. And we hold it to be contrary to American law and usage for any court to pass upon the character of the creed of any Church *per se*, or of any doctrine in that creed as certain Supreme Courts acknowledge they have done. The voice of a supreme Church court is the final authority as to the nature of the doctrine of the Church of which it is the recognized head, and its decision should be binding upon the State. The General Assembly in 1906 made the following declaration:

"This Assembly specifically declares that, since the revision of 1903, by which the Confession of Faith was amended, by change of its text, by a declaratory statement and by additions, it is no longer allowable to interpret our system of doctrine in any fatalistic sense; nor are we willing to admit that such fatalistic interpretation was ever warranted, whatever misapprehension may have existed in the mind of any person. This declaration is in accordance with the decision of the highest legal authority in this nation, and is to be everywhere received as the last word on the charge of fatalism made against the Confession of Faith. This is the voice of wisdom as well as right. Speaking of the great Christian Churches of the country, the United States Supreme Court (*Watson vs. Jones, supra*) says: 'It is not to be supposed that the judges of the civil courts can be as competent in the ecclesiastical law and religious faith of all these bodies as the ablest men in each are in reference to their own. An appeal from the ecclesiastical court would be an appeal from the more learned tribunal in the law which should decide the case to one which is less so.'"

Another important question that has come to the front, is the question whether Christian Churches can unite under the provisions of American law. We hold that it is contrary to the natural rights of American citizens for religious societies under the Constitution, laws, and usages of the Republic, to be hindered or interfered with in any manner in their efforts to come together as one body in Christ Jesus. Especially is this the case with the Churches of the Presbyterian family. Their differences are not fundamental but incidental, and the adjustment of them is a matter for themselves alone. The Christian Churches should be encouraged rather than hindered in efforts to make their unity manifest, and Churches of the same family should be sustained rather than repressed in their endeavors after federal or organic union. Courts of law should not become instru-

ments of repression, nor continue to be the representatives of ideas in connection with religious liberty alien to the American State. Several of the Supreme Courts of the states, even that of Tennessee, recognize the inherent right of Christian Churches to unite. The following extract from a recent decision of the latter is interesting, for it reads, "There must be in every Church organization an implied or inherent power of union with other Church organizations, growing out of the purpose for which all are constituted, viz., the dissemination of the Christian religion. There is no soundness in the view that Church division once made must ever continue. If there be such a thing as a universal Church, of which all the divisions are members; if there be a tendency to unity in Christendom, and if this tendency is in accord with the spirit and purpose of Christianity—then the argument [against unity] can avail but little." (*Landrith vs. Hodgins*, p. 14.)

In connection with this statement, in its exhibition and maintenance of the rights of the Church, attention is drawn to the rights of the State, as set forth in Chap. xxiii of the Confession of Faith, Sec. iv, which in part reads, "It is the duty of people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful demands, and to be subject to their authority for conscience' sake. Infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him, from which ecclesiastical persons are not exempted." This Church has always been ready to render to Cæsar the things that are Cæsar's. Its history is that of a body of men and women, ever obedient to just laws, slow to appeal to unusual remedies, and preferring the ways of peace and the appeals of reason. It is to be remembered, however, that this Church believes that "the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also." (Confession of Faith, Chap. xx, Sec. ii.)

With all respect, therefore, to the State and its agencies, but with as great respect for the rights of conscience, and with reverence towards God, the Supreme Lord and King of all the world, the Assembly adopts the following declarations:

1. The General Assembly, with reference to the charge of fatality repeatedly made, even by a civil court, with respect to the Confession of Faith of this Church, reaffirms the declaration of the Assembly of 1906, to wit: "This Assembly specifically declares that, since the revision of 1903, by which the Confession of Faith was amended, by change of its text, by a declaratory statement and by additions, it is no longer allowable to interpret our system of doctrine in any fatalistic sense; nor are we willing to admit that such fatalistic interpretation was ever warranted, whatever misapprehension may have existed in the mind of any person."

2. The General Assembly declares that Christian Churches have an inherent right to unite, arising out of their unity in Jesus Christ, their Supreme Head, and that no law should be passed, by any state, nor can any state pass laws, impairing or hindering this right in any manner, whether finding expression in efforts for coöperation, federation or organic union.

3. The General Assembly declares that the civil magistrate, that is, the State, to use the language of the Confession of Faith, may not in the

least "interfere in matters of faith;" and that the separation of Church and State now effected everywhere in this nation, conjoined with the full religious liberty accorded to every American citizen as his natural right, in the language of the Supreme Court of the United States, involve "that whenever questions of discipline or of faith or ecclesiastical rule, custom, or law, have been decided by the highest Church judicatories to which the matter has been carried, the legal tribunals must accept such decisions as final, and as binding on them in their application to the case before them."

4. The General Assembly directs that copies of the preceding declarations be forwarded to the supreme governing or advisory bodies of the Churches in "The Federal Council of the Churches of Christ in America."

In behalf of the Committee,

WILLIAM H. ROBERTS, *Chairman*.

[NOTE.—Important additional court decisions relating to Cumberland Reunion may be consulted in this *Digest*, Vol. I, pp. 697-706.]

A Supplementary Report of the same Committee was adopted, as follows:

This year being the One Hundredth Anniversary of the organization of the Cumberland Presbyterian Church, which event occurred February 4, 1810; those constituting this One Hundred and Twenty-second General Assembly of the Presbyterian Church in the U. S. A. being the successors of those who participated, on each side, in the proceedings out of which grew the separation of one hundred years ago, and the Cumberland Presbyterian Church having become reunited with the Presbyterian Church in 1906, it is deemed eminently fitting that this historic event in the progress of Presbyterianism in this country should be commemorated by this General Assembly of the reunited Church. Therefore, be it

Resolved, 1. That the members of this General Assembly recognize with gratitude and thanksgiving, what we believe to have been the leadings of Divine Providence that have resulted in the coming together of the mother and daughter after a separation of ninety-six years, the regret being that all the members of the Church did not see their way clear to remain in the Union which was declared duly consummated by the General Assemblies of the two Churches, May 24, 1906.

Resolved, 2. That we give devout thanks for the remarkably effective work done by this evangelistic and aggressive denomination of Presbyterians during the formative period of the Middle West and Southwest, when were laid by our common Presbyterianism, those foundations on which we are now steadily building, and on which we hope will ultimately stand the comprehensive structure of a united American Presbyterian Church.

Resolved, 3. That in the upbuilding of the Cumberland Presbyterian Church and its subsequent Reunion with the mother Church, we recognize the hand of our common Lord and Master, the great Head of the Church, guiding in the equipment of His forces for a broader evangelization in the home land, and for a world-wide evangelism which it is fondly hoped will make this century glorious in the spread of the Kingdom of Christ among all nations.

Addresses commemorative of the centennial of the organization of the Cumberland Presbyterian Church were delivered by Rev. William H. Roberts, D.D., and Rev. James E. Clarke, D.D.—1910, pp. 203-213.

5. The Committee, having had submitted to it certain statements and requests, felt that it was advisable to set forth clearly and with some fullness the fundamental principles connected with two matters involved in the Cumberland Presbyterian Church litigation, and requested the Chairman to put them into form as a part of this Report. These matters are: (I) The conditions of admission to Church membership. (II) The authority of superior judicatories over congregations.

I. The conditions of admission to Church membership.

The Presbyterian Church in the U. S. A. has always held and acted upon the conviction that it is a part of the visible and universal Church of Christ, and that persons received by it into membership are received into the Church of Christ as a whole. This position is involved in the definition of the universal Church as set forth in Chap. ii, Sec. ii, of the Form of Government, which reads: "The universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws." This position is further sustained by the teaching that, "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, for the solemn admission of the party baptized into the visible Church" (Confession of Faith, Chap. xxviii, Sec. i). It is to be clearly understood, that the doctrines of the universality and unity of the Church are acknowledged and maintained by the Presbyterian Church alike by its definition of the nature of the Church of Christ, and by its views of baptism as the sign and seal of membership therein.

Into this universal Church, the Presbyterian Church holds that admission is secured by a profession of faith in Christ and obedience to Him. In the Confession of Faith, Chap. xxviii, Sec. iv, the statement is made: "Not only those who do actually *profess faith in and obedience unto Christ*, but also the infants of one or both believing parents are to be baptized."

In the Larger Catechism, Question 166, it is said, "Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to Him." The Shorter Catechism, Question 95, makes the same declaration.

The three steps, therefore, by which a person enters the Christian Church are by the Standards of this Church: (1) A profession of faith in Jesus Christ; (2) a profession of obedience to Jesus Christ; (3) baptism in the name of the Father, and of the Son, and of the Holy Ghost. These conditions of membership are based upon such Biblical passages as Matt. 28: 19; Acts 2: 38; 16: 31-33; Rom. 10: 8-10.

That the Presbyterian Church is entitled to judge through its proper officers of the credibility of the professions made by applicants for membership, with a view to their baptism, is evident from Holy Scripture, and so likewise is the duty of the Church to teach, counsel and judge its members both as to truth and life. Admission involves instruction and development.

The Committee recommends the following declaration:

The Presbyterian Church in the U. S. A., gathered in General Assembly, hereby solemnly declares and reaffirms, in loyalty to the Great Head of the Church universal, that the only conditions of admission to the Church are, a profession of faith in Christ and obedience to Him, followed by baptism in the name of the Father, and of the Son, and of the Holy Ghost.

II. Authority of superior judicatories.

The question has been raised as to the authority over congregations of the superior judicatories in the Presbyterian system of government, and its answer is regarded as important in connection with the litigation instituted in Missouri and elsewhere, for the determination of the validity of the Reunion in 1906, of the Cumberland Presbyterian Church with the Presbyterian Church in the U. S. A. In answer to this question, the statement of principles as to government held by this Church is first given.

General Principles.—"The radical principles of Presbyterian Church government and discipline are: That the several different congregations of believers, taken collectively, constitute one Church of Christ, called emphatically the Church; that a larger part of the Church, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein; that, in like manner, a representation of the whole should govern and determine in regard to every part, and to all the parts united; that is, that a majority shall govern, and consequently that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of the whole Church. For these principles and this procedure, the example of the apostles, and the practice of the primitive Church, are considered as authority. See Acts 15: 1-29, and the proofs adduced under the last three chapters." [Form of Government, note to Chap. xii, "Of the General Assembly."]

The subordination of congregations to the authority of superior judicatories as based upon the New Testament warrant, finds in so far as the Presbytery is concerned, the judicatory immediately in control of congregations, legal form in Chap. x, Sec. viii, of the Form of Government, in the clause which empowers the Presbytery "to visit particular churches, for the purpose of inquiring into their state and redressing the evils that may have arisen in them," and also in the clause which reads, "And in general to order whatever pertains to the spiritual welfare of the churches under their care." It will be helpful to trace historically the rise and development of these principles.

Scotland.—Historically, in Reformation times, the principle of supervision and control in the government of the Church, first appears in legal form in Great Britain, in the Second Book of Discipline of the Church of Scotland, agreed to by the General Assembly of that Church in 1578, and sworn to in the National Covenant. Chap. vii of said Book of Discipline is entitled, "Of the Elderships, and Assemblies, and Discipline." By elderships and assemblies are meant the several judicatories of the Church. For these terms, therefore, we are to read, Presbytery, Synod, General Assembly, and General Council. The following sections are quoted:

Section V. "Every assembly (Presbytery) has power to send forth from them of their own number, one or more visitors to see how all things be

ruled in the bounds of their jurisdiction. Visitation of the churches is no ordinary office ecclesiastic in the person of one man, neither may the name of a bishop be attributed to the visitor only, neither is it necessary to abide always in one man's person, but it is the opportunity of the eldership to send out qualified persons to visit *pro re nata*."

Section XII. "It pertains to the eldership to take heed that the Word of God be purely preached within their bounds, the sacraments rightly ministered, the discipline rightly maintained, and the ecclesiastical goods uncorruptly distributed."

The Book in the Church of Scotland which corresponds to the "Presbyterian Digest" of this American Church is entitled "Collections and Observations Methodized, Concerning the Worship, Discipline and Government of the Church of Scotland. In four books. By Walter Steuart, Esq., of Pardovan." In Book First, Title 12, "Of Presbyteries," Sec. 4, reads in part: "The Presbytery treats of such matters as concern the particular churches within their bounds, the appointing of visitation of churches as occasion offers, or the perambulation of parishes in order to their uniting and disjoining."

The General Assembly of the Church of Scotland made from time to time deliverances in this matter, two of which are given as follows:

"That visitation of particular kirks within Presbyteries be made every year" (1638). "It is seriously recommended to, and enjoined on Presbyteries, to be more frequent and conscientious in visiting parishes, conformed to acts of former General Assemblies thereanent, and the Commission is appointed to draw up and prepare a directory for ministerial visitation of families, and present the same to the next General Assembly" (1706). The authority of superior judicatories over congregations in Scotland is undebatable.

Westminster Assembly.—Passing to England, it is to be noted that the Westminster Assembly long debated over Church government, and adopted, in 1646, a document entitled, "The humble advice of the Assembly of Divines now sitting by ordinance of Parliament at Westminster, concerning Church Government." In this document one chapter is headed, "Of Classical Assemblies," in which appears the statement: "The Scripture does hold forth that many particular congregations may be under one Presbyterian government." This proposition is then proved by instances from Holy Scripture. The document also declares that "it is lawful and agreeable to the Word of God that there be a subordination of congregational, classical, synodical, and national assemblies, for the government of the Church." Notice that the name assembly is generic, covering all judicatories.

The view of Church government adopted by the Westminster Assembly is set forth in part in the Confession of Faith, Chap. xxxi, entitled, "Of Synods and Councils," where it is said, "For the better government and further edification of the Church, there ought to be such assemblies as are commonly called Synods or Councils: and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies; and to convene together in them, as often as they shall judge it expedient for the good of the Church."

Section ii of the same chapter declares, "that it belongeth to Synods and Councils . . . to set down rules and directions for the better ordering of the public worship of God, and government of his Church, . . . which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his Word."

The Westminster Assembly believed in a government in which congregations are under the control of superior judicatories, and also in which inferior judicatories are subject to the supreme judicatory

The United States.—When the Presbyterian Church in the U. S. A. was organized in Philadelphia, in 1706, it was as a Church accepting the Presbyterian government. It early acknowledged its relations to the Church of Scotland, and to other Churches holding the Presbyterian Polity, as appears in the *Minutes* of the Synod for 1722, where it is said, "We have been for many years in the exercise of Presbyterian government and Church discipline as exercised by the Presbyterians in the best Reformed Churches." In 1729 the Synod unanimously acknowledged and declared "the Directory for Worship, Discipline and Government of the Church commonly annexed to the Westminster Confession, to be agreeable in substance to the Word of God and founded thereupon, and therefore do earnestly recommend the same to all their members." Again, in 1786, the volume already referred to as authoritative in the Church of Scotland, "Pardovan's Collections," was declared to contain the "rules of our discipline and form of process in our Church judicatories," and the Synod further declared that "our Church judicatories, like those in the Church of Scotland, from which we derive our origin, are church Sessions, Presbyteries and Synods, to which it is now in contemplation to add the National and General Assembly."

In 1786 the General Synod appointed a Committee to prepare for this National Presbyterian Church, a Book of Discipline and Government, and in 1788 adopted the same as the Constitution of the Presbyterian Church in America, adding thereto by formal action the Confession of Faith, the Larger and Shorter Catechisms, and the Directory for Worship.

From 1788 onward, the Presbyterian Church in the U. S. A. has maintained steadily the Presbyterian system of Church government, as it finds expression in Chap. viii, Sec. i, of the Form of Government, viz.: "It is absolutely necessary that the government of the Church be exercised under some certain and definite form. And we hold it to be expedient and agreeable to Scripture and the practice of the primitive Christians, that the Church be governed by congregational, Presbyterial, and Synodical assemblies."

In view of all these considerations the Committee therefore recommends the adoption of the following resolution:

Resolved, That this General Assembly declares and reaffirms, that the authority of superior judicatories in the Presbyterian system of government over congregations, is an authority based upon New Testament warrant, has also been acknowledged for centuries as an integral principle of government by the Presbyterian Churches of Great Britain and the continent of Europe, and has always been from 1706 down to the present

time a cardinal feature of the government of the Presbyterian Church in the U. S. A.

We submit this Report, as a whole, with hope for a future which shall be bright with the faith and the work of a united Christian Church, so led by the spirit of Christ, that its several parts shall be in reality one, "as Thou Father art in me, and I in Thee, that the world may believe that Thou hast sent me."

In behalf of the Committee,

WM. H. ROBERTS, *Chairman*.

—1911, pp. 241-245.

VI. MISCELLANEOUS CORRESPONDENCE

I. WITH CHURCHES IN AMERICA

1. Proposals for correspondence with the New England churches.

[NOTE.—See Moore's *Digest*, 1886, p. 266; *Minutes*, 1766, p. 364; 1767, p. 374; 1790, p. 29; 1791, p. 33.]

2. Plan of correspondence with the General Association of Connecticut.

[NOTE.—See *Digest*, 1886, pp. 268-270; *Minutes*, 1827, p. 213. For terms of correspondence with the various Congregational bodies, see Moore's new *Digest*, 1861, pp. 435-469, and Baird's *Digest*, pp. 506-525.]

3. The Plan of Union and action under it.

[NOTE.—See Moore's new *Digest*, 1861, pp. 452-469, and *Minutes*, 1801, pp. 221, 224, 225; 1835, p. 486; 1837, pp. 421, 458, 464; also Baird's *Digest*, pp. 570-581.]

4. Correspondence with the Reformed Churches.

[NOTE.—For a full history of the early relations of the Assembly with the Dutch and Associate Reformed Churches, see Baird's *Digest*, pp. 525-533. In 1820 a plan of correspondence with the General Synod of the Associate Reformed Church was adopted, *Minutes*, p. 731; *Digest*, 1886, pp. 270, 271. The Synod united with the General Assembly in 1822.

For correspondence with the Reformed Dutch Church, see *Digest*, 1886, p. 271, and *Minutes*, 1823, p. 76; 1830, p. 287.]

5. Proposal of the Reformed (Dutch) Church in America declined.

Dr. Scott, delegate from the Reformed Dutch Church, presented to the Assembly the following Minute from the General Synod of that body respecting the transference of churches:

Resolved, That if the General Assembly shall concur, no church shall be transferred from the one body to the other without the formal dismissal of the Presbytery or Classis with which it shall have been connected. —1851, p. 17, O. S.

Resolved, That in the judgment of the Assembly great prudence and courtesy should be manifested by the Presbyteries in the reception of churches from the Classis of the Reformed Dutch Church, and that, where it is practicable, the consent of all parties concerned should be at least sought and, if possible, secured; but that the adoption of an absolute rule, such as is proposed by the General Synod of the Reformed Dutch Church, would probably be productive of hardships to churches and inconvenience to both denominations; and therefore, for the present at least, the Assembly very respectfully and fraternally beg leave to decline its concurrence in the adoption of said rule.—1851, p. 21, O. S.

6. Complaint against the Presbytery of North River.

On a Complaint of the Reformed Dutch Church against the Presbytery of North River, the Assembly

Resolved, 1. That though the consistory of the Second Reformed Dutch Church of Kingston may have acted arbitrarily in refusing certificates to its members applying for them, to join one of our churches, this Assembly regards as irregular, and as wanting in the due exercise of Christian forbearance, the proceeding of North River Presbytery, in so hastily organizing a church composed mostly of the members whom said consistory had refused to dismiss.

2. That though, the Classis of Ulster may have done wrong in withholding from the Rev. Mr. Smuller the certificate for which he applied to join the Presbytery of North River, this Assembly cannot approve of the act of said Presbytery in receiving him, regarding their act, in so doing, as deficient in the exercise of that forbearance which should obtain in the intercourse of sister Churches.

3. That the Stated Clerk express to the Dutch Church the deep regret which this Assembly feels that there should have been any cause for complaint or recrimination.—1855, p. 302, O. S.

7. Relations to the Presbyterian Church in the U. S.

(1) *The Presbyterian Church in the U. S. (South) recognized as an independent body.*

The Special Committee appointed to take into consideration certain matters relating to the Southern churches respectfully reports that the following Papers have been placed in its hands, and have been carefully considered, viz.:

1. An *Overture* from the Presbytery of Zanesville, asking "that the Assembly strike from the lists of Synods, Presbyteries and churches those at the South which have ceased to report or be in connection with us, and that they be recognized as an independent body of Presbyterians, and Overtures of friendly correspondence be made to them."

2. An *Overture* from the Presbytery of St. Clairsville of like import.

3. An *Overture* from the Presbytery of Steubenville, asking that the aforementioned Synods, Presbyteries and churches be stricken from the roll.

4. A *Memorial* signed by certain ministers and ruling elders, asking in general terms that the General Assembly "devise such wise and conciliatory measures as may open the way for the renewal of fraternal relations with our brethren of the Southern churches."

In view of all these your Committee would recommend the adoption of the following preamble and resolutions:

Whereas, The Synods of Alabama, Arkansas, Georgia, Memphis, Mississippi, North Carolina, South Carolina, Texas and Virginia, with the several Presbyteries under their care, have, with the exception of the Presbytery of New Orleans in the Synod of Mississippi, voluntarily withdrawn from our connection and organized themselves into a separate Church. Therefore,

Resolved, 1. That the Permanent Clerk is directed to drop their names from the list of our Synods and Presbyteries, and they are no longer to

be regarded as a part of the Presbyterian Church under the care of this Assembly, with the exception of the Presbytery of New Orleans, which is hereby attached to the Synod of Nashville.

Resolved, 2. That the Assembly does hereby recognize the organization into which these Synods have formed themselves as a separate and independent Church, sustaining to us the same relation which we accord to other branches of the Presbyterian Church; and hereafter it is to be treated accordingly by all the courts under our care.

Resolved, 3. That the Assembly also takes this occasion to say that while it cannot justify those brethren in separating themselves from the Church of their fathers, it regrets their withdrawal, and expresses the earnest hope that they may see their way clear to return to their former relations.—1868, p. 642, O. S.

(2) Correspondence with the Presbyterian Church in the U. S.

a. The following preamble and resolutions, presented by Rev. William Adams, D.D., were unanimously adopted, viz.:

Whereas, This General Assembly believes that the interests of the Kingdom of our Lord throughout our entire country will be greatly promoted by healing all unnecessary divisions;

Whereas, This General Assembly desires the speedy establishment of cordial fraternal relations with the body known as the "Southern Presbyterian Church," on terms of mutual confidence, respect, Christian honor and love;

Whereas, We believe that the terms of Reunion between the two branches of the Presbyterian Church at the North, now so happily consummated, present an auspicious opportunity for the adjustment of such relations; therefore, be it

Resolved, 1. That a Committee of five ministers and four elders be appointed by this Assembly to confer with a similar Committee, if it shall be appointed by the Assembly now in session in the city of Louisville, Ky., in respect to opening a friendly correspondence between the Northern and Southern Presbyterian Churches, and that the result of such conference be reported to the General Assembly of 1871.

Resolved, 2. That with a view to the furtherance of the object contemplated in the appointment of said Committee, this Assembly hereby reaffirms the "Concurrent Declaration" of the two Assemblies which met in the city of New York last year, viz.:

"That no rule or precedent which does not stand approved by both bodies shall be of any authority in the reunited body, except in so far as such rule or precedent may affect the rights of property founded thereon."

Resolved, 3. That two ministers and one elder of the Committee appointed by this Assembly be designated as delegates to convey to the Assembly now in session at Louisville, Ky., a copy of these resolutions, with our Christian salutations.—1870, p. 18.

b. William Adams, D.D., C. C. Beatty, D.D., P. H. Fowler, D.D., H. J. Van Dyke, D.D., J. C. Backus, D.D., Henry Green, LL.D., Hon. William E. Dodge, Mr. James Brown and Hon. Daniel Haines were appointed a Committee of Correspondence with the General Assembly of the Presbyterian Church South, now in session at Louisville, Ky.—*Ibid.*, p. 20.

c. J. C. Backus, D.D., and Hon. William E. Dodge, two of the above Committee, made a verbal report of their visit to Louisville, which was accepted.—*Ib.*, p. 34. Subsequently,

d. The Stated Clerk reported a communication from the General Assembly of the Presbyterian Church South, which was read.

[NOTE.—For the letter in full, see *Minutes*, 1870, pp. 56–58.]

Whereupon the following response, reported by the Committee on Correspondence with the Church South, was adopted:

Whereas, This General Assembly, at an early period of its sessions, declared its desire to establish cordial fraternal relations with the General Assembly of the Presbyterian Church in the United States, commonly known as the Southern Assembly, on the basis of Christian honor, confidence and love, and with a view to the attainment of this end appointed a Committee of five ministers and four elders to confer with a similar Committee, if it should be appointed by the Assembly then in session at Louisville, Ky., “in regard to the amicable settlement of all existing difficulties, and the opening of a friendly correspondence between the Northern and Southern Churches”; and for the furtherance of the objects contemplated in the appointment of said Committee, and with a view to remove the obstacles which might prevent the acceptance of our proposals by our Southern brethren, reaffirmed the Concurrent Declaration of the two Assemblies which met in New York last year, to the effect that “no rule or precedent which does not stand approved by both the bodies shall be of any authority in the reunited body, except so far as such rule or precedent may affect the rights of property founded thereon,” and as a further pledge of our sincerity in this movement sent a copy of our resolutions, together with our Christian salutations, to the Assembly at Louisville by the hands of delegates chosen for that purpose;

And whereas, The Southern Assembly, while receiving our delegates with marked courtesy and formally complying with our proposition for the appointment of a Committee of Conference, has nevertheless accompanied that appointment with declarations and conditions which we cannot consistently accept, because they involve a virtual prejudgment of the very difficulties concerning which we invited the conference; therefore,

Resolved, That the further consideration of the subject be postponed, and the Committee be discharged. At the same time, we cannot forbear to express our profound regret that a measure designed and, as we believe, eminently fitted to promote the establishment of peace and the advancement of our Redeemer’s Kingdom in every part of our country has apparently failed to accomplish its object. We earnestly hope that the negotiations thus suspended may soon be resumed under happier auspices, and hereby declare our readiness to renew our proposals for a friendly correspondence whenever our Southern brethren shall signify their readiness to accept in it the form and spirit in which it has been offered.—1870, p. 58.

e. *Overture No. 15*, from the Presbytery of Des Moines, with reference to Union with the General Assembly of the Presbyterian Church South. The Committee recommend the adoption of the following resolution:

Resolved, That as the General Assembly has heretofore declared its willingness to resume fraternal relations and Christian Union with the

Assembly South, and still retains the same sentiment, it is deemed unwise to take any action at present on this Overture.—1872, p. 70.

(3) *Action touching those adhering to the General Assembly of the Presbyterian Church in the U. S. and Old School Synod of Missouri declared null and void.*

An *Overture* from the Presbytery of Baltimore, asking the Assembly to affirm the doctrines of the Standards of our Church pertaining to the civil magistrate and the relation of Church and State; also one from the Presbytery of Austin, concerning certain rules passed previously to the Reunion with regard to members of the Southern Presbyterian Church.

As the subjects of these *Overtures* greatly concern the peace and prosperity of the Church, especially in those regions more directly affected by the late civil war, the Committee would recommend the adoption of the following Paper:

The General Assembly, deploring the divisions that have occurred, and that continue, among Presbyterians in the United States of America, and earnestly desiring to do whatever is consistent with duty and fidelity to the Lord toward healing these divisions, and furthermore, having good reason to hope that the action contemplated in the following Paper will promote and secure this happy result, do solemnly declare:

1. That in accordance with a resolution unanimously adopted by each of the two bodies now constituting the reunited Church, all action touching the brethren adhering to the body popularly known as the Southern General Assembly, together with all action touching the brethren adhering to the body known as the Old School Synod of Missouri, has been since the Reunion null and void, and therefore of no binding effect, and not to be pleaded as a precedent in the future.

2. The Assembly also express confidence in the soundness of doctrine and in the Christian character of these brethren, and cannot doubt that a more intimate communion would lead to the speedy removal of the barriers that now separate those of like precious faith, to increased mutual affection and esteem, and to a practical manifestation of our oneness in Christ.

3. With regard to the civil magistrate and the relations of Church and State, the Assembly deem it sufficient to call attention to the following principles and statements found in these Standards, to wit: I. "Synods and Councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate" (Confession of Faith, Chap. xxxi, Sec. iv). II. "That God alone is Lord of the conscience, and hath left it free from the doctrine and commandments of men, which are in anything contrary to His Word, or beside it, in matters of faith or worship"; "that all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative—that is to say, that the holy Scriptures are the only rule of faith and manners; that no Church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority, and that all their decisions should

be founded upon the revealed will of God" (Form of Government, Chap. i, Secs. i and vii).

4. For the purpose of carrying out the spirit of the foregoing resolutions, the Assembly will appoint two Committees to confer with similar Committees, if appointed by the General Assembly of the Presbyterian Church in the United States and by the Old School Synod of Missouri, to seek closer and more fraternal relations with these bodies.—1873, p. 502.

(4) *Correspondence with the General Assembly of the Presbyterian Church in the U. S.*

a. A Committee was appointed to confer with a like Committee, if appointed by the General Assembly of the Presbyterian Church in the United States, to seek closer and more fraternal relations with that body.—1873, p. 503.

b. Enlarged, 1874, p. 61, so as to consist of Revs. Samuel J. Niccolls, Henry Darling, Edwin F. Hatfield, Thomas H. Skinner, H. J. VanDyke, Ebenezer Erskine and Messrs. Benjamin Whitely, James K. Moorhead, Joseph W. Edwards and Samuel M. Breckinridge.

This Committee met with a like Committee of the Southern Church in Baltimore, January 7, 1875. Their Report is found in the *Minutes* of 1875, pp. 483-486; and the correspondence in the Appendix, 1875, pp. 627-641.

The Assembly, regretting that the negotiations in reference to fraternal correspondence between the two Churches have failed,

Resolved, That it deemed it inexpedient to press the question of fraternal relations at present by further negotiations through the appointment of another Committee. See in full, 1875, pp. 492, 493; 1876, pp. 43, 44, 55, 56.

c. In 1877 the following action was taken:

Inasmuch as the General Assembly of 1870 and 1873 have solemnly declared that all the deliverances of the General Assemblies during the late war, so far as they impeach the Christian character and doctrinal soundness of the body known as the Southern Presbyterian Church, are null and void; and

Whereas, Our last General Assembly, reiterating the action of former Assemblies declared our confidence in the Christian character and doctrinal soundness of the Southern Presbyterian Church, and our desire to enter into fraternal correspondence with them upon terms of perfect equality and reciprocity, and cordially invited the Southern Assembly to send corresponding delegates to this Assembly:

Therefore, *Resolved*, That, while we are sincerely desirous to be reunited in closer relations with the brethren from whom we have been separated, we do not deem it expedient at present to take any further action upon the subject, except to repeat the declaration of the last Assembly, that we are ready cordially to receive a representative from the Southern Church, and to send a delegate to their Assembly, whenever they may intimate a willingness to enter into fraternal relations upon such terms.—1877, pp. 570, 571.

d. In 1882 (*Minutes*, p. 50) a message was received from the General Assembly of the Presbyterian Church in the United States.

[NOTE.—For which see *Minutes*, 1882, pp. 50, 66, 83, 84; *Digest*, 1886, pp. 537, 538.]

e. Delegates were mutually appointed by the two Assemblies.

[NOTE.—See *Minutes*, 1882, pp. 102, 103; *Digest*, 1886, pp. 537, 538.]

f. The Assembly U. S. A., *Resolved*, To continue correspondence with the Assembly U. S. by delegates, and telegraphed its resolution to that Assembly.

In response the Assembly U. S. reply, The Assembly has determined to adhere to the action of the last Assembly, which is to correspond by letter.

[NOTE.—See *Minutes*, 1884, p. 101; *Digest*, 1886, p. 538.]

g. A Committee of Correspondence was accordingly appointed.

[NOTE.—See *Minutes*, 1884, p. 113.]

Special Committee on Coöperation appointed.

h. A Special Committee of seven was appointed by the Assembly U. S. A. to confer with a like Committee of the Assembly U. S., if one should be appointed.

[NOTE.—See *Minutes*, 1883, p. 591; *Digest*, 1886, p. 538.

For the Report of the Committee on Coöperation, see *Minutes*, 1884, pp. 67-70; *Digest*, 1886, pp. 539-541.]

i. In the *Minutes*, 1885, pp. 705-707 (Appendix), will be found a letter from the Assembly U. S., and a reply from the Assembly U. S. A.

[NOTE.—See also *Minutes*, 1886, pp. 125, 126.]

j. In 1887 the Assembly U. S. proposed to the Assembly U. S. A., the appointment of a Committee of Inquiry as to certain points suggested by that Assembly. The Assembly U. S. A. responded by the appointment of a Committee of nine to confer, and report to the next Assembly.

[NOTE.—See *Minutes*, 1887, pp. 116, 117, 128.]

The Report of this Joint Committee of Conference was referred to a Special Committee.—1888, pp. 85, 92.

The Report of the Joint Committee of Conference, together with the correspondence between the two Committees is found—1888, pp. 93-102.

The Special Committee (1888, p. 92) presented its Report, which was unanimously adopted. The Committee of Conference was enlarged by five members, and continued.—1888, p. 93.

[NOTE.—See *Minutes*, 1889, pp. 20, 68.]

(5) Coöperation with the Presbyterian Church in the U. S.

The Special Committee, appointed to confer with a like Committee of the Presbyterian Church in the United States on modes of coöperation, presented its Report, which was read. . . . A minority Report by the Hon. S. M. Breckinridge was also received and read, and the consideration of both Reports, after being printed, was made the order of the day for Wednesday next at 9.30 A. M.—1889, p. 20.

The following telegram was received from the Presbyterian Church in the United States:

Chattanooga, Tenn., May 23, 1889.

To the Moderator of the General Assembly of the Presbyterian Church, Fourth Avenue, New York:

The vote on coöperation was taken at 11 P. M., and passed, 99 to 27.

JOSEPH R. WILSON, *Stated Clerk.*

—1889, p. 68.

The whole Report was then adopted, and it was

Resolved, That the Stated Clerk be directed to telegraph to the General Assembly in session at Chattanooga, the action of this Assembly, with a statement appended showing the amendments, and giving the reason therefor.

The telegram was read to the Assembly,* adopted, and is as follows:

To the General Assembly of the Presbyterian Church in the United States in session at Chattanooga, Tenn.:

The General Assembly in session in New York city have adopted the Report of the Joint Committee of Conference on Coöperation, with the following amendments:

In *Paper No. 2*, on Coöperation in the Home Field, Resolutions 3 and 4 have been consolidated into one resolution numbered Resolution 3. In *Paper No. 3*, on Coöperation in the Evangelization of the Colored People, the sixth paragraph of the statement preceding the resolutions was amended by the omission of the words, "While, by conceding the existing situation, it approves the policy of separate churches, Presbyteries and Synods, subject to the choice of the colored people themselves." The Assembly further resolved that this clause was stricken out, not to prejudice future action, nor to outline the future policy of this Church, but simply because this Assembly did not believe that it stated the historical fact in the case. Your concurrence in this action is requested.

In behalf of the Assembly, ..

WM. H. ROBERTS, *Stated Clerk*.

The Report of the Committee on Coöperation as adopted is as follows:

The Committee of Conference on Fraternal Coöperation in Christian Work respectfully presents the following Report:

The General Assembly of the Presbyterian Church in the United States of America, in accepting the Report of its Committee of Conference with a Committee of Conference of the Presbyterian Church in the United States, adopted, *inter alia*, the following:

"The Assembly devoutly cherishes the hope that the centennial celebration, in which the representatives of the two Churches have, within the past few days so cordially united, may prove the beginning of an era of closer fellowship and more cordial coöperation in the conduct of their work for Christ, and for the more effectual performance of this, recommends that the Committee be enlarged by five new members, and be continued, with instructions to confer with a similar Committee of the other Assembly, if it should be appointed, in devising such methods of conducting our common work, both at home and abroad, as shall open the door to the fullest and heartiest coöperation.

"We recommend that the following persons be added to the Committee: *Ministers*—Henry Darling, Charles S. Pomeroy, William C. Young. *Ruling Elders*—Samuel M. Breckinridge, Henry M. Knox" (*Minutes*, 1888, p. 93).

The Moderator, the Rev. Charles L. Thompson, D.D., was subsequently added to the Committee (*Minutes*, 1888, p. 147).

The General Assembly of the Presbyterian Church in the United States, *Resolved*, That, "in response to the action of the Northern Assembly,

*See for answer, *Minutes*, 1889, p. 322.

we cheerfully agree to appoint a Committee, whose duty it shall be to confer with a similar Committee appointed by them in reference to all such modes of fraternal coöperation in Christian work, both at home and abroad, as may be considered practical and edifying."

This Committee consisted of the Rev. M. D. Hoge, D.D., Chairman; Joseph R. Wilson, D.D., G. B. Strickler, D.D., M. H. Houston, D.D., J. N. Craig, D.D., C. A. Stillman, D.D., T. D. Witherspoon, D.D., and Thomas J. Kirkpatrick, William M. McPheeters, M.D., W. S. Primrose, R. T. Simpson, D. N. Kennedy, A. M. Machen (*Minutes Pres. Church U. S.*, 1888, pp. 422, 435).

These Committees met in joint convention in the city of New York, December 28, 1888, and continued in frank interchange of opinions until January 1, 1889.

Finding itself unprepared for final action, the convention appointed Subcommittees, to which were assigned the topics: I. Of Coöperation in the Foreign Field; II. Of Coöperation in the Home Field; III. Of Coöperation in the Evangelization of the Colored People; IV. Of Coöperation Between the Two Churches in Matters of Publication, etc. These Subcommittees were directed to report to a meeting of the convention to be held in Atlanta, Ga., April 17, 1889, at 11 o'clock A.M.

Accordingly the Committees met in joint convention in the Kimball House, Atlanta, Ga., April 17, 1889, at 11 A.M. The several Subcommittees reported on the subjects assigned them, and after full, free and most fraternal consideration, it was

Resolved, That these two Committees, in joint convention, agree to recommend to their respective Assemblies to adopt the following Papers, I, II, III, IV, as a basis of coöperation in the matters to which they respectively refer, viz.:

I. As to Coöperation in the Foreign Mission Field.

The two Committees do agree to report to the General Assemblies which they respectively represent the following:

It is a matter of great satisfaction, for which we are bound to thank God always, that the missionaries of our two Churches have from the beginning maintained the most cordial relations as colaborers in all the fields abroad in which they have had a common work. In Japan and in Brazil the missionaries of the two Churches, with the native Christians under their care, have united to form, in each country, a separate Presbyterian Church. In China, measures have been adopted looking to the same end. It may be regarded as the established policy of the two Churches that their missionaries should, in every field where their work is contiguous, unite in planting and developing one Presbyterian Church, having no ecclesiastical connection with either Church in the United States.

In view of these facts it is recommended that the General Assemblies of the two Churches counsel the people under their care to avail themselves of the missionary literature of both Churches, that they may thus have a full and intelligent view of the great work in which they are happily colaborers: and further, that each of the Churches may recognize the duty resting upon it to consider kindly the mission work of the other, to pray for it, and in every way practicable to promote its success.

II. *As to Coöperation in the Home Field.*

The Committees representing the General Assemblies of the Presbyterian Church, known as Northern and Southern, believing that both parties do earnestly desire so to conduct their Home Mission work as to prevent antagonism or hurtful rivalry, and to avoid even the appearance, on the part of either, of interfering with the work of the other, do agree to recommend to their respective Assemblies for adoption, the following, viz.:

1. Where Presbyteries belonging to the two Assemblies cover the same ground, they are advised to endeavor, either as Presbyteries, or through their Committees, to agree as brethren to have the efforts of one Church expended in certain fields, and the efforts of the other Church expended in certain other fields, within their common bounds, so as to prevent hurtful rivalry or antagonism.

2. Where there are weak churches, which, standing alone, cannot support a minister, but which can be grouped with churches connected with the other Assembly so as to form one ministerial charge, Presbyteries having jurisdiction are advised to allow such churches to be grouped under a minister from either body to whom their respective Presbyteries are willing to give them in charge, and to have their contributions to the general benevolent funds passed through the channels appointed by their respective Assemblies; and where such churches are sufficiently near, they are recommended, a majority of each congregation agreeing, to consolidate and form one congregation, with such Presbyterian connections as may be most agreeable to the membership.

3. That persons connected with churches under the care of one of these Assemblies who may remove into the bounds of churches under the care of the other Assembly, be advised to unite with those churches, and to seek their peace and prosperity. And where such persons are found in sufficient numbers to organize a church (there being no other Presbyterian church in their immediate vicinity), they should form such organization under the care of the Presbytery with which the contiguous Presbyterian churches are connected; provided said Presbytery belongs to either of these Assemblies. Within the bounds of the Presbytery connected with one Assembly there may be communities composed largely of persons who are members of churches connected with the other Assembly, whose affiliations and preferences are too strong to permit them to sever their connection. In such cases, when these persons shall have been organized into a church under the care of the nearest Presbytery connected with that Assembly to which they belong, they should receive from the Presbytery within whose bounds they reside that sympathy and goodwill which are implied in the fraternal relations established between the two Assemblies.

III. *As to Coöperation in the Evangelization of the Colored People.*

The Conference Committees of the two Presbyterian Assemblies, now in joint session at Atlanta, recognize that no subjects likely to come under their consideration among the topics regarding coöperation are fraught with profounder interest, or touch graver issues, than the evangelization of the colored people within our bounds, as well as the settlement of their wisest and most profitable ecclesiastical relations among us.

Whatever difference of opinion may prevail on other points, happily all good men agree in the earnest wish to bring the colored race to a saving knowledge of God's truth, and to secure the best practical development of their Christian life and effort.

Many of the colored people are now members of our respective Churches, while many of the actual and prospective ministers of their own race are in training in the schools belonging to one or the other Assembly, or are members of Presbyteries in connection with these bodies. They are now receiving our fostering care, and require our unremitting efforts to instruct them, not only in the fundamental elements of the Christian faith, but in the practical duties of Church life, that, grounded in the truth, and guarded from the danger of a mere emotional religion, and from the superstition and fanaticism to which impressible natures are especially liable, they may become intelligent, consistent, faithful followers of Jesus Christ.

In the van of all discussion upon methods of coöperation to this end, we find ourselves confronted by a difference of opinion between the two Assemblies, so far as we can gather from their deliverances, as to the theory upon which such concerted efforts are to be undertaken, and the distinct aim of their accomplishment.

In the Southern Assembly, the policy was adopted many years since, of entire independence for the colored people in their church organizations, as the ultimate issue of the cordial efforts of that Assembly, in behalf of their colored brethren (see *Minutes* of Southern Assembly, 1888, p. 458).

The Northern Assembly, on the other hand, has pronounced itself as not in favor of setting forth its colored members into a separate, independent organization.

It believes that our great work among the colored people, for their moral and religious development, is to be done by recognizing those who are in the Church as entitled to all the rights and privileges which are involved in Church membership and ordination (see *Minutes* of Northern Assembly, 1888, p. 99).

However, since the status in both Churches finds them practically employing the same methods at present in their respective bodies, as regards the education of colored ministers, the progressive evangelization of that race, and the organization of their churches into Presbyteries, we do not believe that two great denominations like ours, so near akin, should be prevented from cordial coöperation, so far as may be thought wise, in such vital concerns as these, by any different preferences of opinion as to a final policy, which might be safely left to settle itself in the providence of God, either by the formal decision of the colored people themselves eventually, or by the clearer and more decided conviction of these coöperating Assemblies.

Hence this Joint Committee, waiving the consideration of these differences heretofore stated, agrees to recommend to the two Assemblies:

1. That the relations of the colored people in the two Churches be allowed to remain *in statu quo*, the work among them to proceed on the same lines as heretofore.

2. That all proper aid, comfort and encouragement, in a spirit of kindly Christian sympathy, brotherhood and confidence, shall be extended by

each Church to the educational and evangelizing efforts of the other for the colored race, with a view to the encouragement of every laudable effort to this end on both sides.

3. The schools and churches under care of the Board of Missions for Freedmen, and any corresponding work undertaken by the Southern Assembly, especially its Tuscaloosa Institute for the Education of Colored Ministers, shall be heartily recommended to the givers of our respective Churches for practical aid, as mutually concerned in the same great missionary work for the glory of God and the blessing of our common country.

IV. *As to Coöperation in Publication.*

Your Committee appointed to consider the subject of coöperation between the Churches in the interests of publication, etc., respectfully report: That such coöperation is already secured between the business departments of the Committee of Publication at Richmond and the Board of Publication at Philadelphia; the latter having, in effect, made the Publication House at Richmond a depository of its issues. The Richmond House keeps a large stock of the books of the Philadelphia Board on hand; it takes subscriptions for its Presbyterian periodicals, and receives in turn any orders the Publication Board receives from the Southern field.

In like manner publications of the Richmond Committee are on the shelves of the Publication House in Philadelphia, and find circulation whenever there is any demand for them. It would seem, therefore, that we have reached the limits of coöperation, so far as publication is concerned.

We make no report with regard to coöperation in educational institutions, as that question is comprehended in the larger one of the evangelization of the colored people, and will, no doubt, be controlled by the decision of our General Assemblies in relation to that great interest.

Respectfully submitted,

JOSEPH T. SMITH, *Chairman.*

—1889, pp. 69–74.

Chattanooga, Tenn., May 24, 1889.

To the Moderator of the General Assembly of the Presbyterian Church in Session in New York:

The General Assembly, in session at Chattanooga, concurs in the amendment as conveyed in the telegram from your body, received to-day.

JOSEPH R. WILSON, *Stated Clerk.*

—1889, p. 79.

The following resolutions were then adopted:

Resolved, 1. That this Assembly would record its devout gratitude to the great Head of the Church, for the result reached by the Committee of Conference on Methods of Coöperation.

2. That we record our appreciation of the ability, fidelity and zeal of our own Committee.

3. That this Committee be now discharged.—1889, p. 80.

(6) *Committee of Conference with Presbyterian Church in the U. S. on Colored Work.*

[NOTE.—A telegram was received from the Presbyterian Church in the U. S., informing the Assembly that it had appointed a Committee of Conference on Colored Work and asking the appointment of a like Committee by the Assembly U. S. A., which was done.—1892, p. 125. See Report of the Special Committee, *Minutes*, 1893, pp. 19, 20. The Committee was continued with additions. The next year, this Committee, through its Chairman, Dr. William C. Young, presented the Report of the Committee, which was received and ordered to be printed in the *Minutes*, for information, and the Committee was discharged, see *Minutes*, 1894, pp. 129-131.]

(7) *Coöperation in Foreign Missions with Presbyterian Church in the U. S.*

a. *Overture*, an official communication from the Presbyterian Church in the U. S., with reference to coöperation in Foreign Missions.

Recommended, That the General Assembly approve of the project of securing some plan of coöperation with the Presbyterian Church in the United States in Foreign Mission work, and refer this communication to the Board of Foreign Missions for action. Adopted.—1892, p. 178.

b. The Standing Committee on Foreign Missions presented the following supplementary Report, which was adopted:

The Standing Committee on Foreign Missions respectfully report:

1. The General Assembly has learned with pleasure that during the past year conference and correspondence have been had by the Board of Foreign Missions with the Committee on Foreign Missions of the Presbyterian Church in the United States, touching coöperation in Foreign Mission fields. On the invitation of the Executive Council of our Board, the Rev. M. H. Houston, D.D., Secretary of the Committee on Foreign Missions, visited New York last March for a conference on this subject. Subsequently, under date of April 12, 1892, Dr. Houston forwarded to our Board a Minute from the Committee on Foreign Missions suggesting that the General Assemblies of the two Churches be requested to authorize further conference on the subject with a view to framing some recommendations to be submitted to the respective Assemblies.

In response to this Minute, our Board took the following action: "The Board of Foreign Missions acknowledges with devout gratitude to God the receipt of the above Minute from the Committee on Foreign Missions of the Presbyterian Church in the United States, and welcomes it as an important step in the direction of our practical coöperation in the foreign field. The Board cordially acquiesces in the suggestion of the Committee that steps should be taken without delay to bring about this much desired result. It is therefore ordered that the General Assembly be requested to authorize the Board to confer with the Committee of the Southern General Assembly on the whole question of practical coöperation on the foreign field, it being understood that the Board shall have no power in the premises except to consult and to frame recommendations which shall be submitted to the General Assembly."

The General Assembly most cordially approves this action of the Board, and hereby authorizes it to confer with the Committee on Foreign Missions of the Presbyterian Church in the United States on the subject named, and to submit a Report of the conference, together with any recommendations which may be agreed upon, to the next General Assembly.—1892, pp. 196, 197.

The Assembly hereby approves of the action taken by the Joint Conference of our Board, and the Executive Committee on Foreign Missions of the Presbyterian Church in the United States, touching coöperation on the Foreign Mission fields.—1893, p. 82.

(8) *Overtures for organic union with Presbyterian Church in U. S.*

a. The Committee on Bills and Overtures also reported on the Overtures on Organic Union with the Presbyterian Church in the United States, as follows:

Overtures from the Presbyteries of Allegheny, Benicia, Chester, Dubuque, Holston, Huntingdon, Kingston, Osborne, Ozark and Utica, asking this Assembly to appoint a Special Committee of Conference to confer with a similar Committee, if one should be appointed, by the General Assembly of the Presbyterian Church in the United States, to take into consideration the whole question of organic union of the two bodies aforesaid, upon the basis of our common Standards, and to report to the next Assembly.

The Committee recommend that the following action be taken by this Assembly:

Whereas, We have heard with great joy that the General Assembly of the Presbyterian Church in the United States, now in session in Nashville, Tenn., has before it Overtures from its own Presbyteries asking for the appointment of a Special Committee to confer upon the subject of organic union with a similar Committee of this Assembly, if one should be appointed; therefore,

Resolved, That a Special Committee of nine be appointed by the Moderator to confer with a similar Committee, if one should be appointed, by the General Assembly of the Presbyterian Church in the United States, to take into consideration the whole question of the organic union of the two bodies upon the basis of our common Standards, and to report to the next Assembly; and that the Moderator and Stated Clerk be authorized to communicate this action by telegraph to the General Assembly now in session at Nashville, Tenn.

The recommendation was adopted.—1894, pp. 31, 32.

b. In answer to the above, the following telegram from the General Assembly of the Presbyterian Church in the United States, in session at Nashville, Tenn., was received, read and ordered placed on record:

Nashville, Tenn., May 23, 1894.

To the General Assembly in Session at Saratoga:

The blessing of God having rested upon our Church in her separate existence and work, the General Assembly of the Presbyterian Church in the United States, in session at Nashville, with affectionate fraternal greetings to the General Assembly of the Presbyterian Church in the United States of America, in session at Saratoga, and wishing it God-speed in every good word and work, regard it as unwise to reopen the question of organic union.

JAMES R. GRAHAM, *Moderator.*

JOSEPH R. WILSON, *Stated Clerk.*

—1894, p. 92.

Action of the Assembly on the above communication.

c. In the matter of the Special Committee of Conference with the General Assembly of the Presbyterian Church in the United States with a view to organic union, it was

Resolved, That while this Assembly accepts the action of the General Assembly of the Presbyterian Church in the United States, of which it has been notified, as sufficiently indicating the wisdom of suspending for the present everything like overtures looking to a union with that body, it desires to put on record its expression of regret for such suspension.—1894, p. 140.

This Assembly reiterates its hearty readiness to take active steps toward such a union, as soon as the Lord in His Providence shall open the way.—1897, p. 83.

(9) Action of the Assembly of 1899.

Overtures Nos. 141-204, 215-219, from (67) Presbyteries, on closer union with the Southern Presbyterian Church in the U. S. It is recommended that answer be made as follows: Whilst reiterating our confidence in the orthodoxy and Christian character of our Southern brethren, and our fraternal feeling and desires for a closer fellowship and a more effective union with them, we do not deem it wise to take any further action in the matter proposed.—1899, p. 53.

(10) Closer relations desired between the Churches. Action of the Buffalo Assembly, 1904.

The following was adopted with one dissenting vote:

Whereas, It is known to this Assembly that the General Assembly of the Presbyterian Church in the United States, now in session at Mobile, Ala., has before it Overtures from several of its Presbyteries looking to closer relations with this Assembly; and,

Whereas, We earnestly desire to remove all obstacles to such relations, now therefore be it

Resolved, (1) That this General Assembly of the Presbyterian Church in the United States of America hereby removes all aspersions and charges of any and every kind made by previous Assemblies, reflecting on the Christian character of the Presbyterian Church in the United States, and is ready at any time to confer on the subject of closer relations, whenever such conference shall be agreeable to the General Assembly of the Presbyterian Church in the United States.

Resolved, (2) That the Moderator and Stated Clerk be instructed immediately to communicate this action to the General Assembly of the Presbyterian Church in the United States.—1904, p. 22.

(11) Action of the Mobile Assembly, 1904.

The following telegram was received from the General Assembly of the Presbyterian Church in the United States, in session at Mobile, Ala.:

Mobile, Ala., May 21, 1904.

Rev. W. H. Roberts, Stated Clerk, General Assembly:

The General Assembly of the Presbyterian Church in the United States learns with joy of the action of your Assembly in the removal of all

aspersions upon the Christian character of the Presbyterian Church in the U. S., and declares its readiness to follow the leading of Providence in the matter of closer relations, Overtures touching which are now before us for consideration.—1904, p. 50.

S. M. NEEL, *Moderator*.

W. A. ALEXANDER, *Stated Clerk*.

(12) *Committee of Conference appointed by the Mobile Assembly, 1904.*

The following telegram was received from the General Assembly of the Presbyterian Church of the United States, in session at Mobile, Ala., and was referred to the Special Committee on Church Coöperation and Union:

Mobile, Ala., May 26, 1904.

Rev. William H. Roberts, D.D., *Stated Clerk, General Assembly, Buffalo, N. Y.:*

The General Assembly of the Presbyterian Church in the United States, wishing to promote closer fraternity in the spirit of love and candor, resolved to-day to appoint a Committee of nine, who shall be authorized and empowered to confer with similar Committees that may be appointed by other Presbyterian and Reformed Churches, when notified that it is the wish of such other Churches to enter into conference with us. This Committee is to confer on the subject of closer relations with such Churches as may enter the conference with a view to discover: *first*, the real sentiment of the Churches on the subject; *second*, the leading of God's Providence in the matter; *third*, obstacles that may stand in the way of closer fellowship; *fourth*, whether and how such obstacles can be removed, and *fifth*, what may be the nature and form of the relation which shall best secure effective coöperation, by federation or otherwise, and at the same time preserve loyalty to those great principles for which the various Churches have been called to testify. This Committee shall report to the next meeting of the General Assembly the result of its conferences.—1904, p. 141.

W. A. ALEXANDER, *Stated Clerk*.

(13) *Informal Conference at Pittsburgh, Pa., 1905.*

The Committee would further report that an informal meeting of two sessions was held, at Pittsburgh, with the Committees on Closer Relations of other Presbyterian and Reformed Churches of the General Assembly of the Presbyterian Church in the United States. The whole subject of the relations of the two Churches was considered in a frank, considerate, and kindly spirit. A large part of the time of the sessions was given to devotional exercises. It was understood that nothing but the fact of this informal and thoroughly fraternal meeting should be reported to the Assembly. The Committee records its gratification over the brotherly spirit manifested by all the members of the two Committees.—1905, p. 117.

[NOTE.—See below under Presbyterian Federation, p. 154.]

8. Correspondence renewed with the Presbyterian Church in the U. S., chronologically arranged.

The attention of the Committee was drawn by Rev. Dr. H. G. Mendenhall, one of its members, to an *Overture* of the Presbytery of New York to this General Assembly, with reference to union between the Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. The Committee, while deeply interested in the proposal, took no action thereupon other than to authorize the Chairman to prepare a brief statement as to the relations between the two Churches.

The separation between these two Churches took place in 1861 and was caused by the Civil War. A large number of Presbyterians met at Augusta, Ga., December 4, 1861, and organized a body which was known for four years as "The General Assembly of the Presbyterian Church in the Confederate States of America." At the close of the war, this Church took its present title of "The Presbyterian Church in the United States." Fraternal relations between the two Churches were effected in 1882, and repeated efforts for closer relations have produced thus far only an increased sense of fellowship between them, and methods of coöperation in certain lines of Christian work, such as Home Missions, Foreign Missions, Sunday-school publications, etc. That the Churches have been drawing closer together is certain.

In this connection it is well to note that the Presbyterian Church in the U. S., reported, in 1916, 348,223 communicants in its membership, and the Presbyterian Church in the U. S. A., 1,560,009. The Southern Church is chiefly confined to what are known as the Border and Southern States. The Presbyterian Church in the U. S. A. has 209,939 members in the same territory.

This subject of union was before the General Assembly in 1904, and the following action was taken:

"*Whereas*, It is known to this Assembly that the General Assembly of the Presbyterian Church in the United States, now in session at Mobile, Ala., has before it *Overtures* from several of its Presbyteries looking to closer relations with this Assembly; and

"*Whereas*, We earnestly desire to remove all obstacles to such relations; now, therefore, be it

"*Resolved*, That this General Assembly of the Presbyterian Church in the United States of America hereby removes all aspersions and charges of any and every kind made by previous Assemblies, reflecting on the Christian character of the Presbyterian Church in the United States, and is ready at any time to confer on the subject of closer relations, whenever such conference shall be agreeable to the General Assembly of the Presbyterian Church in the United States." (See *Minutes*, 1904, p. 22.)

The response thereto was the appointment by the Southern Assembly of a Committee of nine to confer with similar Committees appointed by other Presbyterian and Reformed Churches. This Conference was held at Pittsburgh, Pa., in December, 1905, and your Committee reported thereupon as follows:

"The Committee would report that an informal meeting of two sessions was held, at Pittsburgh, with the Committees on Closer Relations of other Presbyterian and Reformed Churches and of the General Assembly of the Presbyterian Church in the United States. The whole subject of the

relations of the two Churches was considered in a frank, considerate, and kindly spirit. A large part of the time of the sessions was given to devotional exercises. It was understood that nothing but the fact of this informal and thoroughly fraternal meeting should be reported to the Assembly. The Committee records its gratification over the brotherly spirit manifested by all the members of the two Committees." (*Minutes*, 1905, p. 117.)—1917, p. 217.

The General Assembly of 1917 received *Overtures* from 195 Presbyteries relating to the Reunion of the Presbyterian Church in the U. S., and the Presbyterian Church in the U. S. A. (see *Minutes*, G. A., 1917, pp. 93, 94, and 103). These Overtures were referred to the Standing Committee on Polity, and upon recommendation of said Committee, the Rev. H. G. Mendenhall, D.D., Chairman, the following action was taken:

"Whereas, One hundred and ninety-five Presbyteries have taken action on an Overture looking to organic union between the Presbyterian Church in the U. S. A. and the Presbyterian Church, U. S.; therefore, be it

"Resolved, 1. That this Assembly has for many years stood ready and is now ready to enter into negotiations with a view to organic union with the Presbyterian Church, U. S.

"Resolved, 2. That this matter be committed to the General Assembly's Committee on Church Coöperation and Union, with instruction to enter into negotiations with the Presbyterian Church in the U. S., through a Committee appointed by the General Assembly of that Church, if it should deem it advisable so to do.

"Resolved, 3. That these resolutions, together with the Overture, be telegraphed to the General Assembly of the Presbyterian Church, U. S., in session at Birmingham, Ala." (*Minutes*, G. A., 1917, p. 119.)

This action was immediately telegraphed to the General Assembly of the Presbyterian Church in the U. S., in session at Birmingham, Ala., and the following reply was received, as recorded in the *Minutes* of this Assembly, p. 232:

Birmingham, Ala., May 24, 1917.

To the General Assembly at Dallas, Texas:

The General Assembly of the Presbyterian Church in the United States has ordered the following: While this Assembly does not regard organic union as practicable at this time, yet it hereby appoints the Committee of Conference on Union asked for by the Assembly of the Presbyterian Church in the United States of America, and recommends to the proposed Conference the consideration of the federation of all the Presbyterian Churches of our country upon some practical and effective basis.

JOHN M. WELLS, *Moderator.*

THOMAS H. LAW, *Stated Clerk.*

The above message was referred to the Committee on Church Coöperation and Union, which proceeded in due time to the performance of the important duty entrusted to it by the General Assembly.

Correspondence was had with the Chairman of the Committee of the General Assembly of the Presbyterian Church in the U. S., the Rev. John M. Wells, D.D., and a meeting was arranged for between the Committees of the two Churches, at Atlantic City, N. J., September 27-28, 1917.

Other meetings were held at Richmond, Va., December 18-19, 1917, and Atlantic City, N. J., March 12-14, 1918. The joint meetings were characterized by genuine fraternity of feeling, and the hope was frequently expressed that a way might be found for the accomplishment of a happy reunion of the two branches of the divided Church.

At the first meeting of the two Committees the question of the extent of their jurisdiction over matters connected with reunion and federation was raised for kindly consideration. Your Committee stated that it had full power to consider and report upon any proposals for union or federation which might be submitted by either Committee. The Committee of the Presbyterian Church in the U. S. presented the following resolution:

"The jurisdiction of this Committee is to deliberate upon and reach conclusions as to any recommendations to be made to our General Assembly upon the whole subject of organic union and all phases of federation."

In this latter resolution the Joint Committee unanimously concurred, and it was made the official action of the Conference. It was upon the basis of jurisdiction just stated that all the Conferences of the two Committees were conducted. There was utmost freedom on the part of the members of both, in the expression of opinion and the consideration of proposals both for organic union and federation. Finally, at the meeting held at Atlantic City, N. J., March 12-14, 1918, it was severally and jointly agreed to report to the two General Assemblies as follows:

I. That the Committee of the Presbyterian Church in the U. S. A. proposed to the Committee of the Presbyterian Church in the U. S. the following Plan of Organic Union:

PLAN FOR REUNION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, AND THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

It is proposed to submit the following Plan to the Assemblies of both Churches in May, 1918, for their information and as outlining a possible basis for action by the Assemblies of some subsequent year.

Preamble.

Believing that the interests of the Redeemer's Kingdom in the United States and in the world would be promoted by the removal of our divisions, and that the two bodies bearing substantially the same name and having practically the same Constitution, cannot be justified in maintaining separate and, in some respects, rival organizations by any but most imperative reasons; we are now clearly of the opinion that the reunion of these bodies ought to be accomplished.

ARTICLE 1. *Act of Union.*—The two Presbyterian Churches in the United States of America, namely the one whose General Assembly convened in the Central Presbyterian Church in the city of Dallas, Texas, on the 17th day of May, 1917, and the one whose General Assembly met in the South Highlands Presbyterian Church in the city of Birmingham, Ala., on the same day, shall be reunited as one Church, under its original name, and possessing all the legal and corporate rights and powers pertaining to the Church previous to the division in 1861, and all the legal and corporate rights and powers which the separate Churches have possessed and exercised since 1861 and do now possess and exercise.

ARTICLE 2. *Basis*.—The Reunion shall be effected on the doctrinal and ecclesiastical basis of the Standards of the two Churches; and the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; and the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures.

ARTICLE 3. *Subscription to the Standards*.—All candidates for ordination to the ministry must subscribe to the Westminster Standards as containing the system of doctrine taught in the Holy Scriptures, which are still the terms of subscription as required by the Standards prior to 1861, and which were judicially interpreted by the Assembly of 1910, as including acceptance of the confessional doctrines of the inspiration and inerrancy of the Scriptures, the virgin birth, the miracles, the atoning work and bodily resurrection of the Lord Jesus Christ, a deliverance which was reaffirmed by the Assembly of 1916.

ARTICLE 4. *The Assembly*.—As provided in the Westminster Standards the Assembly shall have final authority in all questions affecting the doctrine and Constitution of the reunited Church, and shall exercise direct ecclesiastical control over the combined missionary and benevolent Committees and Boards of the Church. The several Boards and Agencies of the two Churches shall be continued in the reunited Church in such a manner as to provide in equitable ways for the persons now employed thereby and interests now represented therein.

ARTICLE 5. *The Synods*.—The powers of Synods shall be so defined and exercised, and Synods may be so combined geographically, as to secure the largest possible degree of Constitutional, local self-government. Educational institutions shall remain as they now are, so far as jurisdiction over them by ecclesiastical judicatories is concerned.

ARTICLE 6. *Colored Presbyteries and Synods*.—As already arranged by the Presbyterian Church in the U. S. A. separate colored Presbyteries and Synods may be continued or erected.

ARTICLE 7. *Missions*.—Money raised by specific requests of any judicatory of the reunited Church for mission work within its own bounds shall be expended only as directed by said judicatory. This includes the action of Sessions, Presbyteries, Synods, and the General Assembly.

ARTICLE 8. *Church and State*.—While commending to all its members devoted loyalty to the nation and maintaining its duty of moral leadership, the reunited Church should continue to recognize the principle of the separation of Church and State, as first announced by the General Synod of the Presbyterian Church in 1729, and should maintain the spiritual character of the Church as separated from the kingdoms of this world and having no other head than the Lord Jesus Christ.

II. That the Committee of the Presbyterian Church in the U. S. proposed to the Committee of the Presbyterian Church in the U. S. A. the following Plan of Federal Union:

PLAN OF FEDERAL UNION SUBMITTED BY THE COMMITTEE ON FEDERATION
AND UNION OF THE PRESBYTERIAN CHURCH IN THE U. S.

We recommend:

1. That we seek to secure a Federal Union of all the Presbyterian and Reformed Churches in the United States.

2. That we recommend to the two General Assemblies represented here that they continue committees to consider further and perfect such a Plan of Federal Union.

3. That these two Assemblies invite:

The Reformed Church in the United States of America,
 The United Presbyterian Church of North America,
 The Reformed Church in America,
 The Associate Reformed Presbyterian Synod,
 The Christian Reformed Church in North America,
 The Welsh Calvinistic Methodist or Presbyterian Church in the U. S. A.,
 The Synod of the Reformed Presbyterian Church of North America,
 The General Synod of the Reformed Presbyterian Church,
 The Cumberland Presbyterian Church,
 The Cumberland Presbyterian Church, Colored,

through their highest courts, to appoint similar Committees to join in the consideration and perfecting of such a Plan of Federal Union.

4. That the Council of the Reformed Churches holding the Presbyterian System, at their meeting, March 19th, be informed by representatives of this Joint Committee of the Plan of Union herein proposed.

5. That we propose as a tentative plan to be submitted to our General Assemblies and the highest courts of the Churches mentioned above, for their information and action, the following:

Plan of Federal Union.

1. A Federal Union shall be formed, into which all various Presbyterian and Reformed Churches of our country shall be invited.

2. This Federal Union shall become effective when three or more of the Presbyterian or Reformed Churches shall adopt the Plan of Union proposed.

3. These Churches, as at present existing, shall constitute General or Provincial Assemblies, upon the basis of ecclesiastical affinity.

4. A Federal Assembly shall be constituted which shall possess the following ecclesiastical powers:

(a) It shall be the highest court of the Church and shall represent in one body all the Churches federated therein.

(b) It shall have the title, "The Federal Assembly of the Presbyterian and Reformed Churches in the United States of America," and shall constitute the bond of union, peace, and correspondence among all its congregations and courts.

(c) Its powers shall be those expressly provided in the Articles of Agreement entered into by the Churches; they shall be those delegated to it by a majority of the Presbyteries or Classes of the constituent Churches; they shall be specifically set forth in the Constitution, and they shall not be altered except by consent of all the constituent Churches, each Church acting according to its own Constitution.

5. The powers to be delegated to the Federal Assembly shall be in substance these:

(a) To receive under its jurisdiction, with the consent of each constituent Church, other ecclesiastical bodies whose organization is conformed to the doctrine and order of this Church, and to authorize General

Assemblies, Synods, and Presbyteries to exercise similar powers in receiving, as provided in the Constitution hereafter to be adopted, bodies suited to become constituents of those courts.

(b) To superintend the affairs of the federated Churches, and in general to recommend measures for the promotion of charity, truth and holiness through all the Churches under its care.

(c) To correspond with other Churches.

(d) To administer for the entire Church the work of Foreign Missions, Publication, Ministerial Relief, Schools and Colleges, Home Missions in Colored Work, Evangelism, Stewardship and such other causes as may be delegated to it; provided that in the administration of the various Home Mission causes the Federal Assembly shall act through the lower courts in accordance with the Constitution of the several constituent Churches.

(e) To receive Reports of all administrative matters reserved by the constituent General Assemblies, and seek to inspire the whole Church on all matters pertaining to the advancement of the Kingdom of Christ.

(f) To enforce the agreement reached by the constituent Churches, and to settle all questions of comity arising between said Churches.

6. This Federal Assembly shall consist of two commissioners from each Synod of each of the constituent Churches, and two additional commissioners for each additional twenty-five thousand communicants or major fraction thereof, after the first twenty-five thousand; said commissioners to be ministers and ruling elders in equal numbers from each Synod.

Said Assembly shall meet biennially.

7. The General Assemblies or General Synods of the constituent Churches shall remain as at present constituted except for the powers delegated and granted to the Federal Assembly.

(a) The powers of said General Assemblies or Synods shall be supreme in all matters of doctrine and discipline.

(b) All administrative powers not specifically delegated to the Federal Assembly shall be retained by the General Assembly or General Synod.

8. Each constituent Church entering into the Federal Union shall preserve its autonomy, Constitution, charters issued by the authority of the State, and all of its distinctive methods of work. All of its property rights shall remain as at present vested and shall not be changed or disturbed, except by the Constitutional procedure of the respective constituent Churches.

And it shall be distinctly understood and agreed upon by the constituent Churches entering into said Federal Union, that the Provincial or General Assembly is the Supreme Court as respects property rights of the respective constituent Churches, and the Federal Assembly is not given either property rights or final control over any property belonging to any of the constituent Churches, which are not expressly granted or given by said Church to said Federal Assembly in accordance with the Constitution of said Church.

9. That we leave the question of the formation of an African-American Presbyterian Church to the consideration of the several constituent Churches.

10. It is the purpose of this Federal Union to unite all holding our like precious Faith and Order, into one Church, presenting a unity to the world, and enjoying all the blessings of union, while at the same time preserving

all those distinctive principles, rights, customs and powers that the constituent Churches regard as precious, and are unwilling to give up or modify.

III. That the Joint Committees, after a full and fraternal discussion of the two Plans, were not able to reach a mutually acceptable solution of the problem.

IV. We therefore recommend that in view of the progress made in the exchange of views, both Committees be continued.

The Committee on Church Coöperation and Union therefore asks to be instructed to continue negotiations with the Committee of the Presbyterian Church in the U. S. on Organic Union and on Federation.—1918, pp. 121-128.

The Report of the Committee on Church Coöperation and Union, Section XI, was made by the Chairman, Rev. Dr. Roberts. The recommendations of the majority and minority Reports were both withdrawn, and the following action was taken, a part of which was ordered sent to the General Assembly of the Presbyterian Church in the United States.

Resolved: That the part of the Report dealing with the Presbyterian Church in the United States be placed on the docket, and that the following message be telegraphed at once to the Presbyterian General Assembly in session at New Orleans, La.:

The Presbyterian General Assembly in session at St. Louis, Mo., sends fraternal greetings, and also the following message to which answer is requested.

The Presbyterian General Assembly in session at St. Louis, Mo., in the matter of the Report of the Committee on Church Coöperation and Union rejoices that the two Committees of our two Churches have made some progress for a better understanding of our relations and the possibilities of united action in the Lord's work. This General Assembly states that it is not prepared to substitute the Plan of Federal Union contained in the Joint Report of the two Assemblies for the Plan of Federal Union already in operation through the Council of the Reformed Churches in America, but expresses again its preference for such a union as will eliminate all competition between our Churches, and hereby in a most fraternal way asks the General Assembly of the Presbyterian Church in the United States to continue negotiations with a view to a more satisfactory plan of union. This Assembly also expresses the desire that the negotiations for union proceed at present only between our two Churches.

JOHN WILLIS BAER, *Moderator.*

WILLIAM H. ROBERTS, *Stated Clerk.*

—1919, p. 97.

The Stated Clerk read a message from the General Assembly of the Presbyterian Church U. S., New Orleans, as follows:

To the General Assembly in session at St. Louis, Mo.

Our Assembly in response to your message of yesterday send the following: The General Assembly U. S. has referred to a Committee composed of one from each Synod, to be appointed by the Synods, the Report of the Ad Interim Committee on Federal Union together with other Papers bearing on relations with other Churches. This Committee is to consider the whole question of closer relations, to report to the next Assembly.

THOS. H. LAW, *Stated Clerk.*

In view of the telegram just read the Chairman of the Committee on Church Coöperation and Union, Rev. W. H. Roberts, D.D., offered the following resolutions:

Resolved, 1. That the Committee on Church Coöperation and Union of this Assembly be authorized to continue negotiations for union and on the whole question of closer relations to the Presbyterian Church in the U. S., with the Committee appointed by the General Assembly of said Church.

Resolved, 2. That the Report of the Committee be modified in accordance with the provisions of the preceding resolution.

The Report of the Committee on Church Coöperation and Union, Part XI, was then amended and adopted, the Plan of Federal Union excepted, as follows:

Your Committee on Church Coöperation and Union was instructed by the General Assembly of 1918 "to continue negotiations with the Committee of the Presbyterian Church in the United States on Organic Union and Federation." This action was taken "in view of the progress made in the exchange of views by the Committees of the General Assemblies." (*Minutes*, 1918, p. 128.)

The Committee proceeded with the work thus entrusted to it as speedily as was practicable. Owing to the epidemic of influenza prevailing in our country, a joint meeting of the two Committees was impossible until early in this year. The first meeting was held February 18th and 19th, 1919, at Cincinnati, Ohio. Your Committee was officially informed at the opening session that the General Assembly of Presbyterian Church in the U. S. had adopted the following Minute as to its Committee and the work entrusted to it: "The Assembly goes on record as opposing organic union at this time, but as approving the idea of a Federal Union of all the Presbyterian and Reformed Churches in the U. S. That the Committee be enlarged so as to include one member from each Synod." The joint meeting at Cincinnati discussed deliberately and frankly the whole question before it, and appointed a Subcommittee to consider the Plan of Federal Union which had been under consideration, report to be made at a later meeting. This Subcommittee, composed of three members of each General Committee, met in conference at Baltimore, Md., March 4th and 5th, 1919, and its Report as agreed upon, was submitted to the Joint Conference at Pittsburgh, Pa., March 26th and 27th, 1919. The General Committees then met separately and jointly, discussed all the questions involved, and adopted for submission to the two General Assemblies interested, an Outline of a Plan of Federal Union on the distinct understanding that it was a tentative Plan, and that nothing done by either Committee was necessarily binding upon the General Assembly which it represented. Nothing, however, was adopted in joint session by either Committee as to any form of explanatory statement to accompany the Plan.

Your Committee presents the following preliminary statement as explanatory of the general situation in connection with the approval of the tentative Plan of Federal Union which is herein reported to this Assembly.

1. It was found that the Committee of the Presbyterian Church in the U. S. was not in a position to take up and discuss the subject of actual

organic union between the two Churches for the reason that the General Assembly to which it was responsible had gone on record "as opposing organic union at this time, but as approving the idea of a Federal Union of all the Presbyterian and Reformed Churches in the United States."

2. Your Committee declared that the General Assembly which it represented still favored decidedly actual organic union, but that in view of the action of the other Assembly it would take up and discuss with the Committee of the other Church the subject of Federal Union.

3. It was definitely understood that what is submitted herewith as a Plan of Federal Union is simply a general outline of a tentative nature, and that the consent thereto of the two General Assemblies, now interested, would be necessary to action which will enable the Committees to go forward with the negotiations.

4. The subject of Home Missions is suggested as one of the subjects to be committed to the Federal Assembly with limitations, the reason therefor being that the Committee of the Presbyterian Church in the U. S. stated that it was vital to the successful conduct of Home Mission work within the territory of that Church that the control of Home Missions should be entirely within its jurisdiction. (See Article 5. f.)

It is also to be noted that Sabbath-school work is not specified in the Plan.

5. The provision as to Church property (Article 9) is included in the Plan as the request of the Committee of the Presbyterian Church in the U. S. No provision as to Church property appears in the Constitution of either Church interested in this Plan of Federal Union. The Committee of the Presbyterian Church in the U. S. A. sees no reason why any statement as to Church property should be included in the Plan. All matters of Church property are determined by the civil courts in accordance with the statutes of each of the states or of the United States and in accordance also with the charters issued to congregations, to Boards of Trustees and to other corporations. It is to be distinctly understood in this connection that the Committee of the Presbyterian Church in the U. S. A. feels that this entire subject of Church property can be left to the development of the future, to the good sense of the constituencies of the two Churches. We deem it hardly necessary to state that the Church which it represents has the slightest desire to take possession of the property of any other Christian denomination.

6. While the above represents the opinion of this Committee, it is fair to state that we have coöperated with the Committee of the Presbyterian Church in the U. S. in framing a Plan of Federation which, while not satisfactory as an expression of complete unity, is nevertheless the best that could be done at this time. Our conference with the brethren has been profitable, fraternal, and progressive. We regret sincerely that the Plan is not more satisfactory, and await further directions from the General Assembly.

Further, in relation to this Report it is necessary to state that your Committee was not officially informed as to the purpose of the Committee of the Presbyterian Church in the U. S., to take separate action as to the use to be made of the tentative Plan of Federal Union. In response to a letter addressed to the Chairman of the U. S. Committee, soon after the

Pittsburgh meeting, answer was given by him to the effect that it was the intention of his Committee to recommend the substitution of the outline adopted at Pittsburgh for the Plan of Federal Union of the Council of the Reformed Churches in the U. S. Holding the Presbyterian System. Immediately upon receipt of this communication, the Chairman of your Committee at once addressed a letter to all its members on the subject, and as a result received from each, his dissent to such proposed use. The Chairman then called a meeting of the Executive Committee, which was attended by seven members, to whom this particular matter, and also the Preliminary Statement were submitted. The Executive Committee after due consideration approved said document as a part of the Report of the General Assembly, and authorized the Chairman to send it and a statement as to the proposed use of the Plan of Federal Union to the Chairman of the other Committee. The Executive Committee, further, in its action declared that, our Committee had no intention to consent to the substitution proposed, nor was such intention officially disclosed to us at the Conference. It was also decided that it was not the intention of your Committee to recommend the Plan to the Assembly for adoption, but merely to submit it as the best agreement that could be negotiated at present with the Presbyterian Church in the U. S.

The statement as to the use to be made of the Plan of Federal Union is as follows:

Your Committee has been officially informed that the Committee of the General Assembly of the Presbyterian Church in the U. S. will propose to that Assembly the substitution of the "Outline of a Plan of Federal Union" herewith reported, as a substitute for the "Plan of Federal Union" of the "Council of the Reformed Churches in the United States Holding the Presbyterian System." To this proposed substitution your Committee cannot lend its support. The Plan of Federal Union of the Council of Reformed Churches was approved by this General Assembly at its last meeting, and since has been approved by the General Assembly of the United Presbyterian Church, the General Synod of the Reformed Church in the U. S. and the General Assembly of the Cumberland Presbyterian Church, Colored. It is being considered by the General Synod of the Reformed Church in America, and it is hoped will be approved by that body. Further in this connection, it is important to note that under said Plan of Federal Union of the Council of Reformed Churches (which is a plan of coöperation), the Foreign Mission Boards of the seven Churches in said Council have gone forward and considered and approved for submission to the higher judicatories of the constituent Churches of the Council, a plan of coöperation in all Foreign Mission work. Further, there has been coöperation of an important character between the various publishing Boards and Agencies of the Churches of the Council, and also between other Agencies. Your Committee cannot but feel that this proposal on the part of the Committee of the Presbyterian Church in the U. S. will have the effect of placing hindrances in the way of plans of coöperation which are the results of years of tactful fraternal negotiations, and which are vital to the fellowship of the Presbyterian and Reformed Churches of the United States. What has been accomplished in the way of coöperation should be conserved as an aid towards closer union. In addition it is to be remembered that the Articles of Agreement, which are

the original basis of the Plan of Federal Union of the Council of Reformed Churches were framed at Charlotte, N. C., in 1906, and have been adopted by the Presbyterian Church in the U. S., as well as by the other six Churches in the Council of the Reformed Churches.

The tentative Plan of Federal Union is as follows:

OUTLINE OF THE PLAN OF FEDERAL UNION.

Whereas, we believe that by a Federal Union on the part of the Presbyterian and Reformed Churches of the United States a closer and more efficient unity of organization and work may be secured, we propose to our respective General Assemblies the following Plan:

1. A Federal Union shall be formed into which all the various Presbyterian and Reformed Churches of our country shall be invited, as follows:

The Presbyterian Church in the U. S. A.

The Presbyterian Church in the U. S.

The Reformed Church in the U. S.

The United Presbyterian Church of North America.

The Reformed Church in America.

The Associate Reformed Presbyterian Synod.

The Christian Reformed Church in North America.

The Welsh Calvinistic Methodist or Presbyterian Church in the U. S. A.

The Synod of the Reformed Presbyterian Church of North America.

The General Synod of the Reformed Presbyterian Church.

The Cumberland Presbyterian Church.

The Cumberland Church (Colored).

2. This Federal Union shall become effective when three or more of the Churches in the list above given shall adopt this tentative Plan of Union.

3. The ecclesiastical organizations of the constituent Churches acceding to this Plan shall, for the present, remain unchanged, and their several judicatories or other ecclesiastical Agencies shall continue to exercise the powers and duties committed to them by the Constitutions of the constituent Churches respectively, except in respect to the matters hereinafter expressly delegated to the "Federal Assembly" to be constituted.

4. The "Federal Assembly" to be constituted shall be the declarative, executive, administrative, and judicial agency of the Federal Union, and shall possess the ecclesiastical powers hereinafter named, and shall represent in one body all the Churches federated therein, and shall constitute the bond of union, peace and correspondence among all the congregations and courts of the constituent Churches, and shall have the title, "The Federal Assembly of the Presbyterian and Reformed Churches in the U. S. A."

5. Subject to a more detailed enumeration of its powers to be set forth in a formal Constitution to be adopted by the legal action of the constituent Churches, the powers to be delegated to said "Federal Assembly" shall be in substance as follows:

(a) To receive into the united body any other ecclesiastical body conforming to the doctrine and order of the United Churches of this Federal Union. The question of organic union of any two or more of the con-

stituent Churches shall be a matter outside the province of the "Federal Assembly" and entirely within the jurisdiction of the Churches proposing such union.

(b) In general, to recommend to the constituent Churches measures for the promotion of charity, benevolence, truth and holiness.

(c) To correspond with other Churches.

(d) To institute and superintend the Agencies necessary in the general work of evangelization by the Federal Union, namely Foreign Missions, Publication, Ministerial Relief, Schools and Colleges, Home Missions, Church Erection, Colored Work, Evangelism, Stewardship and such other causes as may be expressly delegated to it, subject to the provisions of the Constitution to be adopted.

(e) The "General Assemblies" or "General Synods" of the constituent Churches shall send up their Records for information and shall report to the "Federal Assembly" on all administrative matters and the "Federal Assembly" shall receive and consider said Reports and shall make such deliverances thereon as are calculated to stimulate the whole Church on matters pertaining to the advancement of the Kingdom of Christ.

(f) Inasmuch as it has been found in the experience of some of the Churches concerned that efficiency in the work of Home Missions is greatly increased by local responsibility, supervision, and control, the direct administration in Home Missions shall continue to be exercised as at present in each constituent Church through the General Assembly, General Synod and other lower courts, except in cases where any constituent Church shall deem it expedient to commit any part of its work of Home Missions to the administration of the "Federal Assembly."

(g) The "Federal Assembly" shall have the power, by Executive Commission or otherwise, as it may from time to time determine, to exercise judicial functions in settling all questions of comity arising between the constituent Churches, and to enforce any and all agreements by or between any two or more of said constituent Churches. The findings of the "Federal Assembly" in any case shall be final and shall be enforced through the courts of the constituent Churches.

(h) It shall exercise such power as to doctrine as may be necessary in the discharge of the administrative and judicial functions conferred upon it by the Constitution to be adopted, but it shall not have power to frame symbols of faith for any of the constituent Churches.

(i) It shall exercise such judicial powers as may be required for the work committed to it by the Constitution, but cases of judicial process involving heresy or immorality arising in any of the constituent Churches shall terminate, as at present, in said Churches.

(j) It shall hold and administer all properties given to said "Federal Assembly" or any of its chartered, incorporated, or other agencies.

6. The "Federal Assembly" shall consist of two sets of commissioners as follows:

Six ministers and six elders elected by the General Assembly or General Synod of each of the constituent Churches, and second, of two commissioners elected by each subordinate Synod or body corresponding thereto, and two additional commissioners for each fifty thousand communicants, or

major fraction thereof, after the first fifty thousand, said commissioners to be ministers and ruling elders in equal numbers from each subordinate Synod or body corresponding thereto.

These two sets of commissioners shall sit as one body, but whenever any one of the commissioners elected by the "General Assembly" or "General Synod" of any constituent Church shall call for a vote by Churches, the action before the united body shall not pass until adopted by a majority of the Churches expressed through the commissioners elected by the General Assemblies or General Synods of the constituent Churches.

7. The "Federal Assembly" shall meet biennially and special meetings shall be called as provided in the Constitution to be hereafter adopted.

8. It is agreed that the General Assemblies or General Synods of the constituent Churches shall provide a fund sufficient for the expenses of the "Federal Assembly" on the basis of the numerical strength of the constituent Churches.

9. All the property rights of the constituent Churches shall remain as at present vested and shall not be changed except by the proper and Constitutional procedure of the said respective constituent Churches. It shall be agreed upon by the constituent Churches entering into said Federal Union that the General Assembly or General Synod or body corresponding thereto is the Supreme Court as respects property rights of the respective constituent Churches.

10. The details of the Constitution shall be taken up and reported upon by the Committees to be appointed by the supreme judicatories of the respective Churches which shall approve of this Outline of a tentative Plan. The Constitution shall be adopted and may be amended by a favorable vote of all the constituent bodies, each Church acting in accordance with its own Constitution.

In closing this Report it is the general opinion of the Committee that negotiations between the Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. on the subject of Union should continue. It is to be borne in mind that the proposal for Union was made to the General Assembly of the Presbyterian Church in the U. S. by this General Assembly, in session at Dallas, Texas, in May, 1917. Further, it is to be remembered that this whole subject involves the relations between the two Churches, and is one which requires the utmost tact and courtesy in dealing therewith, both as to deliberations and conclusions reached.

The following resolution was adopted:

Resolved, That the Assembly instruct its Committee on Church Co-operation and Union to continue its efforts to open the way for organic union with the Presbyterian Church in the U. S. in particular, and with our affiliated Presbyterian and Reformed Churches in general, and to prosecute the movement, which it already has initiated under the direction of the General Assembly of 1918, to bring about the union of the evangelical Churches of America.—1919, pp. 246-254.

The Committee on Church Coöperation and Union, through its vice chairman, Rev. J. Ross Stevenson, D.D., presented a Report upon Closer Union with Reformed and Presbyterian Churches. The Report was received and adopted as follows:

At the last meeting of the General Assembly a message from the General Assembly of the Presbyterian Church U. S. was received which reads as follows:

To the General Assembly in session at St. Louis, Mo.

Our Assembly in response to your message of yesterday send the following: The General Assembly U. S. has referred to a Committee composed of one from each Synod, to be appointed by the Synods, the Report of the Ad Interim Committee on Federal Union together with other Papers bearing on relations with other Churches. This Committee is to consider the whole question of closer relations, to report to the next Assembly.

THOS. H. LAW, *Stated Clerk.*

In response to this communication our Assembly authorized the Committee on Church Coöperation and Union to continue negotiations for union and on the whole question of closer relations to the Presbyterian Church in the U. S. with the Committee appointed by the General Assembly of said Church. This Committee through its Chairman, the Rev. A. M. Fraser, D.D., invited your Committee along with similar Committees from other bodies to attend a Conference on the whole subject of closer relations. As indicated elsewhere in this Report five Joint Conferences have been held at which the Presbyterian Church in the U. S., the Reformed Church in the U. S., the United Presbyterian Church and our own Church have been represented.

1. The question of complete organic union has been faithfully considered and in line with the instructions of our last Assembly (see *Minutes*, p. 253), your Committee reported to the Committee of the Presbyterian Church in the U. S. that actual organic union is what our Church desires. The Committee of the Presbyterian Church in the U. S. maintains, as heretofore, that however desirable organic union may be, the Southern Church is not now ready for it, and to make such union an issue would promote division rather than unity.

2. The plan of having a combined Assembly but with separate Synods for each of the Churches coming into such union, was fully discussed, but no agreement could be reached.

3. A great deal of earnest thought and discussion has been devoted to the Regional or Provincial Assembly idea, with the conclusion reached that it would not be expedient or desirable to divide the Churches along sectional lines for what might be accomplished in the direction of union.

4. In a further consideration of a Plan of Union through a Federal Assembly such as was proposed last year, your Committee took the ground that what is contemplated in such a Plan is already provided for in the Council of the Reformed Churches in America Holding the Presbyterian System. This Council for more than a decade has been receiving the support of its constituent bodies, and has been making real progress towards the union of our Reformed and Presbyterian Churches. A year ago our Assembly took action with a view to strengthening this Council and to making it a more efficient factor for the unification of our Presbyterian forces. Under its direction our Foreign Boards are already planning for united work. Representatives of the Reformed Church in the U. S. and of the United Presbyterian Church, joined us in representing to the Committee of the Presbyterian Church in the U. S. that any measures for

what is commonly called Federal Union could most appropriately be considered in connection with the Council of the Reformed Churches. After a full discussion it was discovered that the representatives of these four Church bodies as members of the Council were willing to agree to recommend so to strengthen that Council as to make it an actual Assembly directing and controlling, under necessary Constitutional limitations, the combined operations and activities of the several Churches. This, in the judgment of your Committee, is the safest and most effective way in which to secure those closer relations and the ultimate organic union of the Presbyterian and Reformed Churches which as a Committee we were instructed to promote.

We, therefore, present the following Plan of Union with the recommendation that it receive the approval of our Assembly and be transmitted to the approaching meeting of the Council of the Reformed Churches in America Holding the Presbyterian System, for its consideration and appropriate action.

PLAN OF UNION.

The Presbyterian and Reformed Churches in the United States of America, to wit: The Presbyterian Church in the U. S. A., The Presbyterian Church in the U. S., The Reformed Church in the U. S. and the United Presbyterian Church, desiring to evince and develop their spiritual unity, and to promote closer relations and more effective administrative co-operation among these Churches, hereby adopt a Preamble and a Basis of Union.

PREAMBLE.

The Presbyterian and Reformed Churches in the United States of America represent the same type of evangelical Protestant Christianity commonly known as Reformed or Calvinistic. The Churches of the Reformation in Europe, to which they are historically related, originated in different lands and passed through different experiences, which differences by reason of nationality and language appear in the forms of the original Standards of the several Churches. We, therefore, with clear understanding of the nature of such differences, hereby declare our conviction that the Westminster Confession of Faith and Catechisms, the Belgic Confession, the Heidelberg Catechism and the Canons of the Synod of Dort are in essential agreement, and are different expressions of one and the same system of doctrine. This doctrinal agreement appears in the recognition, in all the symbols, of the fundamental doctrines of evangelical Christianity as held by the Reformed or Calvinistic Churches, and also in the use made of the Apostles' Creed, the Ten Commandments, the Lord's Prayer, and the Catechisms of the several Churches, for the instruction of the youth of their congregations.

BASIS OF UNION.

1. The doctrinal Basis of the United Assembly shall be the Scriptures of the Old and New Testaments acknowledged as the inspired Word of God and the only infallible rule of faith and practice, with the common system of doctrine as set forth in the existing Standards of the constituent Churches.

2. The principles of the Forms of Government and the Constitutions including the terms of doctrinal subscription of the several Churches uniting, are recognized as a part of the Basis of Union.

3. The Directories of Worship of the several Churches shall be a part of the Basis of Union to the extent that Congregations shall have the same freedom of worship, both as to forms and usages, under the United Assembly, as they had before the Union.

ARTICLES OF AGREEMENT.

1. The "United Assembly" to be constituted shall have the title, "The United Assembly of the Presbyterian and Reformed Churches in the United States of America." It shall represent in one body all the Churches united therein and shall constitute the bond of union, peace, and correspondence among all the congregations and courts of the constituent Churches. It shall be the declarative, executive, administrative, and judicial agency of the United Churches, and shall possess the ecclesiastical powers hereinafter delegated to it.

2. The United Assembly shall consist of eight representatives from each of the constituent Churches, for each one hundred thousand communicants or fraction thereof, up to three hundred thousand, and when a Church has more than three hundred thousand communicants, then eight representatives for each additional two hundred thousand communicants or major fraction thereof. These representatives shall be ministers and ruling elders in equal numbers, and shall be chosen with their alternates under the direction of their respective Churches, in such manner as their Churches shall respectively determine.

3. Every Church entering into this Union retains its distinct individuality, its own creed, government and worship, as well as every power, jurisdiction and right, which is not by these articles expressly and exclusively delegated to the body hereby constituted.

4. Subject to the more detailed enumeration of its powers, to be set forth in a formal Constitution to be adopted by the legal action of the constituent Churches, the powers to be delegated to the United Assembly shall be in substance as follows:

(a) To receive into the united body any other ecclesiastical body conforming to the doctrine and order of the constituent Churches of this Union. The question of the closer union of any two or more of the constituent Churches shall be a matter outside the province of the United Assembly, and entirely within the jurisdiction of the Churches proposing such union.

(b) In general to recommend to the constituent Churches measures for the promotion of charity, benevolence, truth and holiness.

(c) To correspond with other Churches.

(d) To institute and superintend the Agencies necessary to its general work of evangelization: Foreign Missions, Publication, Ministerial Relief, Schools and Colleges, Home Missions, Church Erection, Colored Work, Evangelism, Stewardship and such other causes as may be expressly delegated to it, subject to the provisions of the Constitution to be adopted.

(e) The principles of local control in Home Missions, at present existing in most or all of the constituent Churches, shall continue; and the direct

administration shall be exercised, as at present, in each constituent Church through its General Assembly, General Synod and other lower courts; except where any constituent Church shall commit the administration of its Home Mission work, or any part thereof, to the United Assembly.

5. The United Assembly shall have the power, by Executive Commission or otherwise as it may from time to time determine, to exercise judicial functions in settling all questions of comity arising between constituent Churches, and to enforce any and all agreements entered into by or between any two or more of said constituent Churches. The findings of the United Assembly in any such case shall be final, and shall be enforced through the courts of the constituent Churches.

The United Assembly shall advise, encourage and foster the complete consolidation by constituent Churches of their work within the bounds of the same Presbytery, Synod or other considerable stretch of territory occupied in common, whenever in the judgment of the United Assembly such consolidation would contribute to greater harmony, efficiency and economy in the work as a whole.

When such consolidation is not feasible, the United Assembly shall propose to the constituent Churches thus occupying territory in common, definite plans of coöperation in said territory.

6. The United Assembly shall exercise such power as to doctrine as may be necessary in the discharge of the administrative and judicial functions conferred upon it in these Articles of Agreement, but it shall not have the power to impose symbols of faith or forms of worship on any of the constituent Churches.

7. The United Assembly shall exercise such judicial powers as may be required for the work committed to it by these Articles of Agreement, but cases of judicial process involving heresy or immorality arising in any of the constituent Churches shall terminate as at present in said Churches.

8. The United Assembly shall have power to deal with any other matters of interest, common to any two or more of the constituent Churches which may be referred to it by the supreme judicatories of the Churches concerned for its action, with such authority in the premises and under such conditions as may be agreed upon by the Churches which make the reference.

9. The General Assemblies or General Synods of the constituent Churches shall send their Records for information, and shall report to the United Assembly on all administrative matters, and the United Assembly shall receive and consider said Records and Reports and shall make such deliverances thereon as are calculated to stimulate the whole Church on matters pertaining to the advancement of the Kingdom of Christ.

10. The officers of the United Assembly shall be a Moderator, Vice Moderator, Stated Clerk, Treasurer, and such other officers as may be necessary. The United Assembly may also appoint an Executive Committee with such authority as the Assembly may confer, to act in the intervals between the meetings of Assembly.

11. All Boards or other administrative Agencies of the United Assembly shall be composed of representatives of the constituent Churches, each Church being represented thereon by at least one member. When the United Assembly shall decide that the number should be more than one

for each Church, then the increase shall be in proportion to the volume of work as represented by the annual investment of each Church. All members shall be nominated by the Churches directly interested or by their Boards or Agencies as the Churches may determine. Each Church shall nominate one or more persons for each vacancy and the term of office shall be four years, the members being divided into two classes, one of which, in the first election, shall be elected for two years only.

12. The United Assembly shall hold and administer all properties given to said United Assembly or to any of its chartered, incorporated or other Agencies. All of the property rights of the constituent Churches shall remain as at present vested, and shall not be changed except by the proper and Constitutional procedure of the said respective constituent Churches. And it shall be agreed upon by the constituent Churches entering into said Union that the General Assembly or General Synod, or body corresponding thereto, is the supreme court as respects property rights of the respective constituent Churches.

13. The United Assembly shall meet in regular session at least biennially, and on its adjournment, at such times and places as may be determined. In the conduct of its meetings it shall respect the conscientious views of its constituent members.

14. The expenses of the United Assembly shall be met by a fund to be provided by a *pro rata* apportionment on the basis of the representation of each Church in the Union. The expenses of the representatives shall be paid by their respective Churches. All the expenses involved in the settlement of any question between Churches shall be borne equally by the Churches concerned.

15. When any two representatives at a meeting at either the United Assembly or its Agencies, request a unit vote by Churches upon a pending motion, the vote shall be so taken, each Church being entitled to one vote.

16. The United Assembly shall have power to make such standing rules as shall be deemed necessary for the conduct of its business.

17. Any Church holding the Reformed Faith and Presbyterian Polity may be received into this Union by a majority of the representatives of the Churches voting by the unit rule, and upon its adoption of the Plan of Union, these Articles of Agreement included.

18. Any Church in this Union may withdraw therefrom on notice sufficiently given, and on its observance of the same Constitutional steps as were followed in its adoption of those Articles.

19. Any amendment to these Articles proposed to the United Assembly shall before its adoption be approved by the Assembly, and receive the consent of the constituent Churches acting in accordance with their respective Constitutions. When the United Assembly shall have been notified of such consent it shall declare the amendment to be a part of the Articles of Agreement.

20. The details of the Constitution shall be taken up and reported upon by the Committee to be appointed by the supreme judicatories of the respective Churches which shall approve of this Outline of a tentative Plan. The Constitution shall be adopted by each Church in accordance with its own Constitution.

In case our Assemblies and General Synods adopt these recommen-

dations we recommend that their action be conveyed to the approaching meeting of the Council of Reformed Churches in America with the request that it appoint a Committee for conference on this subject with the Committees appointed by the constituent Churches to draft a Constitution.

Respectfully submitted,

J. ROSS STEVENSON, *Vice Chairman*.

The following telegrams were sent by order of the Assembly:

Philadelphia, Pa., May 24, 1920.

To Rev. Thomas H. Law, D.D., Stated Clerk, Presbyterian Church in the U. S., Charlotte, N. C.:

The General Assembly, in session this morning, approved the Plan of Union as presented by its Committee's Report and which contemplates a United Assembly and voted to transmit the Plan to the approaching meeting of the Council of the Reformed Churches Holding the Presbyterian System for its consideration and appropriate action.

SAMUEL S. PALMER, *Moderator*.

WILLIAM H. ROBERTS, *Stated Clerk*.

Philadelphia, Pa., May 24, 1920.

To Rev. George W. Richards, D.D., President, General Synod of Reformed Church in the U. S., Reading, Pa.

The Assembly of the Presbyterian Church in the U. S. A. unanimously directed its Committee on Coöperation and Union to enter into negotiation with the Commission of the Reformed Church in the U. S. on the basis of organic union between the two bodies.

SAMUEL S. PALMER, *Moderator*.

WILLIAM H. ROBERTS, *Stated Clerk*.

—1920, pp. 52–59.

Charlotte, N. C., May 24, 1920.

To the General Assembly of the Presbyterian Church in the U. S. A., Philadelphia, Pa.:

The General Assembly of the Presbyterian Church in the United States has adopted the Plan of Union proposed by the Joint Conference on Closer Relations.

THOMAS H. LAW, *Stated Clerk*.

—1920, p. 69.

At the last meeting of the Assembly a tentative Plan for the Constitution of a proposed United Assembly of Presbyterian and Reformed Churches was received and approved and referred back to this Committee for further consideration, with corresponding Committees from the other Reformed and Presbyterian Churches and with a special Committee of the Council of Reformed Churches in America.

As already reported, two meetings have been held, and after prolonged study and discussion a Constitution was approved with reference to which the following is offered:

The Chairman of the Committee of the Presbyterian Church in the United States on Closer Relation with Presbyterian and Reformed Churches, having informed your Committee that his Committee will recommend

postponement of action on the proposed Constitution for a United Assembly for one year and the continuance of the Committee, your Committee on Church Coöperation and Union would recommend the following action:

1. That the Assembly refer back to its Committee on Church Coöperation and Union the proposed Constitution for a United Assembly of Presbyterian and Reformed Churches, with instructions to the effect that while willing to approve any measures which will promote closer relation with Presbyterian and Reformed Churches, it is united and earnest in the desire for an actual union of the Churches of the Reformed Faith and Order.

2. That the Assembly instruct the Moderator and Stated Clerk to send a message to the Assembly of the Presbyterian Church of the United States, now in session at St. Louis, expressing the desire of the Presbyterian Church in the United States of America, for the real union of the Presbyterian and Reformed Churches, and the hope that the Assembly of the Presbyterian Church in the United States may take such action as will not only promote closer relations but secure the reunion of our two kindred bodies.

3. That a similar message be sent to the Assembly of the United Presbyterian Church, the Synod of the Reformed Church in the United States of America, and the Synod of the Reformed Church in the United States.

We recommend that the Committee be continued, and that the necessary appropriations be made for the Committee's work.

Respectfully submitted,

J. ROSS STEVENSON, *Chairman*.

—1921, p. 86.

A telegram from the General Assembly of the Presbyterian Church in the United States was received and read to the Assembly as follows:

"The General Assembly of the Presbyterian Church in the United States in session at St. Louis has continued its Committee on Coöperation and Union with enlarged powers and postponed action in its Report for another year, giving it authority for further conference. In reciprocating the sentiments of fraternal regard employed in your telegram, and assuring you of our confidence and Christian love, we deem it inexpedient at this time to take any further action, but we have referred your telegram together with other proposals on the subject of closer relations to our Ad Interim Committee.

A. D. CURRY, *Moderator*.

THOS. H. LAW, *Stated Clerk*."

—1921, p. 123.

Winona Lake, Ind., May 21st, 1921.

To the Moderator of the General Assembly of the Presbyterian Church in the U. S., care of Westminster Presbyterian Church, St. Louis, Mo.

GREETINGS:

The General Assembly of the Presbyterian Church in the U. S. A., in session at Winona Lake, Ind., has taken the following action regarding the proposed United Assembly of the Presbyterian and Reformed Churches:

1. The Assembly refers back to its Committee on Church Coöperation and Union the proposed Constitution for a United Assembly of Presby-

terian and Reformed Churches, with instructions to the effect, that while willing to approve any measures which will promote closer relation with Presbyterian and Reformed Churches, it is united and earnest in the desire for an actual union of the Churches of the Reformed Faith and Order.

2. The Assembly instructs the Moderator and Stated Clerk to send a message to the Assembly of the Presbyterian Church of the U. S., now in session at St. Louis, expressing the desire of the Presbyterian Church in the U. S. A., for the real union of the Presbyterian and Reformed Churches, and the hope that the Assembly of the Presbyterian Church in the U. S. may take such action as will not only promote closer relations but secure the reunion of our two kindred bodies.

[Attest] HENRY C. SWEARINGEN, *Moderator*.
JAMES M. HUBBERT, *Acting Stated Clerk*.

—1921, p. 61.

Following the instructions given by the Assembly to enter into correspondence with any Churches of the Reformed family with a view to closer coöperation, confederation and consolidation, your Committee has continued negotiations with Committees representing the Presbyterian Church in the U. S., the United Presbyterian Church, the Reformed Church in America, and the Reformed Church in the U. S. At the last Assembly there was presented a proposed Constitution for a United Assembly of Presbyterian and Reformed Churches, concerning which the following action was taken:

"1. That the Assembly refer back to its Committee on Church Coöperation and Union the proposed Constitution for a United Assembly of Presbyterian and Reformed Churches, with instructions to the effect that while willing to approve any measures which will promote closer relation with Presbyterian and Reformed Churches, it is united and earnest in the desire for an actual union of the Churches of the Reformed Faith and Order.

"2. That the Assembly instruct the Moderator and Stated Clerk to send a message to the Assembly of the Presbyterian Church of the United States, now in session at St. Louis, expressing the desire of the Presbyterian Church in the United States of America for the real union of the Presbyterian and Reformed Churches, and the hope that the Assembly of the Presbyterian Church in the United States may take such action as will not only promote closer relations but secure the reunion of our two kindred bodies.

"3. That a similar message be sent to the Assembly of the United Presbyterian Church, the Synod of the Reformed Church in the United States of America, and the Synod of the Reformed Church in the United States."

In line with this action your Committee in conference with representatives of the Presbyterian Church in the United States, the United Presbyterian Church, and the Reformed Church in the United States, at a meeting held at Richmond, Va., November 29-30, 1921, took the position that since the Plan for a United Assembly as proposed by the Presbyterian Church, as well as the Plan for Regional or Provincial Assemblies, also presented for discussion, did not contemplate real organic union, these

Plans would not receive the approval of the Presbyterian Church in the United States of America. After prolonged consideration of the whole question of a possible union of Presbyterian and Reformed Churches, it was decided by the representatives of the four Churches present at the meeting, that nothing further can be gained at present than the coöperation already made possible through the Council of the Reformed Churches and its Amended Articles of Agreement.

No further action is necessary regarding *Overtures Nos. 1542, 1160-1175* against the Plan of a United Assembly and favoring organic union, referred by the last Assembly to this Committee.—1922, p. 79.

In connection with Section III of the Committee's Report the following telegram from the Presbyterian Church, U. S., was read to the Assembly, referred to the Committee on Church Coöperation and Union, and the appended reply authorized:

Charleston, W. Va., May 20, 1922.

The Moderator of the General Assembly of the Presbyterian Church in the United States of America, Des Moines, Iowa:

BRETHREN:

The following resolution was adopted by the General Assembly of the Presbyterian Church in the United States and ordered sent to you:

Resolved, That this Assembly approved and adopts the Constitution of the Presbyterian Reformed Churches in America contained in the Paper marked Exhibit B filed at this meeting with the Report of the Committee to which this matter was referred by the last Assembly, the same to become operative and effective however, only when it shall have been approved and adopted by the Presbyterian Church in the United States of America, and at least one of the other Churches in this country holding the Reformed Presbyterian faith.

Resolved, Further, that the Moderator notify the Assembly of the Presbyterian Church in the United States of America now in session at Des Moines, Iowa, of this action and also communicate it to the other Presbyterian bodies of the country in such manner as he may deem most appropriate.

R. C. REED, *Moderator*.

Des Moines, Iowa, May 22, 1922.

The Moderator of the General Assembly of the Presbyterian Church in the United States:

BRETHREN:

The General Assembly of the Presbyterian Church, United States of America, acknowledges the communication from the General Assembly of the Presbyterian Church, United States, regarding the adoption of the Constitution for a United Assembly of Presbyterian and Reformed Churches to be operative and effective when approved by the Assembly of the Presbyterian Church, United States of America, and at least one other Church in the country holding the Presbyterian and Reformed faith.

We reaffirm our willingness to take any steps in the direction of the actual union of Presbyterian and Reformed Churches. In our judgment, however, this proposed Constitution secures no closer union than is already

made possible by the Constitution of the General Council of the Reformed Churches already adopted by the majority of the Presbyterian and Reformed Churches and now in operation.

We, therefore, believe that for the present we should endeavor to promote that coöperation already made possible through the Council of the Reformed Churches and its amended Articles of Agreement, until such time as the Presbyterian Church in the United States is willing to proceed further and adopt measures which will secure actual organic union.

CALVIN C. HAYS, *Moderator*.

—1922, p. 87.

9. Matters relating to union with the United Presbyterian Church.

The General Assembly of 1907 received from one hundred and thirteen (113) Presbyteries Overtures requesting that action be taken looking to union with the United Presbyterian Church of North America, and referred said Overtures to this Committee. Correspondence was entered into with the Committee appointed by the General Assembly of the United Presbyterian Church on "Closer Relations with the Presbyterian Church in the United States of America." The Chairman of the Committee is the Rev. J. D. Rankin, D.D., of Denver, Colorado. It is with regret that your Committee states that a meeting between these two Committees could not be arranged, owing to circumstances for which your Committee had no responsibility. The adoption of the following resolution is respectfully recommended:

Resolved, That the Committee on Church Coöperation and Union be authorized to continue the negotiations with the United Presbyterian Church looking towards closer relations.

In behalf of the Committee,

WM. H. ROBERTS, *Chairman*.

—1908, p. 92.

The General Assembly of 1908 authorized this Committee to continue negotiations with the United Presbyterian Church, looking toward closer relations (see *Minutes*, 1908, p. 92). That the situation of the negotiations with this Church may be clearly understood, we print the Report of the Committee on Closer Relations with the Presbyterian Church, which was presented to the General Assembly of the United Presbyterian Church in 1908:

"To the General Assembly:

"Your Committee on Closer Relations with the Presbyterian Church respectfully submits the following Report:

"The great distance which separated the members of the Committee and the failure of the Assembly to provide for traveling expenses prevented a meeting.

"The absence of any instruction as to our duty or the meaning of the term 'closer relations,' left us in doubt concerning the exact scope of the work laid upon us.

"Correspondence was conducted through the year between the members of the Committee and between the Chairman of the Presbyterian Com-

mittee and your own. Several Conferences were held between a part of the Presbyterian Committee and a part of your own. The members of the Presbyterian Committee expressed the deep appreciation of their Church for the hearty response to their request for the appointment of this Committee of Conference, and the assurance that this would strengthen the bonds of fellowship and sympathy which already bind our Churches together.

"While nothing tangible has been accomplished, your Committee believes that the fraternal spirit which should exist between Churches so closely related in doctrine and purpose has been strengthened and the realization of our oneness in Jesus Christ has been deepened.

"Respectfully submitted,

"JAMES D. RANKIN."

The action taken by the United Presbyterian General Assembly upon the above Report was as follows:

"In view of the above (Report) your Committee (on Correspondence) was prepared to recommend the following, namely:

"That another Committee be appointed, that it be centrally located, and that provision be made for any necessary expenses connected with their work. But inasmuch as we have been semiofficially informed that our Presbyterian brethren will take no further steps in this matter, leaving further initiative with us, we recommend that this Assembly deem it unwise to take any further immediate action, leaving it to a future Assembly, or future Assemblies, to do what opportunity and wisdom may suggest."

This Committee desires to place on record the fact that at no time did it, either officially or semiofficially, inform any Committee or officer of the General Assembly of the United Presbyterian Church that further initiative as to closer relations would be left to our brethren of the sister Church. The Chairman of your Committee communicated with the Stated Clerk of the General Assembly of the sister Church, but could secure no information as to the source of the semiofficial information upon which the said Assembly acted. Desirous of avoiding any misunderstanding on this subject, and also of giving expression to our cordial sentiments of esteem for the brethren of the sister Church, we recommend the adoption of the following resolutions:

Resolved, 1. That this General Assembly renews the proposal made by the Assemblies of 1907 and 1908, for closer relations with the United Presbyterian Church of North America, and authorizes the Moderator and the Stated Clerk to telegraph this desire to the General Assembly of the said Church.

Resolved, 2. That should the United Presbyterian General Assembly appoint a Committee on Closer Relations, that the negotiations are hereby entrusted to the Committee on Church Coöperation and Union.—1909, p. 79.

The General Assembly of the United Presbyterian Church, at its meeting in May, 1909, responded affirmatively to the proposal made to it by this Assembly and contained in the following resolutions:

“Resolved, 1. That this General Assembly renews the proposal made by the Assemblies of 1907 and 1908, for closer relations with the United Presbyterian Church of North America, and authorizes the Moderator and the Stated Clerk to telegraph this desire to the General Assembly of the said Church.

“Resolved, 2. That should the United Presbyterian General Assembly continue or reappoint its Committee on Closer Relations, the negotiations are hereby entrusted to the Committee on Church Coöperation and Union. [Minutes, General Assembly, 1909, p. 80.]”

The action of the United Presbyterian General Assembly reads:

“That we express our appreciation of the cordial greetings sent us by the Presbyterian Church in the United States of America and that we heartily accede to the request for the appointment of a Committee of Conference on Closer Relations, and we recommend that a Committee of seven be appointed. [Minutes, U. P. General Assembly, 1909, p. 349.]”

It is important, in connection with the negotiations conducted with the United Presbyterian Church, to apprehend clearly that in the action taken by both General Assemblies, the words “closer relations” are used in an indefinite sense. In the Report of the United Presbyterian Committee to its General Assembly of 1908, the sentence appears, “The absence of any instruction as to our duty, or the meaning of the term ‘closer relations,’ left us in doubt concerning the exact scope of the work laid upon us.” The same lack of explicit directions was clearly seen by this Committee in its instructions. Both Committees were happily left free to ascertain the exact situation in each denomination, and to recommend action in harmony therewith. The idea that either Committee was instructed specifically to consider the question of organic union is contrary to the facts. It is also at variance with the language employed in the instructions connected with the original appointment of this Committee. Those instructions read in part as follows:

“Whereas, The Presbyterian Church holds Christian fellowship with all who confess and obey Jesus Christ as their Divine Saviour and Lord, and acknowledges the duty of all Churches that recognize Him as the only Head of the Church Universal to work together in harmony and love for the extension of His Kingdom and the good of the world; and

“Whereas, This Assembly earnestly desires to commend and promote this Christian coöperation, and also practically to advance the cause of Church union by confederation, and, where possible, by consolidation among the Churches of the Reformed faith, which are most nearly akin in doctrine and organization; therefore, be it

“Resolved, 1. That a Committee be appointed by the Moderator to consider the whole subject of coöperation, confederation and consolidation with other Churches.

“Resolved 2. That this Committee be instructed to enter into correspondence with any Churches of the Reformed family with whom, in the judgment of the Committee, such correspondence would be likely to promote closer relations.

“Resolved, 3. That this Committee shall report to the next Assembly such plans and measures as seem to them wise, proper and profitable for the advancement of fraternal relations, for the increase of harmonious work, and, if God shall open the way, and incline the hearts of the Churches

thereto, for the reunion of those who hold the same Faith and Order in the service of Christ. [*Minutes*, General Assembly, 1903, pp. 90, 91.]”

In harmony with these instructions it is proper to remind the Assembly that the Committee on Church Coöperation and Union has borne an important part in two great movements for closer relations; first, in securing the organization in 1908, after four years of negotiations, of the Federal Council of the Churches of Christ in America, including thirty-four (34) evangelical Christian Churches, with 18,000,000 of communicants; and, second, in the establishment, in 1907, of the Council of the Reformed Churches in the United States Holding the Presbyterian System. This latter Council includes the Presbyterian Church in the United States of America, the Presbyterian Church in the United States, the Reformed (Dutch) Church in America, the United Presbyterian Church, and the (German) Reformed Church in the United States. These Churches had, March 31, 1909, 13,758 ministers, 16,772 congregations, 2,172,002 communicants, 1,967,133 Sabbath-school scholars and teachers, and the total offerings to all causes during the year ending on that date was \$31,987,640. The last meeting of this Council (which reports directly to the Assembly) was held in Louisville, Ky., March 15, 1910. This Committee congratulates the Assembly on the great progress made in securing “closer relations” between the Christian Churches of America, and between the American Churches of the Presbyterian family, with a view to practical coöperation in their work along general lines of effort.

As a result of the reasonable attitude of this Church as to “closer relations,” your Committee entered upon its negotiations with the United Presbyterian Church, untrammelled by restrictive limitations of any kind. A Subcommittee of four was appointed, consisting of the Chairman, with the Rev. Drs. William McKibbin, Edgar P. Hill, and J. Ross Stevenson, to consult with a Subcommittee of the United Presbyterian Committee. The latter Subcommittee consisted of Rev. Joseph Kyle, D.D., Chairman, with Rev. Drs. J. K. McClurkin, Pressly Thompson, and J. C. Seouller. The Subcommittees met in joint session at the Shadyside United Presbyterian Church, Pittsburgh, Pa., February 22, 1910, and spent the entire day in fraternal converse and prayerful deliberation. The result of the meeting appears in the following Paper which was unanimously adopted, and ordered transmitted to the respective Assemblies.

“Whereas, Several of the Reformed Churches in America Holding the Presbyterian System, in order to evince and develop their spiritual unity and to promote closer relations and more effective administrative coöperation, have, by official action, authorized the coöperation of their different Church Agencies in Foreign Missionary Work, Home Missionary Work, Work Among the Colored People, Church Erection, Sabbath Schools, Publication and Education; and

“Whereas, The Presbyterian Church in the United States of America and the United Presbyterian Church of North America, through their official governing bodies, have taken an active part in the movement above mentioned; and,

“Whereas, There is a marked historic harmony between these two denominations in their maintenance of the great truths in which they have a common heritage, and of which they have a common custodianship; and

"Whereas, There is urgent need of coöperation in the great work of evangelization in the Home and Foreign fields; therefore, be it

Resolved, 1. As expressive of the judgment of these Committees, that there should be a closer federating of the two denominations and a more clearly defined drawing together of their Church activities, in all ways consistent with a loyal adherence to their distinctive principles.

Resolved, 2. That contiguous Presbyteries, or Presbyteries occupying the same field, of both Churches, should be authorized by the respective General Assemblies to put into effective form plans of federative work; conference with reference to any plan to be had with the Boards or other general Agencies of either Church directly related to the branch or branches of Church work dealt with in a given plan.

Resolved, 3. That we recommend to our respective Assemblies the continuance of the present Committees on Closer Relations."

The Subcommittees at this joint meeting further adopted the following Minute as to organic union, which also was ordered transmitted to the respective Assemblies.

"The matter of organic union was considered and the following statement was adopted and ordered inserted in the Minutes, viz.:

"The Subcommittees of Conference considered fully and frankly the subject of organic union, but in view of the fact that there was some uncertainty, in both Committees, as to the scope of the words, 'closer relations,' used in the resolutions of the two Assemblies, it was felt that they were not definitely authorized to suggest action thereon."

The Paper on Closer Relations for Coöperation, and the action as to organic union, were both carefully considered at the meeting of this Committee in Philadelphia, Pa., and as a result pertinent resolutions as to each subject were prepared, and are submitted for adoption by the General Assembly. Resolutions one (1) to five (5), dealing with the subject of Coöperation, are as follows:

Resolved, 1. That the action of the Committee on Church Coöperation and Union in connection with the preparation and publication of the Paper upon Closer Relations with the United Presbyterian Church be and hereby is approved.

Resolved, 2. That the Assembly hereby adopts the action taken by the Joint Committees of the two sister Churches as a rule for the conduct of coöperative work of an interdenominational character, and in the following terms: That Presbyteries of this Church contiguous to or occupying the same field with Presbyteries of the United Presbyterian Church of North America are hereby authorized by the General Assembly to put into effective form plans of federative work; conference with reference to any plan to be had with the Boards or other general Agencies of both Churches directly related to the branch or branches of Church work dealt with in a given plan of coöperation.

Resolved, 3. That the General Assembly expresses its gratification at the prospect of closer relations between the Presbyterian Church in the United States of America and the United Presbyterian Church of North America, and intrusts the continuance of negotiations upon the subject to its Committee on Church Coöperation and Union, to report to the next General Assembly.

Resolved, 4. That the Moderator and Stated Clerk be authorized to communicate the action of this Assembly to the General Assembly of the United Presbyterian Church in session at Philadelphia, Pa., and to tender to that Assembly most fraternal greetings.

Resolved, 5. That the Stated Clerk of the Assembly be directed to communicate the rule as to coöperation adopted by this Assembly to the Presbyteries of this Church, whenever he shall be notified that the same action has been taken by the General Assembly of the United Presbyterian Church.

The following is the resolution as to the meaning of the words, "closer relations."

Resolved, 6. That by the phrase "closer relations," so far as this General Assembly is concerned, is to be understood any and all forms of Church relations, involving coöperation, federation, or organic union, as the Providence of God may indicate. While, however, thus interpreting the phrase, we declare it is not our desire unduly to urge this interpretation upon any other Church, but are prepared to conduct negotiations for closer relations upon any interpretation agreeable to a sister denomination. And the Committee on Church Coöperation and Union is hereby authorized to conduct negotiations with Committees of other Churches upon the basis of the above statement.—1910, p. 196.

The Joint Report of the Committees of this General Assembly and of the General Assembly of the United Presbyterian Church, made in May, 1910, was approved by both the respective supreme judicatories. That Report had chiefly to do with the coöperation of the Churches in their general work, and was careful to avoid all recommendations dealing with organic union. The action of the United Presbyterian General Assembly is herewith submitted in part.

"This Conference and the proposed closer relations between these two Churches belong to that general movement between evangelical Churches toward more intimate relations and coöperation in general Christian work. This movement has taken form in the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System, in the Council of the Reformed Churches in America Holding the Presbyterian System, and in the Federal Council of the Evangelical Churches of America, with each of which the United Presbyterian Church is connected. The United Presbyterian Church is heartily in sympathy with such movement, while adhering firmly to its own distinctive principles and position among evangelical denominations. While maintaining a distinct organization, the General Assembly wishes to be found in the great brotherhood of love and Christian work. Taking its place among these now federated Churches, it is proper that measures be taken to make this federation most effective. It seems that this end would be most satisfactorily accomplished by the appointment of a Permanent Committee, to which shall be referred all questions of closer relations and coöperation with all evangelical Churches and of union with such Churches as may seek union on satisfactory terms. Therefore,

"*Resolved*, That the General Assembly does hereby appoint and establish a Permanent Committee to be known as "The Permanent Committee on Church Relations," to which shall be referred all questions of closer rela-

tions and coöperation with all evangelical Churches, and of union with such Churches as may seek union on satisfactory terms. This Committee shall consist of the officers of the General Assembly and the Corresponding Secretaries of the Boards of Foreign Missions, Home Missions, Freedmen's Missions, Church Extension, Education, and a member of the Board of Publication and Sabbath Schools."

Realizing the importance of the action taken by a sister Church, and esteeming its ministers and members highly in a cordial Christian fellowship, it is recommended that this Assembly adopt the following:

Resolved, 1. That the Committee on Church Coöperation and Union is hereby authorized to confer with the "Permanent Committee on Church Relations" of the United Presbyterian General Assembly, considering any and all questions of closer relations, of coöperation, and, if the way should be clear, of organic union.

Resolved, 2. That the Stated Clerk be directed to transmit the above action to the General Assembly of the United Presbyterian Church.—1911, p. 235.

10. Matters relating to union with the Welsh Presbyterian Church.

The Committee appointed by the General Assembly of the Welsh Calvinistic Methodist Church commonly known as the Welsh Presbyterian Church in the United States of America, notified your Committee of its appointment through its Chairman, the Rev. Robert T. Roberts, D.D., of Wilkes-Barre, Pa. A joint meeting of the two Committees was held in New York City on December 5, 1907. The Committee of the Welsh Church submitted a series of inquiries touching the matters of federation, organic union, Home Missions, and the effect of organic union upon the Welsh Presbyteries and Synods, and the General Committees, both missionary and literary, of the Welsh General Assembly. After an interesting and fraternal discussion your Committee adopted a Paper in response, of which the following is an abstract:

ABSTRACT OF RESPONSE.

1. This Committee is of the firm belief that as between federation and organic union there is no intermediate form of coöperation between our Churches which is feasible. Further, it would not be desirable for us to enter into federation with another Church under other terms or conditions than the forms of federation which we now have in "the Council of the Reformed Churches in the United States Holding the Presbyterian System," and in "The Federal Council of the Churches of Christ in America."

2. The Presbyterian Church in the United States of America is always ready to endeavor to do its share in carrying the burden of missionary work, or to undertake new work within the now recognized interdenominational rules of comity.

3. In the year 1905 the Presbyterian Church in the United States of America adopted an amendment to its Form of Government, Chap. x, Sec. ii, which makes that Article read as follows:

"II. A Presbytery consists of all the ministers, in number not less than five, and one ruling elder from each congregation, within a certain district; but in exceptional cases a Presbytery may be organized within the boundaries

of existing Presbyteries, in the interest of ministers and churches speaking other than the English language, or of those of a particular race; but in no case without their consent; and the same rule shall apply to Synods."

Accordingly, while organic union would naturally mean that the United Church would constitute but one General Assembly, yet the Synods and Presbyteries of the Welsh Calvinistic Methodist Church, or of any other body capable by similarity of doctrine and polity of such an organic union, could be received under this rule as individual Synods and Presbyteries under our form of government. If the Plan of Union should so provide, any or all your Synods or Presbyteries could forthwith be recognized as separate bodies under this rule.

4. The Wisconsin Synod of your Church, or any other Synod, its individuality being preserved in the plan of union, would in the natural course continue undisturbed to administer and hold its present trust funds unaffected by any union, unless there be conditions annexed to some of its trusts of which we have no knowledge.

5. Denominational collections in our Church are not obligatory, but freewill gifts. The only apportionments on the Churches are for ecclesiastical expenses. The General Assembly authorizes its missionary and benevolent Boards to appeal to all the churches for contributions, and occasionally commends special causes to the generosity of the Church at large.

It is recommended that the above Paper be approved for substance by the General Assembly, and that the Committee be authorized to continue the negotiations.—1908, p. 90.

Your Committee met with the Committee of the General Assembly of the Welsh Calvinistic Methodist or Presbyterian Church in the United States of America on December 4, 1908, at Philadelphia, Pa. The Welsh Church was represented by the Rev. Robert T. Roberts, D.D., the Rev. H. C. Griffith, and Rev. John Hammond. The Committee of the Welsh Presbyterian Church reported that the Presbyteries of that body were engaged in voting upon the question of union between the two Churches, and your Committee adopted at the close of our conference with them the following resolutions:

Resolved, That we have listened with profound gratification to the Report concerning the action of certain of the Presbyteries of the Welsh Calvinistic Church in favor of organic union with the Presbyterian Church in the United States of America, and we devoutly hope that continued favorable action among the remaining Presbyteries will result in organic union between the two bodies.

Inasmuch as the consideration of the question of union is still in progress in the Welsh Church, and also inasmuch as the General Assembly of that Church will not meet until 1910, the following resolutions are submitted to the General Assembly for adoption:

Resolved, 1. That this General Assembly approves of the action of its Committee on Church Coöperation and Union in connection with the efforts for organic union between the Presbyterian Church in the U. S. A. and the Welsh Presbyterian Church, upon the basis of the Plan adopted by the General Assembly of 1908.

Resolved, 2. That the Committee on Church Coöperation and Union be authorized to continue the negotiations with the Committee of the Welsh Presbyterian General Assembly.—1909, p. 78.

Correspondence has been carried on with the Committee of the General Assembly of the Welsh Presbyterian Church in America, in accordance with the instructions of the General Assembly in 1908 and 1909. A full Report of terms of coöperation with a view to organic union was submitted to the Welsh Presbyterian Committee in 1908, after approval by the Assembly. In view of the fact, however, that the Welsh General Assembly does not meet until September, 1910, it is recommended that the terms of 1908 be reaffirmed (see *Minutes*, 1908, p. 91). These terms are substantially as follows:

1. That union with the Welsh Presbyterian Church would naturally mean that the United Church would have but one General Assembly, and yet under the provisions of Chap. x, Sec. ii, of the Form of Government, the Welsh Synods and Presbyteries could continue within the United Church as separate judicatories.

2. That trust funds held by the Wisconsin Synod, or any other Synod of the Welsh Presbyterian Church, would continue to be administered for the purpose indicated in the trusts.

The Committee requests that it be authorized to continue these negotiations.—1910, p. 200.

The Welsh Presbyterian Church in the U. S. A., whose legal name is Welsh Calvinistic Methodist or Presbyterian Church, has from time to time entered into negotiations through a Committee of its General Assembly with the General Assembly of the Presbyterian Church in the U. S. A., having in view an actual union of the two bodies. The two denominations have been in close fellowship for a century, and one of the original organizers of the Calvinistic Methodists in Great Britain was the Rev. George Whitefield. He presided over the first Conference of this body of Christians held at Watford, Glamorganshire, in 1742, nearly two years before the Wesleyan or Arminian Methodists were organized by John Wesley.

The delay in bringing about the union with this body of Christians has been caused entirely by the language question. Your Committee in 1908 reported to the General Assembly the Plan of Union which was approved, and was voted upon by the official bodies of the Welsh Church. The minority, however, was so considerable that it was thought best not to press the matter. In December, 1918, the Committee of the Welsh Presbyterian Church, composed of Rev. R. R. Davies and Rev. R. E. Williams, had a Conference with a Subcommittee of your Committee and stated that the subject of union with the Presbyterian Church in the U. S. A., was to be voted upon in the Presbyteries and Synods of their Church. They also requested information as to whether the Plan formerly submitted could be regarded as valid at present. Your Committee replied that it could be so regarded, and that the facts presented by them would be submitted to the General Assembly of 1919. It is desired, therefore, for purposes of clear understanding that the former agreement be confirmed. It is as follows:

The preliminary *Articles of Agreement* between the Welsh Presbyterian Church and the Presbyterian Church in the U. S. A.

1. *As to Separate Presbyteries and Synods.*—In the year 1905 the Presbyterian Church in the U. S. A. adopted an amendment to its Form of Government, Chap. x, Sec. ii, which makes that section read as follows:

"II. A Presbytery consists of all the ministers, in number not less than five, and one ruling elder from each congregation, within a certain district; but in exceptional cases a Presbytery may be organized within the boundaries of existing Presbyteries, in the interests of ministers and churches speaking other than the English language, or of those of a particular race; but in no case without their consent; and the same rule shall apply to Synods."

Accordingly, while organic union would naturally mean that the United Church would constitute but one General Assembly, yet the Synods and Presbyteries of the Welsh Calvinistic Methodist Church, or of any other body capable by similarity of doctrine and polity of such an organic union, could be received under this rule as individual Synods and Presbyteries under our Form of Government. If the Plan of Union should so provide, any or all your Synods or Presbyteries could forthwith be recognized as separate bodies under this rule.

2. *Trust Funds.*—The Wisconsin Synod of your Church, or any other Synod, its individuality being preserved in the Plan of Union, would in the natural course continue undisturbed to administer and hold its present trust funds unaffected by any union, unless there be conditions annexed to some of its trusts of which we have no knowledge.

3. *Collections.*—Denominational collections in our Church are not obligatory, but freewill gifts. The only apportionments on the churches are for ecclesiastical expenses. The General Assembly authorizes its missionary and benevolent Boards to appeal to all churches for contributions, and occasionally commends special causes to the generosity of the Church at large.

It is recommended that the above Paper be approved for substance by the General Assembly, and that the Committee be authorized to continue the negotiations.

The Committee recommend the following resolution for adoption:

Resolved, That the Committee on Church Coöperation and Union is hereby authorized to proceed with all necessary arrangements for the advancement of the Plan of Union between the Presbyterian Church in the U. S. A., and the Welsh Presbyterian Church, report to be made to the General Assembly of 1920.—1919, p. 108.

The Committee of the Welsh Presbyterian Church met with your Committee in the Witherspoon Building, Philadelphia, Pa., on Wednesday, December 3, 1919. It was opened with prayer by the Rev. John Hammond, M.A., of the Welsh Church, and Dr. Mendenhall of the Presbyterian Church. There were present for the Welsh Church: Rev. John Hammond, M.A., Moderator, Scranton, Pa.; Rev. John Davies, D.D., Utica, N. Y., Secretary of the Committee; Rev. J. C. Jones, D.D., Oak Hill, Ohio; Rev. Edward Roberts, Madison, Wis.; Rev. David Edwards, Lime Springs, Iowa; Mr. H. O. Prytherch, Scranton, Pa.; Mr. J. Jordan Jones, Columbus, Ohio. There were present for the Presbyterian Church: Rev. W. H. Roberts, D.D., LL.D.; Rev. John A. Marquis, D.D., LL.D.; Rev. J. Ross Stevenson, D.D., LL.D.; Rev. H. G. Mendenhall, D.D., and Rev. George Reynolds, D.D.

RESOLUTIONS OF THE WELSH GENERAL ASSEMBLY.

Dr. Davies presented the resolutions of the last meeting of the Welsh General Assembly, which are as follows:

1. That we rejoice, considering the importance of the question of uniting with the Presbyterian Church in the U. S. A., that there has been shown so deep an interest in the matter, and that such commendable efforts have been made to enlighten our members on its different phases. Nevertheless we would have been better pleased, if the members had, still more generally, acknowledged the fair and deliberate way in which it was put before them, by taking advantage of the opportunity given to declare their feeling and opinion.

2. That the General Assembly is evidently face to face with the fact of a great majority in the churches in favor of union, being that the vote was one of 99 churches for and 20 against, and feel that as a matter of justice to such readiness, we are bound to arrange measures to bring the matter to a speedy and effective consummation, consistent with the wisdom and deliberation that will bring us the important advantages of the whole range of the work of the Kingdom in our midst, and measures also, of which we can be confident that they will, in a short time bear fruit in a deep conviction on the part of our Connection generally, of the wisdom of the movement.

3. That, in accordance with the voice of the state Synods, we proceed to a realization of the union, and appoint a Committee of seven (the Moderator of the Assembly being one of them) to enter thoroughly into the terms of union, and that this Committee have power to employ all legal and other means, as they think fit, to help them to arrive at a clear and final understanding in the matter. That the Moderator, ex-Moderator and the Stated Clerk, present the names of the other six members of the Committee for the approval of the Assembly.

4. That we call upon this Committee to bring in a Report of its proceedings, and a full and detailed declaration of the terms of union, to an adjourned meeting of this Assembly (constituted as it is this time) to be held at Columbus, Ohio, during the month of May, 1920, and that the Assembly at that meeting, after deep and prayerful consideration of the terms, and if approving of them, call upon the Moderator and Stated Clerk of each state Synod to give effect to the final resolution on the question, already passed by their Synod, by signing the deed of union, if this be held by the Joint Committee to be legally necessary.

5. That a kind invitation be extended to the Synods, Presbyteries and churches to suggest to this Special Committee any questions relative to the union which would be considered important to bring before the Joint Committee.

6. That the terms of union with the Presbyterian Church in the United States of America, as agreed upon by the Joint Committee, be sent to the members of the General Assembly as soon as possible.

7. The following brethren were approved of as members of the Committee: Rev. John Hammond, M.A., Scranton, Pa.; Rev. John C. Jones, D.D., Oak Hill, Ohio; Rev. John Davies, D.D., Utica, N. Y.; Rev. Edward Roberts, Madison, Wis.; Rev. David Edwards, Lime Springs, Iowa; Mr. H. O. Prytherch, Scranton, Pa., and Mr. John Jordan Jones, Columbus, Ohio.

8. After a full discussion of the matter by the Assembly, during which various questions were suggested with a view of helping the Committee, the following resolution was adopted:

Under a deep feeling of our privilege of being connected with the work of the Lord, and of our great responsibility, especially now, in this important moment in the history of our connection, that we desire humbly to acknowledge our indebtedness to almighty God for His protection, as manifested in sure signs of the guidance of His spirit. We would acknowledge gratefully the peace and coöperation that have characterized our deliberations as invaluable blessings from above. It is our prayer that the Assembly and the connection be kept in the same spirit, and abundantly experience a continuance of the same Divine guidance, and realize His grace to set our minds on the highest interests of the Kingdom, so that the final result, whatever that will be, may give us the utmost confidence of its being in accordance with the Divine will, and prove itself the means of a great renewal and prosperity to the churches, and glory to the Name which is above every name.

Rev. W. H. Roberts, D.D., explained the action taken at the last General Assembly of the Presbyterian Church in the United States of America and presented an official extract from its *Minutes* of 1919, which is as follows:

ACTION OF THE GENERAL ASSEMBLY.

The Welsh Presbyterian Church in the United States of America, whose legal name is Welsh Calvinistic Methodist or Presbyterian Church, has from time to time entered into negotiations through a Committee of its General Assembly with the General Assembly of the Presbyterian Church in the United States of America, having in view an actual union of the two bodies. The two denominations have been in close fellowship for a century, and one of the original organizers of the Calvinistic Methodists in Great Britain was the Rev. George Whitefield. He presided over the first Conference of this body of Christians held at Watford, Glamorgan-shire, in 1742, nearly two years before the Wesleyan or Arminian Methodists were organized by John Wesley.

The delay in bringing about the union with this body of Christians has been caused largely by the language question. Your Committee in 1908 reported to the General Assembly the Plan of Union which was approved, and was voted upon by the official bodies of the Welsh Church. The minority, however, was so considerable that it was thought best not to press the matter. In December, 1918, the Committee of the Welsh Presbyterian Church, composed of Rev. R. R. Davies and Rev. R. E. Williams, had a Conference with a Subcommittee of your Committee and stated that the subject of union with the Presbyterian Church in the United States of America, was to be voted upon in the Presbyteries and Synods of their Church. They also requested information as to whether the Plan formerly submitted could be regarded valid at present. Your Committee replied that it could be so regarded, and that the facts presented by them would be submitted to the General Assembly of 1919. It is desired, therefore, for purposes of clear understanding that the former agreement be confirmed. It is as follows:

The preliminary Articles of Agreement between the Welsh Presbyterian Church and the Presbyterian Church in the United States of America.

1. *As to Separate Presbyteries and Synods.*—In the year 1905 the Presbyterian Church in the United States of America adopted an amendment to its Form of Government, Chap. x, Sec. ii, which makes that section read as follows:

II. A Presbytery consists of all the ministers, in number not less than five, and one ruling elder from each congregation, within a certain district; but in exceptional cases a Presbytery may be organized within the boundaries of existing Presbyteries, in the interests of ministers and churches speaking other than the English language, or of those of a particular race; but in no case without their consent; and the same rule shall apply to Synods.

Accordingly, while organic union would naturally mean that the United Church would constitute but one General Assembly, yet the Synods and Presbyteries of the Welsh Calvinistic Methodist Church, or of any other body capable, by similarity of doctrine and policy, of such an organic union, could be received under this rule as individual Synods and Presbyteries under our Form of Government. If the Plan of Union should so provide, any or all of your Synods or Presbyteries could forthwith be recognized as separate bodies under this rule.

2. *Trust Funds.*—The Wisconsin Synod of your Church, or any other Synod, its individuality being preserved in the Plan of Union, would in the natural course continue undisturbed to administer and hold its present trust funds unaffected by any union, unless there be conditions annexed to some of its trusts of which we have no knowledge.

3. *Collections.*—Denominational collections in our Church are not obligatory, but freewill gifts. The only apportionments on the churches are for ecclesiastical expenses. The General Assembly authorizes its missionary and benevolent Boards to appeal to all churches for contributions, and occasionally commends special causes to the generosity of the Church at large.

It is recommended that the above Paper be approved for substance by the General Assembly, and that the Committee be authorized to continue the negotiations.

The Committee recommends the following resolutions for adoption:

Resolved, That the Committee on Church Coöperation and Union is hereby authorized to proceed with all necessary arrangements for the advancement of the Plan of Union between the Presbyterian Church in the U. S. A., and the Welsh Presbyterian Church, report to be made to the General Assembly of 1920.

QUESTIONS AS TO SPECIAL MATTERS.

Dr. Davies of the Welsh Church further read a Paper containing a *questionnaire*, and reciting several points to be considered by the Joint Committees. It was agreed that they should be taken up and discussed *seriatim*. The Paper was submitted for the use of the Committees. Action was taken on all the questions, and the following agreements are to be considered as part of the terms of union:

I. *LANGUAGE.*—That the union shall not involve any change in the matter of language, that is, the Welsh churches shall be at perfect liberty to worship, and conduct the proceedings of its different courts in its own language. Whatever change in language be deemed necessary for the

success of the work, the responsibility of it shall rest entirely upon the Welsh Church.

II. CHURCHES.—(a) With regard to the important question in Church government of the right to decide upon the admission of new members, and the questions of discipline and expulsion, and in view of the custom of the Welsh churches, it will be considered fair that the powers of the particular church be acknowledged to the extent of submitting the decisions of the Session to the church for its approval.

(b) Should one of the Welsh churches desire to join an English-speaking Presbytery, that such a request shall not be considered without consultation with the Welsh Presbytery, nor granted without its consent.

(c) That no particular Welsh church shall be dissolved except by action of its own Presbytery.

(d) That the property of any local Welsh church could not be absorbed by any English-speaking Presbytery without the consent of the local Trustees, and the approval of the Welsh Presbytery or Synod.

(e) It is understood that this union shall not disturb the Welsh Presbyterian Church of New York City in its continuance as a Welsh church, but that this church shall remain in its present relation to the Welsh Synod. The question of its continuance as a separate Presbytery is referred to the Welsh Synod of New York and Vermont.

III. PRESBYTERIES.—(a) The present Presbyteries of the Welsh Church shall be continued.

(b) The existing Presbyteries of the Welsh Church whose churches and ministers are not of the required number for a Presbytery, shall be allowed to continue, with the understanding, that the Welsh Synods take up the possibility of, and make an effort for, the consolidation of the smaller Presbyteries, so as to meet the requirements of the Presbyterian Form of Government.

IV. SYNODS.—The present Synods of the Welsh Church shall be continued in the United Church, and any funds vested in any of these Synods, shall continue under the control of the Synods for the purposes for which they were made.

V. GENERAL ASSEMBLY.—(a) The General Assembly of the Welsh Church shall be discontinued.

(b) The representation of the Welsh Presbyteries in the General Assembly of the United Church shall be on the same basis as that of the English-speaking, viz.: one minister and one elder from each Presbytery consisting of not more than twenty-four ministers.

(c) That each Welsh Presbytery shall contribute to the Ecclesiastical Fund of the General Assembly at the rate of 8½ cents per Church member, or at the annual rate fixed by the Assembly for a given year. The expenses of the delegates or commissioners to the General Assembly are paid out of this fund.

(d) That the Welsh Presbyteries are assured of a fair representation on the proper Boards of the General Assembly.

VI. HOME AND FOREIGN MISSION WORK.—(a) The Presbyterian Church shall take up the Foreign Mission field of the Welsh Church.

(b) The annual contributions of the Welsh Church to the work shall be devoted to the work in the field in India hitherto undertaken by it.

(c) That the Welsh Synods shall continue their charge of their own home fields, and use all mission funds now in their possession, to promote the work in these fields.

(d) That the Welsh Synods can have their own Mission Boards, or if preferable to save administrative expenses, they can have due representation on the Presbyterian Board of Missions, with the assurance that all applications for grants, approved by the Presbyteries and supported by its representative with the Board, shall be favorably entertained under the customary rules.

VII. RELIEF AND SUSTENTATION FUNDS.—(a) The ministers of the Welsh Presbyteries shall be entitled to the benefits of these Funds upon the same terms as the Presbyterian ministers. No distinction is made between ministers with and without charge.

(b) The term of thirty years qualifying for an annuity shall be reckoned for the Welsh ministers from the date of their ordination in the Welsh Church.

(c) The annuity may be continued even if a minister removes to another country, provided that he continues his membership in the Presbyterian Church in the U. S. A.

(d) The provisions for the widows and children of deceased ministers shall be applicable in the cases of Welsh ministers.

VIII. CHURCH ERECTION FUND.—The Welsh churches shall like the Presbyterian be entitled to the benefits of this fund.

IX. CANDIDATES FOR THE MINISTRY.—Candidates for the ministry in the Welsh Church shall be subject to the Presbyterian rules in all matters, such as probation, education and ordination. The rules of the Presbyterian Church will also be applied to the admission of ministers from other denominations.

X. FORM OF WORSHIP AND THE SACRAMENTS.—The Welsh churches shall continue their own form of public worship, and the number and nature of all meetings for spiritual edification. Also they shall continue the administration of the Lord's Supper as now in frequency and form.

XI. LITERATURE.—(a) The Presbyterian Church will be willing to print Sunday-school lessons and other helpful literature for the Welsh churches in the Welsh language, provided that every effort is made to secure a reasonable circulation.

(b) Should the Welsh churches decide on the publication of any paper, or the continuance of its monthly magazine for some years for the benefit of those of their members who cannot appreciate literature in any other language, the Presbyterian Church would be willing to grant a substantial appropriation through the proper Board for that purpose.

XII. CHURCHES IN CANADA.—The Welsh churches in Canada shall be admitted into this union.

The Presbyterian Committee submitted to the Welsh Committee a Basis of Union, and Concurrent Declarations. The Welsh Committee withdrew to consider the documents, and after a recess, reported its unanimous acceptance of the two upon the understanding that the foregoing Resolutions I-XII, being the result of a thorough consideration of all the points raised by the Welsh Committee, and containing explicitly certain of the terms of union, are to be taken as additional to these two documents.

Both were then unanimously adopted by the Joint Committees. They are as follows:

BASIS OF UNION

1. The Calvinistic Methodist (or Welsh Presbyterian) Church in the United States through its General Assembly hereby agrees to be received into and to unite with the Presbyterian Church in the U. S. A., by appropriate action of the General Assembly of the latter Church, and covenants that the said General Assembly shall receive and possess all the legal and corporate rights and powers now vested in the General Assembly of the Welsh Calvinistic Methodist or Presbyterian Church in the United States.

2. This union, it is agreed, is effected on the doctrinal and ecclesiastical basis of the Standards of the Presbyterian Church in the U. S. A., as contained in the volume known as the Constitution of said Church; both Churches acknowledging the Scriptures of the Old and New Testaments to be the inspired Word of God, and the only infallible rule of faith and practice; and it is further agreed that the Confession of Faith of the Presbyterian Church in the U. S. A., shall be adopted and sincerely received by the Welsh Calvinistic Methodist or Presbyterian Church as containing the system of doctrine taught in the Holy Scriptures, and further that the Government and Discipline of the Presbyterian Church in the U. S. A., shall be approved as containing the principles of our polity, and in addition that this Basis of Union is binding upon all ministers, churches, and judicatories, of said Welsh Church.

CONCURRENT DECLARATIONS.

As there are matters pertaining to the interests of the united Church, which will manifestly require adjustment on the coming together of the two Churches which have so long acted separately, it is highly desirable there should be previous good understanding between the two General Assemblies as to certain important matters, and the following Concurrent Declarations are adopted as in their judgment proper and equitable arrangements:

1. All the ministers and churches embraced in the Welsh Calvinistic Methodist or Presbyterian Church shall be admitted to the same standing in the united body as that held by the ministers and churches of the Presbyterian Church in the U. S. A.

2. The several Synods and Presbyteries of the Welsh Calvinistic Methodist Church shall be received as Synods and Presbyteries of the Presbyterian Church in the U. S. A., and are as follows:

SYNODS AND PRESBYTERIES OF THE WELSH PRESBYTERIAN CHURCH.

I. SYNOD OF NEW YORK AND VERMONT.

1. Presbytery of Oneida: Ministers 6, Licentiates 3, Churches 14.
2. Presbytery of Eastern New York and Vermont: Ministers 3, Licentiate 1, Churches 9.

II. SYNOD OF PENNSYLVANIA.

1. Northern Presbytery: Ministers 7.
 2. Southern Presbytery: Ministers 4.
- In both Presbyteries, Churches 17.

III SYNOD OF OHIO—EASTERN PENNSYLVANIA.

1. Presbytery of Western Ohio: Ministers 4, Churches 6.
2. Presbytery of Pittsburgh: Ministers 4, Licentiate 1, Churches 9.
3. Presbytery of Jackson: Ministers 3, Churches 9.

IV. SYNOD OF WISCONSIN.

1. Presbytery of Welsh Prairie: Ministers 8, Licentiates 3, Churches 17.
2. Presbytery of Dodgeville: Minister 1, Churches 4.
3. Presbytery of LaCrosse: Ministers none, Churches 3.
4. Presbytery of Waukesha: Ministers 8, Licentiates 2, Churches 12.

V. SYNOD OF MINNESOTA.

1. Presbytery of Blue Earth: Ministers 5, Licentiates 2, Churches 11.
2. Second Presbytery: Ministers 4, Licentiate 1, Churches 6.
3. Third Presbytery: Ministers 4, Licentiate 1, Churches 6.

VI. WESTERN SYNOD.

1. Eastern Presbytery: Ministers 3.
2. Western Presbytery: Ministers 5.
Churches in both Presbyteries, 12.

The preceding list was published in 1917. The Reports indicate about 14,000 communicants.

The Board of Home and Foreign Missions is a separate corporation. The members, officers and Trustees are appointed by the General Assembly. In 1917 there were six foreign missionaries laboring in Sylhet and Shais-taganj, India. There is also a Board in charge of a monthly periodical known as "Y Cyfaill" ("The Friend").

3. The corporate rights now held by the General Assembly of the Welsh Calvinistic Methodist or Presbyterian Church or by its Synods or Presbyteries or by separate denominational Boards of Trustees shall be fully respected, and their funds shall be held and applied, in the future as in the past for their several purposes required by law.

4. The ministers and churches of the Welsh Calvinistic Methodist Church shall be entitled to the same privileges of the several Boards and permanent Agencies of the Presbyterian Church in the U. S. A., according to the rules and regulations as applied to the ministers and churches of the Presbyterian Church in the U. S. A., and in connection with the Board of Relief and Sustentation, service in the Welsh Calvinistic Methodist Church shall be counted as equivalent to service in the Presbyterian Church in the U. S. A.

5. Candidates for the ministry now under the care of the Presbyteries of the Welsh Calvinistic Methodist Church, shall be entitled to receive aid from the General Board of Education on the same basis as candidates of the Presbyteries of the Presbyterian Church in the U. S. A.

The Joint Committee voted that the representatives of the Welsh Synods in the Welsh General Assembly sign the documents of union, and also the Moderator and Stated Clerk of that General Assembly, and that the union be consummated when the General Assembly of the Presbyterian Church in the U. S. A. approves of the union and adopts the Basis

of Union and the Concurrent Declarations, as explained in the documents forming the main part of this Report.

Resolutions were adopted expressing the hope on the part of the Presbyterian Committee that, in the event of the adoption of the Plan of Union by the Welsh General Assembly, all the members of said Assembly would come to Philadelphia, to be present at its completion by the Presbyterian General Assembly, and recommending that the expenses of the visit be provided by the Presbyterians.

A resolution was adopted by the Presbyterian Committee expressing its great appreciation of the kindness, the fraternal attitude, and the Christian spirit of the Welsh Committee.

A resolution was adopted by the Welsh Committee expressing its great pleasure at the generous spirit of the Presbyterian Committee, and especially of the kindly services of Dr. Roberts.

It was agreed that this Report should be submitted to both General Assemblies.

W. H. ROBERTS, *Chairman of the Presbyterian Committee.*

JOHN HAMMOND, *Chairman of the Welsh Committee.*

JOHN DAVIES, *Secretary of the Welsh Committee.*

—1920, pp. 108-117.

The Special Committee on Church Coöperation and Union, through its vice chairman, Rev. J. Ross Stevenson, D.D., presented its Report which was accepted. Sections 5, 6 and 7 were adopted. Section 8, being the Joint Report on Union with the Welsh Calvinistic Methodist Church in the United States, with all its recitals and resolutions, was unanimously adopted with the addition of the following resolutions:

Whereas, The Welsh General Assembly has pursuant to the Plan of Union signed by its duly accredited representatives the document of union of the Welsh Calvinistic Methodist or Presbyterian Church in the United States and the Presbyterian Church in the United States of America and has adjourned commissioning a delegation to this Assembly. Be it

Resolved, 1. That the Articles of Agreement, the Basis of Union, and the Concurrent Declarations agreed to by the Welsh General Assembly, be and the same hereby are adopted.

2. That the delegates to the General Assembly commissioned to this Assembly be forthwith received and seated as commissioners to this Assembly.

3. That said delegates be heard at this time by their spokesman.

4. That the Moderator thereupon make the appropriate declaration to be entered in the *Minutes* of this Assembly, that the union of these two bodies is now complete and effectual, and be authorized and directed with the Stated Clerk to sign in the name of this body the document of union to be properly approved.

The delegates appointed by the General Assembly of the Welsh Calvinistic Church being present, they were introduced to the Moderator and the Assembly. An address was then delivered by their spokesman, Rev. John Hammond, Moderator of the recent Welsh General Assembly, after which a Welsh hymn was sung by the entire delegation.

Rev. William H. Roberts, D.D., Chairman of the Committee on Church Coöperation and Union, made a fitting response to the sentiments expressed by the spokesman of the delegation.

The Moderator then made formal Declaration of the Union in the following words:

"In the name of the great Head of our Church, and by virtue of the powers vested in me by this 132d General Assembly of the Presbyterian Church in the United States of America, I hereby declare that the union between the Welsh Calvinistic Methodist or Presbyterian Church in the United States and the Presbyterian Church in the U. S. A., upon the Basis of Union, the Articles of Agreement, and the Concurrent Declarations, as set forth in the documents of union, is now complete and effectual."

Upon the invitation of the Moderator, Rev. Joseph A. Vance, D.D., led the Assembly in prayer.

The Welsh delegation was made a Special Election Section with rights and privileges as constituent members of this General Assembly, as follows:

Ministers—John Davies, William E. Evans, Hugh W. Griffith, Samuel W. Griffiths, John J. Hammond, T. O. Hughes, E. Edwin Jones, Henry K. Jones, John C. Jones, John D. Jones, J. R. Morris, Humphrey W. Owen, John O. Parry, Samuel E. Prytherch, D. Kendrick Roberts, Edward Roberts, E. S. Roberts, John Williams, Richard J. Williams, Robert E. Williams.

Elders—Owen Jones, O. R. Jones, T. J. Morgan, Henry O. Prytherch, William R. Thomas, Richard T. Williams.—1920, p. 36.

11. Matters relating to union with the Cumberland Presbyterian Church, Colored.

This organization, composed solely of colored ministers and members, came into existence as an organized Church in 1869, by an act of the General Assembly of the Cumberland Presbyterian Church. Its General Assembly was not organized until May, 1874. It consists to-day of four Synods, 200 ministers, 300 congregations and about 20,000 communicants.

The Committee on Church Coöperation and Union considered the question whether the time had come to take up the question as to whether this Church was prepared to become a part of the Presbyterian Church in the U. S. A., thus carrying forward the work of union among American Presbyterians. The matter was referred, for consideration and report, to a Subcommittee consisting of Rev. William H. Black, D.D., Rev. William J. Darby, D.D., and E. E. Beard, Esq. Correspondence was had further in this matter with the Secretary of the Board of Missions for Freedmen. In a letter written recently the Secretary states that the best educational institution of the Cumberland Presbyterian Church, Colored, has been aided quite liberally by the Board, namely, the Bowling Green Academy, of Bowling Green, Ky. The Secretary adds that, "Should steps for union be taken in an orderly way, without contention and without division of sentiment, the Board would have no disposition to shrink from the additional obligations this movement would put upon us, provided the Church at large would stand by us in our efforts to carry this additional work."

No resolution in connection with this matter is submitted, it being felt that it is sufficient, at present, simply to submit the above statement for the information of the Assembly. It certainly would be advantageous

to colored Presbyterians if they could be brought into unity under the plan of organization found in our Form of Government, which authorizes them to have their own Presbyteries and Synods.—1916, p. 38.

A Subcommittee was appointed to give attention to the situation in this Church, with the hope that developments might be of a nature that would bring about, in due time, a union. This Committee is composed of Drs. Black, Darby, Elmore, Hill and Mr. Beard. The General Assembly is requested to continue the General Committee in charge of negotiations, with a view to coöperation and union between the two Churches, so far as practicable.—1917, p. 205.

This body of colored Christians, established as a separate denomination in 1870 by the Cumberland Presbyterian Church, did not take part in the movement for Reunion between that Church and the Presbyterian Church in the U. S. A., which resulted in the Organic Union of 1906. The relation between the two Cumberland Presbyterian Churches, however, was both sympathetic and close, and the Colored Church was to a considerable extent dependent upon the mother Church for aid in many ways. This fact was recognized in the Plan and Terms of Reunion and Union of 1906, Resolution No. 13 of which reads:

"Whereas, The Committee on Fraternity and Union of the Cumberland Presbyterian Church have called attention to the responsibility which its Church has felt in the matter of aiding the Cumberland Presbyterian Church, Colored—its Educational Society having been charged by its General Assembly, from year to year, with certain duties in relation to said Church—in order that this responsibility may be duly recognized by the reunited Church toward that particular denomination of colored people; therefore,

"Resolved, That the Board of Missions for Freedmen of the Presbyterian Church in the United States of America and the Educational Society of the Cumberland Presbyterian Church, both of which, after the completion of the Reunion and Union, will be Agencies of the Presbyterian Church in the United States of America, are hereby authorized and directed to consider what may be done by the reunited Church for the further evangelization and education of the colored people in the South and Southwest; report to be made to the One Hundred and Nineteenth General Assembly of the Presbyterian Church in the United States of America, meeting in 1907." (Minutes, G. A., 1906, p. 148.)

The Educational Society of the Cumberland Presbyterian Church has been only a holding corporation for some years, and its responsibilities in this matter, therefore, ceased when its active work terminated.

Last year this Committee appointed a Subcommittee consisting of Rev. Drs. Black, Darby, Elmore, Hill, and E. E. Beard, Esq., to make full inquiry as to the situation in the Colored Cumberland Church. The Report was carefully considered by the Committee, at its meeting in March, 1918, and it was ascertained that the Board of Missions for Freedmen had been giving assistance to the Colored Church in various ways, since the Reunion, and that no other Board was authorized to extend aid to it or to conduct work within its bounds. The Committee feels that the

General Assembly would be justified in taking action in this matter of a fraternal character, and recommends the adoption of the following resolutions, viz.:

Resolved, 1. That the Board of Missions for Freedmen and the Board of Publication and Sabbath School Work, in view of Resolution No. 13, of the Terms of Union and Reunion of 1906, are hereby authorized to conduct work within the bounds of the Cumberland Presbyterian Church, Colored, in such manner as shall adequately provide for the religious necessities of that Church, due regard being had to the denominational rights of said Church, Reports of action taken to be made by each Board to the next General Assembly.

Resolved, 2. That the Stated Clerk of the General Assembly be directed to communicate the above action to the General Assembly of the Cumberland Presbyterian Church.—1918, p. 119.

The Subcommittee on the Relations of the Cumberland Presbyterian Church, Colored, was continued this year, and consists of the Rev. Drs. Black, Darby, Elmore, Hill, and E. E. Beard, Esq. This Committee has continued its inquiry into the situation of the Colored Cumberland Church, and the General Assembly of that Church at its meeting in May, 1918, approved the action of the Committee which it had appointed to confer with our Committee. This document recognized the fact that "Under the terms of the 'Cumberland Union' of 1906, the Board of Missions for Freedmen of the U. S. A. Church has aided generously our school at Bowling Green, Ky., which is managed by a Board of Trustees appointed by the Kentucky Synod. The same Board has also undertaken the support of Rev. C. G. Rowlett as an evangelist to labor in our bounds.

The Report states further that "Under existing circumstances, the Committee informs us that, on account of charters of the Boards, the way does not seem clear for any other aid to be rendered us in the various departments of our Church work, such as planting and sustaining schools in other parts of our field, the supplementing of salaries of our ministers in Home Mission fields, the building of churches for the weaker congregations, the care of ministers and those dependent on them when they become disabled from disease or old age and particularly the vital matter of helping to provide the Church steadily and regularly from year to year with a properly trained ministry. How to meet these pressing and vital needs is a most urgent thing in our denominational life."

The Assembly's Committee reports that the Board of Publication and Sabbath School Work has appointed the Rev. J. M. DeShong to labor under their direction, and that he has rendered good service.

The Committee will report further on this subject to the Assembly if the need arises, and asks to be continued in the consideration of this subject.—1919, p. 109.

There are supposed to be fifteen or twenty thousand Cumberland Presbyterians, colored, scattered over the Southern States of Kentucky, Tennessee, Alabama, Mississippi, Texas, Arkansas, Missouri and Oklahoma. Among these Presbyterians there is employed one teacher, one evangelist and one Sunday-school missionary. Inasmuch as the work is so meager while the need is so great, we fear that in the proposed re-

organization and consolidation of the Boards and Agencies of the Church this work, to which our Church thus far has given so little attention, may be entirely overlooked. We feel, therefore, that the Assembly should be reminded at this time as to the solemn engagement into which it entered at the time of the Reunion of the Presbyterian Church in the U. S. A. and the Cumberland Presbyterian Church in 1906.

"Whereas, The Committee on Fraternity and Union of the Cumberland Presbyterian Church have called attention to the responsibility which its Church has felt in the matter of aiding the Cumberland Presbyterian Church, Colored, its Educational Society having been charged by its General Assembly from year to year with certain duties in relation to said Church, in order that this responsibility may be duly recognized by the reunited Church toward that particular denomination of colored people; therefore,

"Resolved, That the Board of Missions for Freedmen of the Presbyterian Church in the United States of America and the Educational Society of the Cumberland Presbyterian Church, both of which, after the completion of the Reunion and Union, will be Agencies of the Presbyterian Church in the United States of America, are hereby authorized and directed to consider what may be done by the reunited Church for the further evangelization and education of the colored people in the South and Southwest; report to be made to the One Hundred and Nineteenth General Assembly of the Presbyterian Church in the United States of America, meeting in 1907. (Assembly *Minutes* 1906, pp: 149-50.)

"Looking to the work of the coming year, the Board submits to the General Assembly the following recommendations:

"That inasmuch as the corporate existence of the Educational Society of the Cumberland Presbyterian Church is likely to be continued through another year or longer, the General Assembly of the reunited Church shall authorize the Board of Missions for Freedmen to use the Board of Directors of said Educational Society, if so continued, and its secretary as the agency through which such assistance may be tendered to the educational and missionary work of the Cumberland Presbyterian Church, Colored, as said Board of Missions for Freedmen, may deem proper.

"In soliciting contributions from former Cumberland Presbyterian churches for the work of the Board of Missions for Freedmen, said Board may concede to all said churches the privilege of directing all their contributions for the purpose to be applied for the aid of the Educational Missionary work of the Cumberland Church, Colored.

"The Board of Missions for Freedmen may make still further appropriations from its treasury as in its judgment the interests of said colored Cumberland Presbyterians may require and the funds will allow.

"The manner of making such appropriations and the conditions imposed shall be left to the judgment of the Board of Missions for Freedmen, the same to conform as nearly as possible to the rules and regulations under which the ordinary work of the Board is conducted.

"Particular attention is called to the need of special training in behalf of candidates for the ministry in this denomination. The Board feels that some special arrangement should be made, jointly with the authorities of the Cumberland Presbyterian Church, Colored, whereby their young men preparing for the ministry may secure better training for their life work. (Reports of the Boards, 1907, pp. 13 and 14.)

"That the recommendation of the Board in regard to the contribution, the appropriation and distribution of funds for the educational and missionary work of the Cumberland Presbyterian Church, Colored, be adopted. This recommendation is recorded in full in the Report of the Board." (Assembly *Minutes* 1907, p. 72.)

By the Reunion, the Cumberland Presbyterians lost the machinery of administration, it all being merged into the machinery of the Presbyterian Church in the U. S. A., hence the former Cumberland Presbyterian Church is not able to do what it formerly did for the colored people and keep in close touch with their movements and institutions. There is no member of the Board of Freedmen representing the former Cumberland Presbyterian Church in such a way as to be near the conscience and activities of the Board. We fear also that the Boards of the Church which deal with colored people have been so preoccupied with the over demand upon their time and resources that they have not felt the pressure of this particular obligation. In the light of solemn pledges that have been made, we recommend that the Assembly renew the agreement already made, endeavor to carry it out in good faith and refer the matter to the Board of Freedmen for its immediate and earnest consideration.—1922, p. 83.

12. Federation and co-operation of Presbyterian and Reformed Churches in America.

1. *Report of the Committee* on Church Coöperation and Union on Presbyterian Federation, 1904.*

At a meeting, in New York City, on December 9, 1903, the subject of a federation of Presbyterian and Reformed Churches was considered. There were present representatives of the Reformed Church in America, the Reformed Presbyterian Church, General Synod, two members of the Committee on Union of the United Presbyterian Church in an unofficial capacity, and a majority of the members of your Committee. The Rev. J. P. Searle, of the Reformed Church in America, was chosen as Chairman of the Conference on the nomination of the Chairman of your Committee, and the Rev. J. D. Steele, of the Reformed Presbyterian Church, was chosen secretary. A free and friendly interchange of views was had on the subject of the closer relations of the Churches. The Conference continued over into the next day, and the result of the deliberations is contained in the following Paper, which is submitted to the Assembly for consideration, and, if deemed proper, for adoption:

Resolved, 1. That this Joint Conference on the closer coöperation of the Reformed Churches Holding the Presbyterian System, composed of Committees representing the Reformed Presbyterian Church, General Synod, the Presbyterian Church in the U. S. A., the Reformed Church in America, and corresponding members from the United Presbyterian Church, after full, frank, and prayerful conference, is unanimously agreed:

1. That some form of union closer and more tangible than any at present existing between the Reformed Churches holding the Presbyterian order, is desirable for the furtherance of the work entrusted to them by the Head of the Church.

2. That such closer union is possible:

*For names of members of the Committees, see below, p. 154.

(a) Through the complete consolidation of some of these Churches, and (b) through such federation as shall preserve the identity of the various bodies entering into it, and shall also provide for effective administrative coöperation.

Resolved, 2. That the several Committees constituting this Joint Conference, not fully instructed upon this point, be requested to report to the bodies appointing them the above conclusions, and to seek further instructions as to which of the lines indicated shall be pursued in the future Conferences of these Committees.

Resolved, 3. That this Joint Conference extends the invitation already given by the Reformed Presbyterian Church, General Synod, to the various Churches of the Presbyterian family, to appoint Committees to confer with us upon this great question of closer coöperation or unity.

In view of the action of the Conference it is recommended that the following resolution be adopted:

Resolved, That this Assembly approves in general of the idea of a federation or Federal Union between such Presbyterian and Reformed Churches in the U. S. A. as do not favor at present an organic union of these Churches, and hereby empowers its Committee on Church Coöperation and Union to proceed with negotiations having in view such federation or Federal Union, report to be made to the next Assembly.—1904, p. 126.

2. *Plan of Coöperation with Churches in the Presbyterian Alliance reaffirmed.*

Resolved, That the Plan of Coöperation with the Presbyterian and Reformed Churches in America, adopted by the Assembly of 1897, be and is hereby reaffirmed as the rule of conduct for all the field work of the Boards of Home Missions, the Board of Publication and Sabbath School Work, and the Board of Missions for Freedmen, in their relations to the work of similar Boards or Committees of the above-named Churches.—1904, p. 126.

[See also, below, p. 291.]

3. *Report of the Committee on Church Coöperation and Union on Presbyterian Federation, 1905.*

The Assembly's Committee met from November 29 to December 1, 1904, in the First United Presbyterian Church, Pittsburgh, Pa., with the Committee of six other Presbyterian and Reformed Churches of the U. S. A. These Committees had all been appointed for the purpose of considering the subject of the closer relations of the Churches which they represented. The names of the Churches and the members of the Committees present are:

REFORMED PRESBYTERIAN CHURCH, General Synod: Rev. J. D. Steele, D.D., *Chairman*; Rev. Thomas Watters, D.D., Rev. David McKinney, D.D.

REFORMED CHURCH IN AMERICA: Rev. Edward B. Coe, D.D., *Chairman*; Rev. J. Preston Searle, D.D.

PRESBYTERIAN CHURCH IN THE UNITED STATES: Rev. G. B. Strickler, D.D., *Chairman*; Rev. C. R. Hemphill, D.D., Rev. S. M. Neel, D.D., Rev. J. H. McNeilly, D.D., Rev. W. E. Boggs, D.D., Rev. J. R. Hower-ton, D.D., Rev. J. F. Cannon, D.D., Capt. C. N. Roberts, Hon. Charlton H. Alexander, Mr. T. Harrison.

UNITED PRESBYTERIAN CHURCH: Rev. T. B. Turnbull, D.D., *Chairman*; Rev. J. G. D. Findley, D.D., Rev. A. G. Wallace, D.D., Rev. J. W. Witherspoon, D.D.

CUMBERLAND PRESBYTERIAN CHURCH: Rev. William H. Black, D.D., *Chairman*.

REFORMED CHURCH IN THE U. S.: Rev. J. H. Prugh, D.D., *Chairman*; Rev. Cyrus Cort, D.D., Rev. David B. Lady, D.D.

PRESBYTERIAN CHURCH IN THE U. S. A.: Rev. Wm. Henry Roberts, D.D., *Chairman*; Rev. J. Addison Henry, D.D., Rev. Robert F. Coyle, D.D., Rev. W. N. Page, D.D., Rev. W. J. McCaughan, D.D., Rev. C. A. Dickey, D.D., Rev. D. P. Putnam, D.D., Rev. R. H. Hartley, D.D., Rev. J. D. Moffat, D.D., Mr. Reuben Tyler, Mr. E. S. Wells, Mr. L. H. Severance, Mr. H. C. Gara.

The Committee from the Reformed Church in the U. S. was present at the Conference by invitation. The General Synod of that Church meets once in three years, and representation of the Church was made possible through the kindness of Rev. Dr. J. H. Prugh, president of the Synod, and on the understanding that the representatives were present unofficially.

After serious and prolonged deliberation, characterized throughout by a thoroughly fraternal spirit, the following Paper was adopted by the Conference, and is herewith submitted to the Assembly for consideration:

[NOTE.—See for Plan submitted, *Minutes*, 1905 pp. 127-130.]

4. *Action of the Assembly of 1905 on the proposed Plan of Presbyterian Federation.*

The Committee on Bills and Overtures presents the following additional Report:

There has been referred to the Committee the action of the Report of the Committee on Coöperation and Union numbered IV, on Presbyterian Federation. This section is submitted to the Assembly not for present approval, but for consideration, and this consideration does not bind any future Assembly to the adoption of the proposed Plan of Federation when completed and presented. It is recommended that the section referred be published with the remainder of the Report in the *Minutes* of the Assembly.

The Plan of Federation set forth therein provides for a permanent Council of Reformed Churches in the U. S. A. Holding the Presbyterian System, its members being elected according to a simple ratio by the Churches which are party to it, and for submission to this Council by the supreme judicatories represented in it of such matters as they may deem wise. It is recommended that our Committee on Coöperation and Union be continued for the future consideration of the Plan as desired, and the Committee is expected to continue to guard the Plan from usurpation of rights now held by our Assembly or other courts, notably in the provision for the withdrawal of any Church from the Council if it deems wise, as provided in paragraph 16 of the present proposal. Your Committee see in the Plan an effort to express the wish of the Churches of Christ to stand shoulder to shoulder in the one task of advancing the Kingdom of God, which is the duty of each and therefore of all.—1905, p. 109.

*5. Report of the Committee on Church Coöperation and Union on
Presbyterian Federation, 1906.*

The Plan of Federation of Presbyterian and Reformed Churches submitted last year was carefully considered in Joint Conference by the Committees on Closer Relations of the interested Churches at Charlotte, N. C., March 14-16, 1906, as already stated. The deliberations of the seven Committees were characterized by the utmost frankness, cordiality, and courtesy, and extended through three days. It was found advisable to alter the title of the Plan of Federation so that it should read "Articles of Agreement," and to modify verbally the Plan to agree with this change. The powers of the Council which the adoption of the Articles of Agreement will establish were made advisory, except as to Articles Nos. 6 and 7. The Articles were all approved by the Conference by a vote of 29 to 2, and as finally adopted are as follows:—1906, p. 127.

6. The Articles of Agreement.

The Reformed Churches in America Holding the Presbyterian System desiring to evince and develop their spiritual unity and to promote closer relations and more effective administrative coöperation among these Churches, hereby adopt the following Articles of Agreement in furtherance of these purposes:

1. For the prosecution of work that can be done better unitedly than separately an ecclesiastical Council is hereby established, which shall be known by the name and style of "The Council of the Reformed Churches in America Holding the Presbyterian System."

2. The Council shall consist of at least four representatives, ministers or ruling elders, from each of the constituent Churches, for each one hundred thousand communicants or fraction thereof up to three hundred thousand; and where a Church has more than three hundred thousand communicants, then four representatives, ministers or elders, for each additional two hundred thousand communicants or fraction thereof. These persons shall be chosen with their alternates under the direction of their respective supreme judicatories, in such manner as those judicatories shall respectively determine.

3. Every Church entering into this Agreement retains its distinct individuality, its own creed, government, and worship, as well as every power, jurisdiction, and right, which is not by these Articles expressly and exclusively delegated to the body hereby constituted.

4. The Council shall exercise only such powers as are conferred upon it by these Articles, or such as may hereafter be conferred upon it by the constituent Churches. It shall not interfere with the creed, worship, or government of the Churches, and, in particular, all matters of discipline shall be left to the exclusive and final judgment of the ecclesiastical authorities of the Churches concerned. All acts of the Council affecting the interests of any of the constituent Churches shall have only advisory authority, except in matters covered by Articles 6 and 7.

5. The Council shall promote the coöperation of the constituent Churches in their Foreign Missionary work, and also in their general work in the United States of America, in connection with Home Missions, Work Among the Colored People, Church Erection, Sabbath Schools, Publication,

and Education. The Council may also advise and recommend in other matters pertaining to the general welfare of the Kingdom of Christ.

6. The Council shall have power to deal with questions which may arise between the constituent Churches, in regard to matters within the jurisdiction of the Council, which the constituted Agencies of the Churches concerned have been unable to settle, and which may be brought to the attention of the Council by the supreme judicatories of the parties thereto; and such differences shall thereupon be determined by the Council or by such Agencies as it may appoint. If determined by an Agency, such as a Committee or Commission, there shall be the right of appeal to the Council for final decision. The representatives in the Council, of Churches which are parties to questions at issue, shall be excluded from voting upon such questions. Every final decision shall be transmitted by the Council to the supreme judicatories of the Churches concerned, which shall take such steps as are necessary to carry the decision into effect.

7. The Council shall have power to deal with any other matters of interest common to any two or more of the constituent Churches, which may be referred to it by the supreme judicatories of the Churches concerned for its action, with such authority in the premises and under such conditions as may be agreed upon by the Churches which make the reference. It may also initiate movements having coöperation in view, subject to the approval of the Churches concerned.

8. The Council shall have power to open and maintain a friendly correspondence with the Presbyterian and other Evangelical Churches for the purpose of promoting concert of action in matters of common interest; but nothing in this Article shall be construed as affecting the present rights of correspondence of the constituent Churches.

9. The Council shall give full faith and credit to the acts, proceedings, and Records of the duly constituted authorities of the several constituent Churches.

10. The officers of the Council shall be a president, vice president, Stated Clerk, treasurer, and such other subordinate officers as may be necessary.

11. The Council shall meet in regular session at least biennially, and on its own adjournment, at such time and place as may be determined. In conduct of its meetings it shall respect the conscientious views of its constituent members. The president shall call special meetings at any time when requested so to do by a majority of the representatives of each of two or more of the constituent bodies; thirty days' notice of such meetings shall be given to all the members, and only such business may be transacted as is specified in the notice.

12. The incidental expenses of the Council shall be met by a fund to be provided by a *pro rata* apportionment on the basis of the representation of each Church in the Council. The expenses of the representatives shall be paid by their respective Churches. All the expenses involved in the settlement of any question between the Churches shall be borne equally by the Churches concerned.

13. When the representatives of three of the Churches, at a meeting of either the Council or its Agencies, request a unit vote by Churches upon a pending motion, the vote shall be so taken.

14. The Council shall have power to make such regulations and by-laws as shall be deemed necessary for the conduct of its business.

15. After this Council shall have been constituted, any Church holding the Reformed Faith and Presbyterian Polity may be received into the Council by a majority of the representatives of the Churches, voting by the unit rule, and upon its adoption of the Articles of Agreement.

16. Any Church in the Council may withdraw therefrom on notice officially given, and on its observance of the same Constitutional steps as were followed in its adoption of these Articles.

17. Any amendment to these Articles proposed to the Council shall before its adoption be approved by the Council, and receive the consent of two thirds of the constituent Churches acting in accordance with their respective Constitutions. When the Council shall have been notified of such consent it shall declare the amendment to be a part of the Articles of Agreement.

18. These Articles of Agreement shall go into effect when any two or more Churches shall adopt the same by proper action, and elect their representatives in the manner herein provided.

The above Articles were adopted at Charlotte, N. C., March 16, by the Committees on Closer Relations of the Reformed Presbyterian Church (General Synod), the Reformed Church in America, the Presbyterian Church in the United States of America, the United Presbyterian Church, the Presbyterian Church in the United States, the Reformed Church in the United States, and the Associate Reformed Presbyterian Church.

J. PRESTON SEARLE, *Chairman*.

WM. H. ROBERTS, *Secretary*.

—1906, pp. 126–130.

7. *Action of the Assembly of 1906 on the Articles of Agreement.*

Resolved, 1. That the Articles of Agreement Between the Reformed Churches in America Holding the Presbyterian System, submitted by the Committee on Church Coöperation and Union, and approved by the Joint Conference of the Committees on Closer Relations of seven Churches of the Presbyterian family, be and hereby are adopted.

Resolved, 2. That the Assembly refers to the Committee on Church Coöperation and Union the preparation of a Plan for the nomination and election of the representatives of this Church to the Council of the Reformed Churches in America Holding the Presbyterian System, established by the Articles of Agreement, report to be made to the General Assembly of 1907.—1906, p. 130.

8. *The Articles of Agreement between the several Presbyterian and Reformed Churches.*

The Articles of Agreement between the several Presbyterian and Reformed Churches, having as their chief purpose the "prosecution of work that can be done better unitedly than separately," were adopted by this General Assembly, May 24, 1906, and were also adopted in the same year by the General Synod of the Reformed Church in America. The latter Church has also elected its representatives, and by so doing complied fully with the provisions of Article 18 of the Plan. Said Article Eighteen (18) reads:

"These Articles of Agreement shall go into effect when any two or more Churches shall adopt the same by proper action, and elect their representatives in the manner herein provided."

It is now the duty of this Assembly, in order to put the Articles into operation, to elect under Article Two (2) of the Plan, thirty-two representatives to the Council of the Reformed Churches in America Holding the Presbyterian System. Article Two (2) reads:

"2. The Council shall consist of at least four representatives, ministers or ruling elders, from each of the constituent Churches, for each one hundred thousand communicants or fraction thereof up to three hundred thousand; and where a Church has more than three hundred thousand communicants, then four representatives, ministers or elders, for each additional two hundred thousand communicants or fraction thereof. These persons shall be chosen with their alternates under the direction of their respective supreme judicatories, in such manner as those judicatories shall respectively determine."

The Assembly of 1906 in this matter adopted the following resolution:

Resolved, That the Assembly refers to the Committee on Church Coöperation and Union the preparation of a Plan for the nomination and election of the representatives of this Church to the Council of the Reformed Churches in America Holding the Presbyterian System, established by the Article of Agreement, report to be made to the General Assembly of 1907."

The Committee submits the following Plan for the election of these delegates, viz.:

The first two members of the delegation to be the Moderator of the General Assembly for the time being and the Stated Clerk; the other members to be divided into three classes of five ministers and five ruling elders each, one class to be elected by this Assembly for one year, one for two years, and one for three years; the full term of service to be three years, and the election hereafter to be annual, one class of ten members each year.

It is recommended that the Assembly appoint a Committee to nominate the thirty delegates above referred to, by classes.

The Committee has to state further in this connection that the Articles of Agreement have been sent down to their Presbyteries by the following supreme judicatories of the Churches, viz.:

(a) General Assembly of the Presbyterian Church in the U. S.;

(b) General Assembly of the United Presbyterian Church of North America, and

(c) The Associate Reformed Synod of the South.

The General Synod of the Reformed Church in the U. S., as already stated, does not meet until June, 1908. In view of the circumstances connected with these Articles, the following further recommendations are offered for adoption:

Resolved, 1. That the Stated Clerk send official notice of the adoption of the Articles and the election of representatives by this Assembly to the several denominations interested.

Resolved, 2. That the sum of five hundred dollars (\$500) is hereby set apart for the expenses of the Council, if so much be needed.

Resolved, 3. That the Committee on Church Coöperation and Union report upon this whole matter to the next Assembly.—1907, p. 19.

9. *Overtures referred.*

The General Assembly of 1906 referred to this Committee for consideration and report *Overtures* from the Presbyteries of Bellingham, Olympia, Puget Sound and Spokane, respecting organic union with Reformed Churches Holding the Presbyterian System. In view of the fact that the Reformed Church in America has adopted the Articles of Agreement for coöperation with other Churches, and in view also of the fact that the Reformed Church in the United States has not as yet had opportunity to act upon the resolution of the Committee on Closer Relations of its General Synod, it is recommended that no action be taken on the Overtures other than the following:

Resolved, That this General Assembly hereby gives expression to the willingness of the Presbyterian Church in the U. S. A. to enter into such relations of coöperation, federation or organic union with other Presbyterian and Reformed Churches as may be mutually acceptable.—1907, p. 21.

10. *The Council of the Reformed Churches in the United States.*

The Committee was charged with the duty of reporting upon the whole matter of action taken by the Churches interested, under the Articles of Agreement between the several Presbyterian and Reformed Churches in the United States, having as their chief purpose "the prosecution of work that can be done better unitedly than separately." These Articles were adopted by this General Assembly, May 24, 1906. Correspondence showed that they had also been adopted by the General Synod of the Reformed Church in America, the General Assembly of the United Presbyterian Church of North America, and the General Assembly of the Presbyterian Church in the United States. The Council, having thus come into existence by the action of the supreme judicatories of four of the interested Churches, was, in accordance with an agreement entered into at Charlotte, N. C., called to meet in the Collegiate Reformed Dutch Church, Fifth Avenue and Twenty-Ninth Street, New York City, December 3, 1907. The Council met according to the call, and was duly organized by the election of the Rev. J. Preston Searle, D.D., of the Reformed Church in America, as president; the Hon. T. C. McCrea, of the Presbyterian Church in the United States, as vice president; the Rev. William H. Roberts, D.D., of the Presbyterian Church in the United States of America, as Stated Clerk; and Mr. William Hill, of the United Presbyterian Church, as treasurer.

The representatives in the Council of this Church were duly elected by the General Assembly of 1907, on the Plan found on p. 20 of the *Minutes*. The Plan is as follows:

"The first two members of the delegation to be the Moderator of the General Assembly for the time being and the Stated Clerk; the other members to be divided into three classes of five ministers and five ruling elders each, one class to be elected by this Assembly for one year, one for two years, and one for three years; the full term of service to be three years, and the election hereafter to be annual, one class of ten members each year."

Under the Plan, it becomes necessary for this General Assembly to elect delegates in place of the following persons, who were chosen by the last Assembly for the term of one year:

Ministers—Walter A. Brooks, D.D., William R. Taylor, D.D., William McKibbin, D.D., George Alexander, D.D., and Wallace Radcliffe, D.D.; *Ruling Elders*—Hon. Darwin R. James, T. H. Perrin, William C. Lilley, Edward O. Emerson and Hon. L. P. Padgett.

It is recommended that these brethren be reelected for the full term of three years.

The Committee submit herewith the Minutes of the Council, showing, in addition to the organization by the election of officers, further organization by the appointment of Committees to consider and report upon business, as follows:

Foreign Missions, Home Missions, Work Among Colored People, Christian Education, Correspondence and Finance.

The proceedings of the Council were conducted through two days, and were characterized by the most fraternal spirit. The resolutions adopted emphasized in a special manner the fact that there is very much in the Foreign Mission work of the Churches which can be done better unitedly than separately, and congratulated the Churches upon the great advance made on all Foreign Mission fields by the Churches in bringing their work into more effective forms for coöperation and unity. The Council also adopted the following additional resolutions:

Resolved, 1. That it is the sense of this Council that the principle of coöperation, which has worked so admirably in the foreign field, should be applied as far as possible to work among the colored people of our country, as conducted by constituent bodies of this Council.

Resolved, 2. That in the matter of the publication of books, and especially in the publication of periodicals, an earnest effort be made to secure coöperation and combination, so as not only to reduce the original cost of publication, but also to enlarge the market and improve the character and quality of all such publications.

Resolved, 3. That coöperation be sought with the greatest care and energy in regard to all work among the peoples speaking foreign languages, whether that work is done through publications or by colporteurs or other similar agents.

Resolved, 4. That in the organization of Sabbath schools in the destitute portions of our country, and in the missionary work accompanying or growing out of the organization of such schools, great pains should be taken that there be no unnecessary duplication of effort or waste in expenditure of the funds of the Churches.

Resolved, 5. That serious consideration be given by this Council as soon as possible to the questions arising out of the Young People's Work and Young People's Societies in our respective Churches, particularly with reference to the development of wise methods for reaching and influencing the young in the matters of personal religion, and of coöperation with the organized work of the Churches.

Resolved, 6. The Council deploras the persistent efforts to exclude the Bible and all distinctly Christian features in our public schools, and urges the Churches represented in the Council to bear their testimony in this matter in such manner as may be most effective, and in accord with their views as to the relation of the Church to such questions."

It is recommended that the sum of \$500 be voted for the expenses of the Council for this year.

The Council adjourned to meet at New Orleans, La., on November 12, 1908, or at such other date as the Executive Committee may designate.

The representatives of such Churches as have not yet been able to take action upon the Articles of Agreement were invited to sit as advisory members of the Council, and three delegates were therefore seated from the Reformed Church in the United States.

The Minutes of the Council are submitted to the General Assembly, with the recommendation that an abstract of them be printed in the Appendix to the *Minutes* of this Assembly.—1908, p. 85.

11. *The Plan of Union between all the Churches of the Presbyterian household.*

The important subject of the union of all the Churches in the United States of America of the Presbyterian household, has been in many minds for a considerable period of time, and first found a partial visible expression in the establishment of "The Council of the Reformed Churches in America Holding the Presbyterian System." The Articles of Agreement establishing this Council were framed at Charlotte, N. C., in 1906, and were adopted by several of the supreme judicatories of the Presbyterian and Reformed Churches in 1907. The first meeting of this Council was held in New York City, December, 1907, and it has met in regular session biennially since that date. The Council, however, is a body with little power, and its main function thus far has been to bring together for coöperative work the Agencies of the seven Churches which are represented in it, in order to bring about unity of administration effort in certain departments.

That there is considerable potentiality for federation in the Council of the Reformed Churches is evidenced by the emphasis placed upon it by the action of the Classes of the Reformed Church in the United States upon the tentative Plan of Union, between that Church and the Presbyterian Church in the United States of America, as stated in Section IV of this Report. This view of the matter is further emphasized by the request of the Committee on Closer Union of the Reformed Church in the U. S., submitted to the General Assembly at Atlanta, Ga., May, 1913; approved by that Assembly, and sent through the Stated Clerk to the supreme judicatories of all the Churches in the United States of the Presbyterian household. The action thus sent down reads as follows:

"Whereas, The Classes of the Reformed Church in the U. S., in their consideration of the Plan of Union between the Reformed Church in the U. S. and the Presbyterian Church in the U. S. A. have offered a number of objections to the proposed Plan, and yet the Reports of the Classes indicate a widespread and deeply felt desire for closer union between the Presbyterian and Reformed Churches in the United States; and

"Whereas, The Committee of the Reformed Church in the U. S., on Closer Union with the Presbyterian Church in the U. S. A. believes that the contemplated union with the Presbyterian Church in the U. S. A. can be more effectually accomplished by a plan of union comprehending all the Churches of the Reformed and Presbyterian household; and

"Whereas, Such a union has been in a measure prepared for by the fellowship of the Council of the Reformed Churches in America Holding the Presbyterian System, organized in 1906, and efforts are now being made by some of the Churches represented in the Council for organic union; therefore

“Resolved, 1. That the Committee of the Reformed Church in the U. S. requests the Committee of the Presbyterian Church in the U. S. A., that it join in presenting a Memorial or Overture to the General Assembly of the Presbyterian Church in the U. S. A. and to the General Synod of the Reformed Church in the U. S., urging the two judicatories to memorialize or overture the General Assemblies or the General Synods of the other denominations in the Council, to appoint Committees on this matter, or to refer it to existing Committees on Church Union, to coöperate with similar Committees of the other Churches in the Council, to put the movement for organic union in shape for further action.

“Resolved, 2. That in view of the unusual fact that three General Assemblies of Churches in the Council of Reformed Churches Holding the Presbyterian System in America are about to meet at the same time and place this coming May, the Committee on Closer Union of the Reformed Church in the U. S. requests the Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A. to present this Memorial or Overture through their General Assembly to The General Assemblies or General Synods of the other Churches in the Council of the Reformed Churches.

“Resolved, 3. That the action is not intended to suspend the movement for closer union between the Presbyterian Church in the U. S. A. and the Reformed Church in the U. S., or a similar movement between any other Churches in the membership of the Council of Reformed Churches in America.”

This matter has been also brought to the attention of your Committee through the action of the General Assembly of 1913 in referring to it for consideration and report *Overtures No. 234* from the Presbytery of Austin and *No. 301* from the Presbytery of Fort Worth, relating to the organic union of all the Presbyterian and Reformed Churches of America. These Overtures draw attention to the fact that there exists in many of our towns of the Southwest, a hurtful overlapping of Presbyterian Churches of different denominations, resulting in harmful competition and loss from both Churches to other denominations, and in injury to the common cause.

The same Assembly referred to this Committee, upon recommendation of the Committee on Christian Life and Work, the following resolution:

Resolved, 3. That the matter of effecting a close coöperation with power, by the Churches included in the Council of the Reformed Churches in America, in the carrying on of interchurch work in common territory be referred to the Committee on Church Coöperation and Union, with a request that a beginning be made at the earliest practicable moment. (*Minutes*, 1913, p. 295.)

The Committee, further, has been informed that the “Council of the Reformed Churches in America Holding the Presbyterian System,” of which seven Presbyterian and Reformed Churches are members, has taken action recently with reference to the idea of the increase of its powers along coöperative lines of action in the interest of the constituent Churches.* To that action, however, at present this Committee has no relation, and simply refers to it because it was the action of the General Assembly at Atlanta in relation to a Plan of Federative Union, already referred to in this Report, which led to action by the Council at its meeting in Philadelphia on March 18, 1914.

*See *Minutes*, 1914, p. 32.

This matter of federation with a view to a closer union has received from your Committee prayerful and earnest attention. The many obstacles at present in the way of organic union have been clearly realized and definitely stated at the Conferences with the Committee of the Reformed Church in the U. S. What is true of that Church is true of all other Churches of the Presbyterian family. Each one has its own historic character, a most loyal constituency, and a marked individuality. These factors, so vital to the homogeneity and prosperity of a Christian Church, are of great value. That to a certain extent they are barriers in the way of organic union is certain, but it is believed also that they will be highly advantageous in relation to a union of a federative character, fashioned somewhat after the plan of union which to-day exists in the American nation, where each state retains self-government in certain important particulars, but in which matters of national importance find a center in the organized Government of the United States. That this idea of a federative union is increasingly popular in the several Churches of the Presbyterian family in our country is evident.

The Committee also has given attention to the matter of overlapping, and of the need for the concentration of resources, both of men and means, in certain lines of Church work, as set forth in the Overtures from the Presbyteries of Austin and Fort Worth, and also in the resolution of the Committee on Christian Life and Work. That a plan of federative union would do away in some measure with the difficulties referred to in the Overtures, and inure to the prosperity of the work of Christ carried on by the Presbyterian and Reformed Churches, is increasingly admitted in many influential quarters.

The Committee also expresses the judgment, in view of its experiences and its observations of conditions and circumstances, that it would be wise for this General Assembly to give expression to the general opinion held in this Church that while as a Church the ideal is cherished of a future complete organic union of all the Presbyterian and Reformed Churches in the United States, that nevertheless this ideal finds origin in a sincere desire for an increasing power for them all in connection with the work of Christ in our land, and not in any narrow idea of the absorption of other Churches and so to increase our already great constituency. In the Providence of God, this Church is the largest Presbyterian Church in the world, and it is certain that we cherish no other feelings but those of fraternity and deep sympathy for all Churches, both at home and abroad, whether large or small, which are integral parts of our branch of the Church Universal of Jesus Christ. We hold organic union as the ideal of union, because there is in it the hope of strength, harmony, power and prosperity beyond any present development.

In view of all the considerations above stated, the Committee submits the following resolutions:

I. *As to the Overtures on Organic Union.*—With reference to *Overtures Nos. 234 and 301* from the Presbyteries of Austin and Fort Worth, both having to do with the subject of organic union of all Presbyterian and Reformed Churches in the United States of America, and giving as a reason their experience of the difficulties connected with the overlapping of missions and churches on the Home Mission field, the following answer is recommended:

Resolved, 1. That since "The Council of the Reformed Churches in America Holding the Presbyterian System" was formed "to promote closer relations, and more effective administrative coöperation among our Churches," this Assembly recommends that local Councils for the same purposes be formed, representative of Presbyteries and Classes within a given territory, which shall be empowered by the bodies appointing them, to devise measures and promote educational, missionary and other united enterprises in accord with the Articles of Agreement, adopted for the Council by its constituent Churches, report to be made to the Presbyteries and Classes interested.

Resolved, 2. That our Presbyteries and Synods hold Conferences with the corresponding ecclesiastical bodies of other Presbyterian and Reformed Churches in their respective territories, for the cultivation of closer relations and for general education in the whole matter of Church coöperation and union.

II. *As to Federation*.—In the matter of federation, the following resolutions are submitted for adoption:

Resolved, 1. That it is the judgment of this Assembly that this Church should seek the coöperation of other Churches of the Presbyterian family, in efforts to bring all Presbyterian and Reformed Churches to promote some plan of effective federation, in which there shall be a central body, with authority to regulate the great missionary Agencies in which all our Churches are deeply interested, somewhat under the form by which the states of the Union have been federated, with a limited and yet with an effective central power, and to that end recommends careful consideration of the availability for this purpose of the already existing "Council of the Reformed Churches in America Holding the Presbyterian System."

Resolved, 2. That this Assembly disclaims any purpose to seek to absorb into our own organization, other Church organizations, but declares that it desires at present such a federated union of all Presbyterian and Reformed Churches as will leave to each constituent Church such a degree of self-government and of freedom in worship as each one of the Churches would be pleased to retain.

Resolved, 3. That the Committee on Church Coöperation and Union is authorized to take up negotiations as to a general Plan of Union of all the Churches of the Presbyterian family in the United States with any Committees or Commissions appointed by the supreme judicatories of other Presbyterian and Reformed Churches, or by the Council of the Reformed Churches in America Holding the Presbyterian System.

The Committee in closing places on record its high appreciation of the kindly courtesy and fraternal spirit of the representatives of the Churches with whom the privilege of conference has been enjoyed. No note of discord has at any time been heard at any meeting with these brethren. On the other hand, the sense of a common fellowship in Christ made itself evident in most gracious ways. So distinct was this manifestation in an outward manner of an inward feeling of unity, that the Chairman of the Committee has ventured to call the twentieth century the Age of Fellowship. The sixteenth century was the Age of Reformation; the seventeenth, the Age of Creed Construction; the eighteenth, the Age of Defense and the Beginnings of Revival; the nineteenth, the Age of Missions and Church Expansion; may this century be increasingly one of true fellow-

ship between Christians, hastening the coming of the day when every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

In behalf of the Committee,

—1914, pp. 40–45.

WILLIAM HENRY ROBERTS, *Chairman*.

12 *The proposed union of all the Churches of the Presbyterian household in the U. S. A.*

The Plan of Union of 1913, between the Presbyterian Church in the U. S. A. and the Reformed Church in the U. S., as already intimated, was brought to an end by the opposition of the majority of the Classes of the Reformed Church, and because many of them favored a larger union than the one contemplated in said Plan. As already stated, the Rev. George W. Richards, D.D., Chairman of the Permanent Commission on Closer Relations with other Churches, of the General Synod of the Reformed Church, was present with your Committee at its meeting in March. This Commission was created and its duties indicated by the following resolutions, all of which, having each a relation to the subject of union, are hereinafter quoted:

“*First*.—That in view of the large number of Classes which have taken unfavorable action on the Plan of Union, further negotiations on the basis of this proposal cease.

“*Second*.—That a Permanent Commission on Closer Relations with other Churches be appointed by the General Synod, which shall have authority to receive Overtures and proposals from other Church bodies in reference to federal or organic union, and that this Committee, without having authority to take final action, submit such communications to the General Synod from time to time.

“*Third*.—That the General Synod encourage efforts toward closer coöperation with the Presbyterian Church in the U. S. A. and the other Churches represented in the Council of Reformed Churches in America Holding the Presbyterian System.” (*Minutes*, General Synod, 1914, p. 50.)

At the meeting of your Committee on March 31, already referred to, it was agreed that the Rev. Dr. Richards would correspond and confer with the members of his own Commission, with reference to the question as to whether they would unite with the Committee of this Assembly in inviting other Churches to take part with them in the consideration of proposals for closer union.

In this connection it is important to note that the Committee of the General Synod of the Reformed Church, through its Chairman, stated that it is not seeking to advance coöperation between the missionary and benevolent Agencies of the different Churches in the Council of the Reformed Churches in America Holding the Presbyterian System. There is no opposition in this movement to the work of the Committee appointed by the said Council. That work, however, is limited by the action of the Executive Committee of Council to the coöperative side of Church activity, as is shown elsewhere.* It is definitely understood, on the other hand, that the purpose of the appointment of the Commission, of which Dr. Richards is Chairman, is either federal or organic union. Both these movements, therefore, can go forward side by side, and each will be complementary to the other.

*See Report of Council in Appendix, *Minutes*, 1915.

Dr. Richards, on his return to Lancaster, at once took up the matter with his own brethren, and as a result the following letter was handed to the Chairman of your Committee by Dr. Richards in person:

“Lancaster, Pa., April 23, 1915.

“Rev. William H. Roberts, D.D., Chairman, Philadelphia, Pa.:

“DEAR DR. ROBERTS:—The Commission on Church Union of the Reformed Church in the U. S. is prepared to join with the Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A., in inviting representatives of other Churches in the Council of Reformed Churches in America Holding the Presbyterian System, to a joint meeting for a consideration of proposals for closer union as soon as at least four Churches of said Council will send delegates to such an Assembly.

“Yours very truly,

“GEORGE W. RICHARDS,

“Chairman, Commission on Closer Union, of
the Reformed Church in the U. S.”

As a result of these negotiations, the following resolutions are submitted for adoption:

Resolved, 1. That while deeply regretting the action of the Reformed Church in the U. S. upon the Plan of Union of 1913, the General Assembly responds fraternally to the resolution adopted by the General Synod, encouraging “efforts for closer coöperation with the Presbyterian Church in the U. S. A. and other Churches in the Council of Reformed Churches in America Holding the Presbyterian System.”

Resolved, 2. That the Committee on Church Coöperation and Union is hereby authorized to enter into conference with said Permanent Commission on Closer Relations of the Reformed Church in the U. S., with a view to such a general union of the Churches of the Presbyterian and Reformed family in the U. S. A. as shall secure the ends sought by the Overture proposed by the Reformed Church and sent to the other Assemblies at its suggestion by this Assembly in 1913. (*Minutes*, G. A., 1913, pp. 72-74.)

Resolved, 3. That the Assembly authorizes and directs the Stated Clerk to notify other Churches in the Council of Reformed Churches in America Holding the Presbyterian System, of its approval of the action of the General Synod of the Reformed Church, as to a larger union, and requests the appointment by them of Committees to consider and to report upon proposals for union, which may be submitted.

Resolved, 4. That the Committee on Church Coöperation and Union is hereby directed to conduct negotiations with the Committees appointed by other Churches of the Presbyterian household, whenever due notice of their appointment of Committees shall have been received.—1915, p. 43.

13. *The Plan of Union of all the Churches of the Presbyterian household in the U. S. A.*

a. The present proposal for closer union between the several Churches of the Presbyterian household in the United States of America, is dependent upon the action of at least four Churches that are in the member-

ship of the Council of the Reformed Churches in America Holding the Presbyterian System. We are gratified to report that the following five supreme judicatories have agreed to the proposal for closer coöperation made by the said Council to them, as follows:

General Assembly of the Presbyterian Church in the U. S. A.

General Assembly of the Presbyterian Church in the U. S.

General Assembly of the United Presbyterian Church.

General Synod of the Reformed Church in the U. S.

Associate Reformed Presbyterian Synod.

The Overture which was sent down by the Council and was approved by the supreme judicatories empowers the Council:

"To give careful and full attention to the whole subject of closer relations and more effective administrative coöperation between the several Presbyterian and Reformed Churches represented in the Council, with particular reference to the formulation of an effective federation of their plans, work, and executive or administrative Agencies, both in the home and foreign fields."

As will be found from the Report of the Council of the Reformed Churches submitted to the several supreme judicatories, the Council at its last meeting authorized a Committee of eleven, which it had appointed, to proceed with the consideration of the subject of closer relations during the present Church year, the subject of effective administrative coöperation having been already taken up and considered. The adoption of the following resolution is recommended:

Resolved, That the Committee on Church Coöperation and Union is hereby authorized and directed to conduct negotiations with the Committee of the Council of the Reformed Churches in America Holding the Presbyterian System, and with Committees appointed by other Churches of the Presbyterian household with a view to closer relations between the Churches.—1916, p. 39.

b. This important subject has received careful attention from the Committee, and the present situation as to the proposed Plan of Union of all Churches in the United States of the Presbyterian family is as follows:

The Council of the Reformed Churches in America Holding the Presbyterian System, composed of seven denominations, acts under Articles of Agreement adopted by them either in 1907 or 1908, which authorize the Council in certain matters to act for each and all of them. An Overture was sent down by the Council in 1915, and was approved by the supreme judicatories of five of the Churches, namely: General Assembly of the Presbyterian Church in the U. S. A.; General Assembly of the Presbyterian Church in the U. S.; General Assembly of the United Presbyterian Church; General Synod of the Reformed Church in the U. S., and the Associated Reformed Presbyterian Synod. The Overture empowers the Council to give careful and full attention to "the whole subject of closer relations and more effective administrative coöperation between the several Presbyterian and Reformed Churches represented in the Council, with particular reference to the formulation of an effective federation of their plans, work, and executive or administrative Agencies, both in the home and foreign fields."

The Council of the Reformed Churches at its last meeting, in March, 1916, appointed a Committee of eleven to proceed with the consideration of the subject of closer relations during the present Church year. That

Committee, however, has not been prepared to act on other than administrative matters dealing with the work of the Boards and Agencies, and the Executive Committee of the Council was authorized, therefore, to coöperate with the Committee in the particular matter of "closer relations."

At the meeting of the Executive Committee held recently in Philadelphia, it became evident that conditions were not favorable at present to any movement towards closer relations than those which now exist. The movement for union between the Presbyterian Church in the U. S. A. and the Reformed Church in the U. S., as is well known, failed, but not because of any negative action by the Presbyterian Church. A similar movement for the union of the United Presbyterian Church and the Presbyterian Church in the U. S. has likewise failed. Further, the feeling of a number of ministers of the Reformed Church in America is unfavorable at present to anything like an attempt either at federal union or organic union. And, the Executive Committee of the Council has directed that the subject of "closer relations" be definitely submitted for the consideration of the several supreme judicatories at their next meetings. There appears, therefore, to be nothing that can be done at this time except to recommend to the Assembly the adoption of the following resolution:

Resolved, That the Committee on Church Coöperation and Union is hereby authorized and directed to conduct negotiations with the Committee of the Council of the Reformed Churches in America Holding the Presbyterian System, and with Committees appointed by any Churches of the Presbyterian household, with a view to closer relations between the Churches.—1917, p. 206.

c. This important subject has received careful attention from the Committee, and it is sufficient to report thereupon to this effect: That the Council of the Reformed Churches in the U. S. Holding the Presbyterian System, at its biennial meeting in Philadelphia, March 19-20, 1918, approved of a Plan of Federal Union which is to be submitted to the seven Presbyterian and Reformed Churches which compose the Council. The Report of the Council and the Plan of Federal Union are in this Blue Book, and reference is made to the same as found on page 39.

It is proper to add that the Committee on Federation and Union of the General Assembly of the Presbyterian Church in the U. S., brought up this General Plan of Union at its meeting with this Committee, and that a Plan somewhat different from that adopted by the Council of the Reformed Churches is contained in Section VIII of this Report. In view of the general situation in this important matter, it is recommended that the following resolution be adopted:

Resolved, That the Committee on Church Coöperation and Union is hereby authorized and directed to conduct negotiations with the Executive Committee of the Council of the Reformed Churches in America Holding the Presbyterian System, and with Committees appointed by any Churches of the Presbyterian household, with a view to closer relations between said Churches.—1918, p. 121.

d. This important subject has again received careful attention from the Committee and it reports thereupon as follows:

A proposal has been received from the Commission on Closer Union of the Reformed Church in the U. S. which reads:

The Commission on Closer Union of the Reformed Church in the U. S. sends greetings to the Committee on Church Coöperation and Union of

the Presbyterian Church in the U. S. A., and begs leave to submit the following for consideration and action:

1. It is the firm conviction of the Commission on Closer Union of the Reformed Church that the time has come when efforts should be made for the organic union of three or more of the Churches constituting the Council of Reformed Churches Holding the Presbyterian System in the United States.

2. The members of the Commission of the Reformed Church in the U. S., therefore, desire to inform through you the Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A., that they are prepared to enter into negotiations for organic union with the Presbyterian Church in the U. S. A. and one or more of the Churches in the Council of Reformed Churches Holding the Presbyterian System in the U. S.

3. The Commission of the Reformed Church in the U. S. requests that your Committee invite representatives of the other Reformed and Presbyterian Churches to a Conference on organic union in the near future. If desired by your Committee, our Commission will join in extending such invitation to the other Churches.

4. The Commission of the Reformed Church in the U. S. is prepared to submit in outline a tentative Plan of Organic Union as a basis of further negotiations when a Conference of Churches is held.

<i>Ministers</i>	{	GEORGE W. RICHARDS, J. SPANGLER KIEFFER, CHARLES E. MILLER, RUFUS W. MILLER, A. E. DAHLMAN.
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<i>Elders</i>	{	E. A. RICE, ALBERT ANKENNEY.
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This communication was considered at a Conference held between the representative bodies of the two Churches at Philadelphia, Pa., December 6, 1918, and was fully deliberated upon. We were informed that it was a proposal for organic union, not for federal union. It differs decidedly, therefore, from the proposal made by the Committee on Federal Union of the Presbyterian Church in the U. S. as found in Part XI. At the suggestion of the Chairman of the Commission of the Reformed Church in the U. S., the Rev. George W. Richards, D.D., a copy of the communication signed by him was submitted at Cincinnati, Ohio, in February, 1919, to the Committee of the Presbyterian Church in the U. S. That Committee responded respectfully to the effect that the subject matter of the communication was not within their jurisdiction.

A Conference as to this proposal of the Reformed Church in the U. S., and as to the situation on the subject of organic union in the United Presbyterian Church was held in Philadelphia on December 6, 1918, with the Committee on the Union of Churches of the General Assembly of the United Presbyterian Church, the Rev. Wm. M. Anderson, D.D., Chairman. That Committee stated that matters were not in a favorable situation in their Church for the consideration of proposals for organic union. It is proper, however, to draw attention to the fact that the Committee of the United Presbyterian Church took an active part in the

Conference held in Philadelphia, December 4-5, 1918, for the organic union of the evangelical Churches in the United States.

Your Committee was authorized to conduct negotiations with the Council of the Reformed Churches in the U. S. and it is necessary, therefore, in this portion of our Report to draw attention to the fact that the Plan of Federal Union which was submitted to the Presbyterian and Reformed Churches in America by said Council has been adopted by this General Assembly, by the General Synod of the Reformed Church in the U. S., by the General Assembly of the United Presbyterian Church, and by the General Assembly of the Cumberland Presbyterian Church, Colored. It is to be considered by the General Synod of the Reformed Church in America at its meeting in June, 1919. The Council of the Reformed Churches in America is, to a great extent, a coöperative organization, and has progressed so far in its work as to bring about coöperation between certain of the Boards and Agencies of its constituent Churches in their work. The Report of the Council will be found in the Appendix to the *Minutes*. Attention is drawn specially to the statement therein with reference to the Boards of Foreign Missions of five of the constituent Churches of the Council. These Boards have perfected a plan of united work, and are prepared to go forward therewith. The Council of the Reformed Church in the U. S. has already empowered its own Board to act, and the Boards of Foreign Missions of the other constituent Churches will likewise be requested to act. The work of bringing into effective coöperation the different Boards and Agencies of the Presbyterian and Reformed Churches in the U. S. is necessarily a slow process, but thus far it has advanced with considerable success, especially in work in the foreign field.

In view of the above considerations the following resolutions are submitted for adoption:

Resolved, 1. That the Committee on Church Coöperation and Union is hereby authorized and directed to conduct negotiations with the Executive Committee of the Council of the Reformed Churches in America Holding the Presbyterian System, and with Committees appointed by any Churches of the Presbyterian household, with a view to closer relations between said Churches.

Resolved, 2. That the Committee on Church Coöperation and Union is specifically to enter into negotiations with the Commission of the Reformed Church in the U. S., on the basis of the Paper submitted by that Commission.—1919, p. 103.

13. Matter relating to union with the Reformed Presbyterian Church, General Synod.

It is with sincere regret that the Committee reports that the movement towards union with our brethren of this branch of the Reformed Presbyterian Church has been postponed for the present by action of their General Synod. Correspondence indicates that it is unadvisable to continue negotiations. While a considerable part of this Church favors union, and while several ministers and churches have united with us, yet the majority prefer to remain a separate denomination. With this decision on the part of the General Synod we must be content. However much we could have wished it otherwise, it is the right of these brethren

to continue as they are. The adoption of the following resolutions is recommended:

Resolved, 1. That the negotiations for union with the Reformed Presbyterian Church, General Synod, be postponed until God in His Providence shall open a way for their resumption.

Resolved, 2. That this General Assembly directs the Stated Clerk to inform the Reformed Presbyterian Church, General Synod, of this action, and to assure the Synod of the Assembly's desire for the prosperity of the work of Christ under its care.—1907, p. 18.

14. Matters relating to union with the Reformed Church in the United States, chronologically arranged.

The fellowship between the Reformed Church in the U. S. and the Presbyterian Church in the U. S. A. has been for one hundred and seventy-five years of a fraternal and mutually helpful nature. Some of our best churches were originally German Reformed, and a considerable number of our ministers are of that blood. The Reformed Church in the U. S., further, is not confined to one section of our country, but is found alike in the North and South, the East and West. Your Committee met in conference with its Committee on Church Federation at Charlotte, N. C., March 16, 1906. While that Committee had no authority to enter upon negotiations with our Committee looking towards Church union, it was thought to be expedient to adopt a joint resolution expressing the views of the members of both Committees. The following action was therefore unanimously taken, viz.:

"Believing that the time has come when the Reformed Church in the United States and the Presbyterian Church in the United States of America, two great historic Churches of the Reformation, holding in common the Reformed theology and the Presbyterian order, should come into closer relations with each other, in order to carry on more effectively the work committed by Christ to His Church, the Committees of the two Churches in this Conference hereby agree to recommend to our respective General Synod and General Assembly to appoint Committees to consider this whole subject of closer relations, either federal or organic, between the Churches."

Inasmuch as the General Synod of the Reformed Church in the U. S. does not meet until 1908, it is recommended that this portion of the Report of your Committee be printed in the *Minutes* for information, and that the subject be recommitted to your Committee.—1905, p. 111.

There has been no opportunity during the year for the proper consideration of this important subject, owing to the fact that the General Synod of the Reformed Church in the U. S. meets triennially, and that its next meeting will not be held until June, 1908. The Committee, however, places on record the resolution adopted at Charlotte, N. C., at a joint meeting of this Committee with the Committee on Closer Relations of the Reformed Church. The resolution reads:

"Believing that the time has come when the Reformed Church in the United States and the Presbyterian Church in the United States of America, two great historic Churches of the Reformation, holding in common the Reformed theology and the Presbyterian order, should come into closer relations with each other, in order to carry on more effectively the work committed by Christ to His Church, the Committees of the two

Churches in this Conference hereby agree to recommend to our respective General Synod and General Assembly to appoint Committees to consider this whole subject of closer relations, either federal or organic, between the Churches" (*Minutes*, 1906, p. 13).—1907, p. 19.

The General Synod of the Reformed Church in the United States, which meets triennially, has been appointed to meet at York, Pa., May 19, 1908. Conference with representatives of the Committee of the General Synod indicates that matters remain in the same highly fraternal situation which has characterized the relations of the two Churches for many years. We place on record again, by joint action of the Committees of both Churches the resolution adopted by them at Charlotte, N. C., in March, 1906. The resolution reads:

"Believing that the time has come when the Reformed Church in the United States and the Presbyterian Church in the United States of America, two great historic Churches of the Reformation, holding in common the Reformed theology and the Presbyterian order, should come into closer relations with each other, in order to carry on more effectively the work committed by Christ to His Church, the Committees of the two Churches in this Conference hereby agree to recommend to our respective General Synod and General Assembly to appoint Committees to consider this whole subject of closer relations, either federal or organic, between the Churches." (*Minutes*, 1906, p. 13.)

The following recommendations are submitted:

Resolved, 1. That the Moderator and the Stated Clerk be authorized to send a fraternal message to the General Synod of the Reformed Church in the United States, tendering hearty fraternal greetings, and inviting action with a view to further consideration of the subject of closer relations between the two denominations, in harmony with the resolution adopted at Charlotte, N. C., in 1906 by the Joint Committees representing both Churches.

Resolved, 2. That the whole subject of relations with the Reformed Church in the United States be referred to the Committee on Church Coöperation and Union.—1908, p. 84.

The General Synod of the Reformed Church in the U. S., which met at York, Pa., May 19, 1908, took action, appointing a Committee on Closer Union with the Presbyterian Church in the U. S. A. The Committee consists of the Rev. J. Spangler Kieffer, D.D., Rev. James I. Good, D.D., Rev. George W. Richards, D.D., Rev. A. E. Dahlman, D.D., and Elder Albert Ankeny. Previous to the appointment of the Committee a Report was presented by the Committee on Closer Union and Coöperation of the Reformed Family of Churches, appointed by the General Synod of 1905. This Report contained the resolution adopted by the representatives of the two Churches at Charlotte, N. C., in March, 1906, and also the invitation of this General Assembly tendered in 1908, "with a view to further consideration of the subject of closer relations between the two denominations." The Report was approved.

The Committee of the Reformed Church, appointed by the General Synod of 1908, and your Committee held a joint session on December 5, 1908, at Philadelphia, Pa. The whole subject of the relations of the two Churches was carefully considered, and it was evident from the general tone of the Conference that circumstances were favorable to the progress of negotiations looking to a closer union. Inasmuch as the General Synod

of the Reformed Church will not meet again until May, 1911, and in view of the many matters of detail which must necessarily be considered in the course of the consideration of the subject of a closer union, the conclusion was reached that this Committee should simply report progress to this Assembly, stating that Subcommittees of three persons from each of the General Committees have been appointed to consider carefully the whole subject, and report at a joint meeting of the Committees to be held during the Fall of 1909.

The Committee respectfully submits the following recommendations for adoption:

Resolved, 1. That the General Assembly hereby expresses its hearty appreciation of the action of the General Synod of the Reformed Church in the U. S. in appointing its Committee on Closer Union with the Presbyterian Church in the U. S. A.

Resolved, 2. That the Report of progress made by the Committee on Church Coöperation and Union is hereby approved, and the whole subject of relations with the Reformed Church in the United States is again referred to said Committee, to report to the next General Assembly.—1909, p. 76.

The Subcommittee appointed by the Assembly's Committee for conference with the Committee of the Reformed (German) Church, consisted of the Chairman, with Rev. James D. Moffat, D.D., and Rev. Charles A. Dickey, D.D. The Subcommittee of the Committee of the Reformed Church was composed of the Rev. J. Spangler Kieffer, D.D., Rev. George W. Richards, D.D., and Rev. James I. Good, D.D. These Subcommittees held three joint meetings, and went over the whole subject of the relations of the two Churches, both past and present. They prepared a Historical Statement of these relations, and also took up the preparation of a statement covering theology, worship, polity, and usages. The action taken by the Subcommittees was approved by the General Committees of both Churches, and it was decided, in view of the fact that the General Synod of the Reformed Church in the U. S. does not meet until May, 1911, that the only document now to be reported should be the Historical Statement. It is to be emphasized that the relations which at present exist between these two denominations are of the most cordial kind and that their agreement in all fundamentals of doctrine and government becomes more evident as negotiations continue. The Historical Statement is printed in the Appendix.

The following recommendations are submitted for adoption by the Assembly:

Resolved, 1. That the General Assembly approves of the action of the Committee on Church Coöperation and Union in the preparation of the Historical Statement of the relations of the Presbyterian Church in the U. S. A. and the Reformed Church in the U. S., and directs that it be printed in the Appendix, and also be given wide publication in the religious press and in other ways.

Resolved, 2. That the Committee be and hereby is authorized, in its discretion, the consent of the Committee of the Reformed Church first having been obtained, to prepare and publish such other documents as will give appropriate information to the constituencies of the two Churches, as to their relations.

Resolved, 3. That the Report of the Committee on Church Coöperation and Union, in this matter, is hereby approved, and the whole subject of relations with the Reformed Church in the U. S. is again referred to said Committee, to report to the next General Assembly.—1910, p. 195.

The Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A., and the Committee on Closer Union with the Presbyterian Church of the Reformed Church in the U. S., beg leave jointly to submit the following Report to the General Assembly of the Presbyterian Church in the U. S. A., and to the General Synod of the Reformed Church in the U. S.

The Committees have met repeatedly either in full session or by Subcommittees during the past three years. They rejoice in their cordial fellowship during this period of time, and in the respect and affection which their association together has produced. They have sought earnestly, by meditation and prayer, the welfare of both Churches, and have soberly recognized at all times the important interests affected by their deliberations. Humbly invoking the aid of the Holy Spirit, they submit their Joint Report, in the hope that it will commend itself to their respective supreme judicatories.

The Report for clearness, as well as convenience, is divided into four parts: I. Concurrent Declarations. II. The name of the united Church. III. The proposed Plan of Union. IV. Resolutions looking to further action.

I. CONCURRENT DECLARATIONS.

As steps preliminary to further action in this matter of closer relations, the following Concurrent Declarations are submitted for consideration and adoption by both the General Assembly and the General Synod.

1. The Reformed Church in the U. S. and the Presbyterian Church in the U. S. A. represent the same type of evangelical Protestant Christianity, commonly known as Reformed or Calvinistic. The Churches of the Reformation in Europe, to which they are historically related, originated in different lands and passed through different experiences, which differences necessarily appear in the form of the Standards of both Churches. We, therefore, with clear understanding of the nature of such differences, hereby declare our conviction that the Westminster Confession of Faith and Catechisms on the one hand, and the Heidelberg Catechism on the other, are in essential agreement, and are different expressions of one and the same system of doctrine. This doctrinal agreement appears in the recognition, in both symbols, of the fundamental doctrines of evangelical Christianity as held by the Reformed or Calvinistic Churches, and also in the use made of the Apostles' Creed, the Ten Commandments, and the Lord's Prayer, in the Catechisms of the two Churches, for the instruction of the youth of their congregations.

2. In view of this historical kinship and doctrinal agreement, we also declare our conviction that the effort to unite the two Churches in one body should continue, and the General Assembly and the General Synod hereby recommend to the Presbyteries, Classes, and congregations, to confer in the spirit of comity with reference to the proposed union, and to coöperate with one another during the coming triennium, whenever practicable, with a view to taking definite action for organic union, in the supreme judicatories of the two Churches, in 1914.

II. THE NAME OF THE UNITED CHURCH.

The Joint Committee has been confronted with a serious difficulty in reference to the name of the united Church. With one accord, the members of the two Committees have recognized the importance of conserving the term "Reformed" and the term "Presbyterian." The difficulties which the Committees found in their way resolved themselves under two categories. (1) Traditional attachment. The attachment in both Churches on the part of great masses of the membership to the respective denominational names is entirely natural, because three and a half centuries of history in Germany, Switzerland, and France, also in Scotland, England and Ireland, are vitally related both to the name "Reformed" and the name "Presbyterian." In the United States also a religious heritage of two centuries is connected with the names. (2) Legal considerations. The developments of many years have shown that the Constitution of the United States and of the several states, and the laws of all the states, so affect the corporate interests of the Churches that it is wise to consider carefully and adjust, prior to a union of Churches, all legal questions. The Committee, accordingly, in Article I, of the Plan of Union, does not offer a name for the united Church; being convinced that it is far more desirable first to determine the feeling of the two Churches as to the general question of an organic union.

III. THE PLAN OF UNION.

I. Preamble.

For the glory of God, the greater good of mankind, and the increased efficiency of the work of the Church of Christ, the Committee appointed on Church Coöperation and Union by the Presbyterian Church in the U. S. A. and the Committee on Closer Union of the Reformed Church in the U. S., propose to the General Assembly of the Presbyterian Church in the U. S. A., and to the General Synod of the Reformed Church in the U. S., the following Plan of Union between the respective Churches for consideration:

II. Name.

1. The Presbyterian Church in the U. S. A., whose General Assembly met at Atlantic City, N. J., May 19, 1910, and the Reformed Church in the U. S., whose General Synod met at York, Pa., May 19, 1908, shall be united as one Church under a name and style hereafter to be determined. In forming the union it is understood that the terms "Presbyterian" and "Reformed," used in the Constitutions of the two bodies, are equivalent one to the other.

III. Basis.

1. The doctrinal Basis of the Union shall be: The Scriptures of the Old and New Testaments acknowledged as the inspired Word of God and the only infallible rule of faith and practice; with the Confession of Faith of the Presbyterian Church in the U. S. A., as revised in 1903, and the Heidelberg Catechism of the Reformed Church in the U. S.

2. The Form of Government and the Book of Discipline of the Presbyterian Church in the U. S. A. are also hereby made a part of the Basis of Union. Licentiates, ministers, elders, and deacons of the United Church may accept, as a term of subscription, either the Heidelberg Catechism

or the Westminster Confession, or both, it being understood and agreed that the Confession and the Catechism are different expressions of one and the same system of doctrine.

3. The Directories for Worship of both Churches shall be a part of the Basis of Union, to the extent that each congregation shall have the same freedom in worship, both as to forms and usages, in the united Church as it had before the Union.

IV. Organization.

1. While the Form of Government and the Book of Discipline of the Presbyterian Church in the U. S. A. shall be the administrative Standards of the united Church, it is provided and agreed, that the use of the terms "Spiritual Council," "Consistory" and "Classis," also the relations which exist between the Classis and congregations at present in the Reformed Church in the U. S., and the authority of the Consistories and Spiritual Councils in Reformed congregations, shall have full validity in the United Church, and it is agreed that for a period of five years after the consummation of the union, all appeals from decisions of Consistories, Classes and Synods, formerly a part of the Reformed Church in the United States, shall be adjudicated in accordance with the Constitution of the said Reformed Church. The General Assembly of the united Church shall be the final court of appeal.

2. All ministers and churches included in the two denominations, shall be admitted to the same standing in the united Church which they may have in their respective connections up to the consummation of the union, and it is agreed that the congregations of the united Church may retain their present names or titles, subject to the authority of Classes or Presbyteries, and it is further agreed that the Synods and Classes of the Reformed Church may retain the word Reformed in their titles.

3. The official Records of the two Churches shall be preserved and held as making up the history of the one and united Church.

4. The corporate interests of the General Assembly of the Presbyterian Church in the U. S. A. and of the General Synod of the Reformed Church in the U. S. and of their Boards and permanent Committees, as soon as practicable, shall be so readjusted as to carry out their several purposes as defined and permitted by law.

5. In the reconstruction and election of the various Boards of the two Churches by the General Assembly of the united Church, an impartial representation of the membership and views of the two bodies constituting the united Church shall be observed and maintained. Until such readjustment of the several Boards has been completed, each of the Boards shall continue in the full performance of its functions, shall report annually to the General Assembly of the united Church, and the members of each of the Boards shall be chosen from the ministry and membership of the respective Churches with which they were connected prior to the union. The status of the Board of Publication in the Reformed Church under the control of one or more Synods shall continue as it is, until they are prepared to unite with the Board of Publication of the General Assembly of the United Church.

6. The boundaries of the several Classes and Synods of the Reformed Church in the U. S. shall remain in the United Church as they now are, provided, however, that the boundaries of any Classis or Synod may be

changed by the General Assembly of the United Church, upon petition from the majority of the members of the judicatory interested, duly adopted in regular session.

7. The Presbyteries or Classes of the united Church occupying to any extent the same territory shall organize new congregations under the following regulations: In towns and rural districts no new congregations shall be organized by either the Presbytery or Classis interested, without the consent of both judicatories, and without such consent a new congregation in a city shall not be located within five squares of an existing congregation of the united Church.

8. This Plan of Union shall not necessarily effect any change in the relations now existing between institutions of learning and any ecclesiastical organization of either Church, but these institutions and ecclesiastical organizations shall be free to effect such changes as may be permitted by law, and as circumstances may hereafter require.

IV. RESOLUTIONS.

The Committee, furthermore, submits the following resolutions to be adopted, provided the Concurrent Declarations be approved.

Resolved, 1. That the Plan of Union contained in this Report is hereby submitted by the General Assembly and the General Synod to the subordinate judicatories, for information and discussion, as an acceptable plan for future action, subject to such modifications as conditions may require.

Resolved, 2. That the Committee on Church Coöperation and Union is hereby directed and empowered to confer with the Committee on Closer Union of the Reformed Church in the U. S., and on the basis of such information as may be received by both Committees, to make final report to the respective supreme judicatories in 1914.

Resolved, 3. That the following Papers, prepared by the Joint Committees be published by the Boards of Publication of the respective Churches, and distributed in the discretion of the Committee, viz.: (a) The Historical Statement as to the Relations of the Presbyterian and the Reformed Church. (b) The Present Status of the Reformed Church in the U. S., Doctrine, Cultus, Polity and Usages; and (c) the similar statement for the Presbyterian Church in the U. S. A.—1911, pp. 236-241.

The tentative Plan of Union between the Reformed Church in the U. S. and the Presbyterian Church in the U. S. A. was adopted by the General Synod of the Reformed Church and the General Assembly of the Presbyterian Church, in May, 1911 (see *Minutes* of this General Assembly for 1911, pp. 236-241). The Concurrent Declarations, preliminary to the Plan of Union, dealing first, with the doctrinal agreement of the two Churches, and, second, declaring the conviction that the effort to unite the two Churches in one body should continue, were adopted by the General Assembly unanimously and by the General Synod by a large majority.

The approval of the Concurrent Declarations led to the adoption of the following resolutions:

Resolved, 1. That the Plan of Union contained in this Report is hereby submitted by the General Assembly and the General Synod to the subordinate judicatories, for information and discussion, as an acceptable

plan for future action, subject to such modifications as conditions may require.

Resolved, 2. That the Committee on Church Coöperation and Union is hereby directed and empowered to confer with the Committee on Closer Union of the Reformed Church in the U. S., and on the basis of such information as may be received by both Committees, to make final report to the respective supreme judicatories in 1914.

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In compliance with the third of the above resolutions the two Committees of the respective Churches prepared and published through the Boards of Publication of the Churches, the documents referred to in said Resolution No. 3. Copies of this document have been distributed with this Report and also throughout the Church.

The Committee on Union of the Reformed Church in the U. S. requests this General Assembly to draw the attention of Presbyteries to Concurrent Declaration No. 2 of the Joint Report on Union, found in the *Minutes* for 1911, p. 237. The Declaration is as follows:

"2. In view of this historical kinship and doctrinal agreement, we also declare our conviction that the effort to unite the two Churches in one body should continue, and the General Assembly and the General Synod hereby recommend to the Presbyteries, Classes and congregations to confer in the spirit of comity with reference to the proposed union, and to coöperate with one another during the coming triennium, whenever practicable, with a view to taking definite action for organic union, in the supreme judicatories of the two Churches, in 1914."

This General Assembly heartily recommends to the Presbyteries of this Church to seek Conferences with the Classes of the Reformed Church in the U. S., located within the same general territory. Such Conferences will do a great deal in the way of promoting that spirit of fraternal fellowship and true sympathy which is the chief human agency in bringing about the union of historic Churches.

The Committee has further to report that no information up to April 15, 1912, had been received by the Committee on Union of either Church which made a joint meeting necessary. It will be noted that final report is to be made to the respective supreme judicatories in 1914, the year of the Triennial Meeting of the General Synod of the Reformed Church in the U. S. The Committee respectfully requests the adoption of the following resolution:

Resolved, That the Committee on Church Coöperation and Union is hereby directed and empowered to proceed with the work of Conference, as circumstances may permit, with the Committee on Closer Union of the Reformed Church in the U. S., report as to the status of the movement toward union to be made to the General Assembly of 1913.

In behalf of the Committee,

—1912, p. 124.

WM. H. ROBERTS, *Chairman*.

The Conference with the Committee on Closer Union of the Reformed Church in the U. S., revealed a condition of affairs needing careful consideration, on the part of both Churches interested in the Plan of Union, tentatively approved by the General Synod and the General Assembly in 1911. The Committee of the Reformed Church frankly stated that there was much misapprehension as to the details of the Plan on the part of many ministers and members of that Church, and that considerable opposition had developed. They also stated that the opposition arose in part on account of the uncertainty as to what the name of the united Church would be, for the Plan advocates no name specifically. It was their expressed desire that the General Assembly should request from the Presbyteries under its care some expression of opinion as to the proposed union, and it was admitted by them that they understood clearly that the Presbyterian Church in the U. S. A. was generally favorable to the union, but there were those in their body who felt that silence was not consent. It was urged, therefore, that it would be an aid in the removal of misunderstanding, if expression should be given to this desire for union, in some official manner. They also stated that many of their Classes or Presbyteries favored a larger Plan of Union than that involved in the bringing together organically of the two largest Churches of the Presbyterian family in this country, and suggested that a movement be made toward a union of all the religious bodies within that family in the United States.

The proposal is as follows:

Whereas, The Classes of the Reformed Church in the U. S., in their consideration of the Plan of Union between the Reformed Church in the U. S. and the Presbyterian Church in the U. S. A., have offered a number of objections to the proposed Plan, and yet the Reports of the Classes indicate a widespread and deeply felt desire for closer union between the Presbyterian and Reformed Churches in the United States; and

Whereas, The Committee of the Reformed Church in the U. S., on Closer Union with the Presbyterian Church in the U. S. A., believes that the contemplated union with the Presbyterian Church in the U. S. A. can be more effectually accomplished by a Plan of Union comprehending all the Churches of the Reformed and Presbyterian household; and

Whereas, Such a union has been in a measure prepared for by the fellowship of the Council of the Reformed Churches in America Holding the Presbyterian System, organized in 1906, and efforts are now being made by some of the Churches represented in that Council for organic union; therefore,

Resolved, 1. That the Committee of the Reformed Church in the U. S. requests the Committee of the Presbyterian Church in the U. S. A., that it join in presenting a Memorial or Overture to the General Assembly of the Presbyterian Church in the U. S. A., and to the General Synod of the Reformed Church in the U. S., urging the two judicatories to memorialize or overture the General Assemblies or the General Synods of the other denominations in the Council of the Reformed Churches in America, to appoint Committees on this matter to put the movement for organic union in shape for further action, or to refer it to existing Committees on Church Union to coöperate with similar Committees of the other Churches in the Council.

Resolved, 2. That in view of the unusual fact that three General Assemblies of Churches in the Council of Reformed Churches Holding the Presbyterian System in America are about to meet at the same time and place this coming May, the Committee on Closer Union of the Reformed Church in the U. S. requests the Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A., to present this Memorial or Overture through their General Assembly to the General Assemblies or General Synods of the other Churches in the Council of the Reformed Churches.

Resolved, 3. That the action is not intended to suspend the movement for closer union between the Presbyterian Church in the U. S. A. and the Reformed Church in the U. S., or a similar movement between any other Churches in the membership of the Council of Reformed Churches in America.

Your Committee, both in joint meeting and separately, gave careful consideration to the statements and proposals of the Committee of the Reformed Church, and in connection therewith submit the following resolutions:

Resolved, 1. That careful consideration be given to the name of the proposed united Church as suggested by the Committee of the Reformed Church, viz., "The Presbyterian and Reformed Church in America," and that the Committee on Church Coöperation and Union be authorized to inquire into the legal situation involved for this Church in such a change of name.

Resolved, 2. That the Assembly approves the proposal of the Committee of the Reformed Church with reference to a more general union than that which is now being considered, and authorizes the Stated Clerk to transmit the proposal to the supreme judicatories of other Presbyterian and Reformed Churches.

Resolved, 3. That the Stated Clerk be directed to send down to the Presbyteries the following question, Do you favor the union with the Reformed Church in the U. S., as set forth in the Plan of Union approved tentatively by the General Assembly of 1911, *Minutes*, pp. 236-241, and that the answers of the Presbyteries be returned to the Stated Clerk by January 1, 1914, and be by him transmitted to the Committee on Church Coöperation and Union for consideration and report to the General Assembly?—1913, pp. 72-74.

The General Assembly of 1913, took action with a view to ascertaining the situation within this Church as to the tentative Plan of Union through the following resolution:

"*Resolved*, That the Stated Clerk be directed to send down to the Presbyteries the following question: Do you favor the union with the Reformed Church in the U. S., as set forth in the Plan of Union approved tentatively by the General Assembly of 1911, *Minutes*, pp. 236-241, and that the answers of the Presbyteries be returned to the Stated Clerk by January 1, 1914, and be by him transmitted to the Committee on Church Coöperation and Union for consideration and report to the General Assembly?"

The question was sent down by the Stated Clerk as directed, and the Report made to the Committee at its meeting showed that two hundred and twenty Presbyteries out of two hundred and ninety-six had voted

in the affirmative on the tentative Plan of Union of 1911, and that the Presbyteries in the negative numbered only three.

The tentative Plan of Union was considered also in the Classes or Presbyteries of the Reformed Church in the U. S., and the Conference between the Subcommittee of this Committee and the Committee on Closer Union of the Reformed Church with the Presbyterian Church in the U. S. A., officially disclosed the fact that opposition to the Plan of Union, tentatively approved by the General Assembly and General Synod in 1911, had taken on a positive form, and required not only careful consideration by this Committee, but in addition, action by this General Assembly. The Committee of the Reformed Church submitted at the Conference the statement contained in the following letter:

Lancaster, Pa., April 11, 1914.

MY DEAR DR. ROBERTS:

I have collected the final action of the several Classes on the Plan of Union of the Joint Committee submitted to the General Synod, and by it referred to the subordinate judicatories. The result is as follows: Favorable, 13; unfavorable, 42; unreported or noncommittal, 4.

The number of Classes is 59. Thus more than two thirds voted unfavorably to the present Plan. Many of them made special mention of the desirability of federation, and practically all of them favor federation, though they made no mention of it, since the occasion did not call for it. The solution of the question of union seems to be in the direction of closer federation.

The vote of our Classes does not indicate opposition to Church union in general; nor any feeling against the Presbyterian Church. It was simply an expression of view on the present Plan of Union. I am convinced that the apparent defeat was a step in advance in the direction of union of some kind, one of those defeats which will end in victory, though we may not be able to foresee **how** and when at present.

I am preparing the Committee's Report for General Synod and shall mail you a copy before your Assembly meets, and after the Committee have adopted it.

I am sincerely yours,
GEORGE W. RICHARDS, *Secretary*.

One of the chief influences at work in the Reformed Church to bring about the result stated in the above communication, appears to have been the feeling that the contemplated union between the two Churches, could be more effectively accomplished by a Plan of Union comprehending all the Churches of the Reformed and Presbyterian households. This matter is dealt with in another section of this Report.

Attention is drawn to the fact that the first approach towards closer relations between this Church and the Reformed Church in the U. S., was taken at Charlotte, N. C., in March, 1906, when the Committees of the two Churches were engaged with the Committees of other Presbyterian Churches, in the Conferences which resulted in the Articles of Agreement of the Council of the Reformed Churches in America Holding the Presbyterian System. At a joint meeting of the two Committees the following resolution was adopted:

"Believing that the time has come when the Reformed Church in the United States and the Presbyterian Church in the United States of America, two great historic Churches of the Reformation, holding in common the Reformed theology and the Presbyterian order, should come into closer relations with each other, in order to carry on more effectively the work committed by Christ to His Church, the Committees of the two Churches in this Conference hereby agree to recommend to our respective General Synod and General Assembly to appoint Committees to consider this whole subject of closer relations, either federal or organic, between the Churches." (*Minutes*, General Assembly, 1906, p. 136.)

The General Synod of the Reformed Church in 1908 took action appointing a new Committee on Closer Union with the Presbyterian Church in the U. S. A., with the Rev. J. Spangler Kieffer, D.D., as Chairman. Previous to the appointment of this Committee, a Report was presented by the Synod's Committee on Closer Union and Coöperation of the Reformed family of Churches, appointed by the General Synod of 1905. This Report contained the resolution above given, adopted by the representatives of the two Churches at Charlotte, N. C., in March, 1906, and also the invitation of this General Assembly, tendered in 1908 "with a view to further consideration of the subject of closer relations between the two denominations." The Report was approved.

The General Assembly of 1909 took the following action:

"*Resolved*, 1. That the General Assembly hereby expresses its hearty appreciation of the action of the General Synod of the Reformed Church in the U. S. in appointing its Committee on Closer Union with the Presbyterian Church in the U. S. A.

"*Resolved*, 2. That the report of progress made by the Committee on Church Coöperation and Union is hereby approved, and the whole subject of relations with the Reformed Church in the United States is again referred to said Committee, to report to the next General Assembly."

The two Committees met frequently in the years 1909 to 1911, and presented a Joint Report on Union to the General Synod and the General Assembly, in 1911. The tentative Plan of Union is printed at length in the *Minutes* of the Assembly for 1911, pages 236-241, and the action of this General Assembly approving the Plan of Union was unanimous. The following telegram concerning the Plan was received from the General Synod of the Reformed Church (*Minutes*, General Assembly, 1911, p. 94):

Canton, Ohio, May 23, 1911.

To the General Assembly of the Presbyterian Church, Atlantic City, N. J.:

The General Synod of the Reformed Church in the United States adopted the Plan of Union almost unanimously.

JAMES I. GOOD, *President*.

J. RAUCH STEIN, *Stated Clerk*.

Encouraged by the action of the General Synod, the General Assembly in 1911, adopted the following:

"*Resolved*, 1. That the Plan of Union contained in this Report is hereby submitted by the General Assembly and the General Synod to the subordinate judicatories, for information and discussion, as an acceptable plan for future action, subject to such modifications as conditions may require.

Resolved, 2. That the Committee on Church Coöperation and Union is hereby directed and empowered to confer with the Committee on Closer Union of the Reformed Church in the U. S., and on the basis of such information by both Committees, to make final report to the respective supreme judicatories in 1914."

The above Record speaks for itself, and your Committee under the circumstances simply draws attention to Section VII of this Report, and submits the following resolutions for adoption:

Recommendations.

Resolved, 1. That the Assembly expresses its pleasure that the Presbyteries have approved, with so remarkable a degree of favor the Plan of Union with the Reformed Church in the U. S., as submitted to the Assembly of 1911, and tentatively adopted by it. The vote of the Presbyteries is the evidence of the great desire of our ministers and members for a union in one body of all the Churches of the Presbyterian household in the United States of America.

Resolved, 2. That although more than two thirds of the Classes of the Reformed Church in the U. S., have declined to assent to the Plan of Union of 1911, yet in the spirit of Christian courtesy the Assembly withholds from taking further action upon said Plan of Union until the General Synod of the Reformed Church shall have had an opportunity to pass finally thereupon.

Resolved, 3. That should the General Synod of the Reformed Church in the U. S., in May, 1914, approve of the proposal of its own Committee, submitted to and approved by this General Assembly, during its sessions at Atlanta, Ga., in May, 1913, with reference to the union of all the Churches of the Presbyterian household in the United States; then the Committee on Church Coöperation and Union is hereby authorized to enter into negotiations on the subject with any Committee appointed by the General Synod of the Reformed Church in the U. S., report to be made to the next Assembly.—1914, pp. 29–33.

At the meeting of the Committee held in Philadelphia, March 31, 1915, the Rev. George W. Richards, D.D., Chairman of the Permanent Commission of the General Synod of the Reformed Church in the U. S. on Closer Relations and Church Union, was present by invitation, and a Conference was had which was helpful in determining the general situation as to the whole matter of Church union not only as affecting the Reformed Church in the U. S., but also as to other Churches. The matter of a general union of Presbyterian Churches is taken up under another head. As to union with the Reformed Church in the U. S., Dr. Richards stated that the Plan submitted in 1914 had been voted down by the Classes (Presbyteries) of the Reformed Church by a two-thirds vote. The discussion, however, has not left a disagreeable feeling as to Church union. The majority in the Reformed Church had reached the conclusion that it would be easier to unite six rather than two Churches. Dr. Richards was heard on the subject at length, and at the close of the Conference was tendered the thanks of your Committee.

The action of the General Synod of the Reformed Church on the Plan of Union of 1913 was as follows:

Resolved, That in view of the large number of Classes which have taken unfavorable action on the Plan of Union, further negotiations on the basis of this proposal cease."

It will be remembered, in this connection, that the Plan of Union of 1913 was approved by the Presbyteries of this Church by a vote of 220 in the affirmative to 3 in the negative. It is not deemed wise to enter into any analysis of the situation, especially in view of the new proposal, stated in the next division of this Report. It is recommended that the following resolution be adopted:

Resolved, That this General Assembly accepts the action of the General Synod of the Reformed Church in the U. S., at its meeting in May, 1914, at Lancaster, Pa., as conclusive, in so far as negotiations between the two Churches are concerned, for union on the basis of the Plan of Union of 1913.—1915, p. 42.

A Conference was held at Philadelphia, Pa., on February 4, 1920, between a Committee representing the Reformed Church in the U. S. and a Subcommittee of your Committee on Church Coöperation and Union in which the former presented a general statement concerning a Plan for Organic Union between the Reformed Church in the U. S. and the Presbyterian Church in the U. S. A., it being suggested that the General Assemblies be combined but that the Synods and Classes of the Reformed Church be maintained for the time being. It was decided that the matter should be left to your Committee to suggest the next step.

Your Committee having received the above Report of its Subcommittee adopted the following resolution:

Resolved, That the Report of the Subcommittee to confer with the Committee of the Reformed Church in the U. S., be received, and that we assure the Committee of the Reformed Church in the U. S. of our readiness to continue negotiations for organic union. We also look with favor on considering such a union on the basis of three bodies participating, but the present situation in our judgment is not such as to afford hope that a third body is yet willing to agree to organic union. If, however, the Committee of the Reformed Church in the U. S. can secure such a body we will be glad to coöperate. We express the earnest hope that in any event the two Churches may work out a Plan of Union without regard to others, believing that the consolidation of the two bodies will encourage others to join us.

It is proper here to draw attention to the fact that the Reformed Church in the United States was represented at the joint meetings of this Committee with the Committee of the Presbyterian Church in the U. S. (See Section IV of this Report, p. 100.)

In view of the above considerations the following resolutions are submitted for adoption:

Resolved, 1, That the Committee on Church Coöperation and Union is hereby authorized and directed to conduct negotiations with the Executive Committee of the Council of the Reformed Churches in America Holding the Presbyterian System, and with Committees appointed by any Churches of the Presbyterian household, with a view to closer relations between said Churches.

Resolved, 2. That the Committee on Church Coöperation and Union is specifically authorized to enter into negotiations with the Commission of

the Reformed Church in the U. S., on the Basis of Organic Union between the two bodies.—1920, p. 107.

15. Matters relating to union with the Disciples of Christ.

This body of earnest and aggressive Christians, one of whose principal founders was the Rev. Alexander Campbell, at its last General Convention appointed a Commission on Christian Union, with power to confer with similar bodies of other Christian Churches. The Chairman of the Commission of the Disciples, the Rev. Peter Ainslie, of Baltimore, Md., has entered into correspondence with the Chairman of the Assembly's Committee, and has invited a Conference of the two bodies. It is recommended that the following be adopted:

Resolved, That this General Assembly greatly appreciates the action of the General Convention of the Disciples of Christ in appointing a Commission on Christian Unity, and authorizes its Committee on Church Coöperation and Union to confer with said Commission.—1911, p. 235.

The following communication was received, read, ordered spread upon the *Minutes*, and referred for answer to the Committee on Church Coöperation and Union.

Rev. W. H. Roberts, D.D., Chairman of Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A.:

MY DEAR DR. ROBERTS:—Through the Commission on Christian Union, the Disciples of Christ in America desire to present their greetings to your General Assembly, and to express their wish for closer coöperation with your Communion. Upon the great vitals of Christianity we are agreed. Only upon formal Christianity are we separated, and has the time not come for us to go beyond the rigid bounds of denominationalism and sincerely seek for that unity for which our Lord—yours and ours—prayed and without which the Church cannot fulfill its Divine purpose? You and we are brethren and we stand ready for such coöperation as shall prove to the world our common brotherhood. We are not asking that you come to us, nor that you permit us to come to you, but there must be a common basis upon which we as children of the same Lord can meet in common worship and common service. To find this basis we present ourselves as fellow searchers with you.

Your servant in Christ Jesus,

PETER AINSLIE,

*President Commission on Christian Union of the
Disciples of Christ in America.*

—1912, p. 83.

The Conference with the Disciples of Christ held in Philadelphia resulted in the preparation and approval of a Paper which reads as follows:

The Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A. and the Commission on Christian Union of the Church of the Disciples, place on record their united expression of pleasure in relation to the Joint Conference held by them in the Witherspoon Building, Philadelphia, on March 26, 1913.

The Conference was characterized in a marked way by a gracious fellowship between the members as believers in Christ, the divine, the only, and the all-sufficient Saviour of sinful men, and further by the approval of the following important statements. The Commission of the Disciples,

recognize the historical relationship of their Church to the Presbyterian Churches. It was agreed by both parties that the common faith of Presbyterians and the Disciples held the Bible to be the Word of God, the supreme and only infallible rule of faith and conduct; that the eldership and the diaconate are Scriptural offices in the particular Church; and that the conditions of membership in the Christian Church are a profession of faith in and obedience to Jesus Christ, followed by baptism in the name of the Trinity. While the Disciples hold to immersion as the only Scriptural form of baptism, their Commission stated that they admitted the right of other Christians to interpret the Scriptures for themselves in connection with the ordinance of baptism, as well as in respect to other matters of doctrine and government. The meeting throughout was another witness to the fact that the different parts of the Church of Christ on earth, are to-day more one in spirit than ever before, and the hope was expressed that this unity would be more clearly made manifest in the near future.

PETER AINSLIE,
President, Commission of the Disciples.

WM. H. ROBERTS,
Chairman, Committee of the Presbyterian Church.

It is with pleasure that the Committee reports that the Disciples desire a delegate to be appointed by this General Assembly to their Annual Convention, which is to be held at Toronto, Canada, in October of this year, and that the Rev. Peter Ainslie, D.D., has been appointed a fraternal delegate to this Assembly.

The following resolutions are presented for adoption:

Resolved, 1. That the fraternal delegate from the Disciples of Christ be received at the same time with the other fraternal delegates, on Thursday, May 22, and that a fraternal delegate be appointed by this Assembly to the Annual Convention of the Disciples to be held at Toronto, Canada, in October, 1913.

Resolved, 2. That the General Assembly expresses its pleasure that the Disciples of Christ, through their Commission on Christian Union, have given expression to their sense of fellowship with the Presbyterian Churches, and joins with them in the expression of the hope that the spiritual unity of believers in Christ, may be made more clearly manifest in all the different parts of the Church of Christ on earth.

The Committee in closing this Report draws attention to the following declaration by the Assembly at the time of its appointment:

"The Presbyterian Church holds Christian fellowship with all who confess and obey Jesus Christ as their divine Saviour and Lord, and acknowledges the duty of all Churches that recognize Him as the only Head of the Church Universal, to work together in harmony and love for the extension of His Kingdom and the good of the world; and this Assembly earnestly desires to commend and promote this Christian coöperation, and also practically to advance the cause of Church Union by confederation, and, where possible, by consolidation, among the Churches of the Reformed Faith, which are mostly nearly akin in doctrine and organization."

The Committee desires to express its confidence that the movement toward the manifestation of the spiritual unity of the Churches of Christ

throughout the world is becoming more and more definite, and further that the Churches belonging to the same religious family are drawing closer together. It is earnestly to be desired that Christians everywhere should cultivate a broader horizon and cherish larger views. One of the great English Prime Ministers, when seeking to persuade certain of his associates to adopt the wide policies which he advocated, said to them, "Gentlemen, you should study larger maps." It is the duty of American Christians to study larger maps. The need of the day in all the Churches is a realization of the obligations and opportunities of the twentieth century for bringing the Christian Churches of common origin, common faith and common life, so close together, that, forgetting their differences, they will work unitedly for the mental, moral and spiritual uplift of all the people.

In behalf of the Committee,

—1913, p. 76.

WM. H. ROBERTS, *Chairman*.

There has been no opportunity this year for a Conference with the Commission on Christian Unity of the Disciples of Christ, but such a Conference it is hoped will be practicable prior to the meeting of the next General Assembly. There has been an exchange of Christian courtesies, however, between the Churches. The Rev. George B. Stewart, D.D., president of Auburn Theological Seminary, accepted the appointment of fraternal delegate to the Annual Convention of the Disciples at Toronto, Canada, in October, 1913, authorized by the Assembly of 1913. He was received most cordially by the Convention.

The following resolution is submitted for adoption:

Resolved, That the General Assembly expresses its pleasure over the interchange of delegates between the General Convention of the Disciples of Christ and this General Assembly, and authorizes the Committee on Church Coöperation and Union to continue to confer with the Commission on Christian Unity of the Disciples of Christ with a view to closer relations.—1914, p. 39.

Just as last year, there has been no opportunity this year for a Conference with the Commission on Christian Unity of the Disciples of Christ, but such a Conference has been arranged for either October or November, 1915. The Rev. Peter Ainslie, D.D., the Chairman of the Commission of the Disciples, has intimated that it is the desire of himself and brethren to have the Conference. These brethren, located in different parts of the country, seek to cultivate the spirit of fellowship in their own denomination with other Christian Churches, and it is to be remembered that their Church was, to a large extent, founded by Presbyterians. The Rev. William H. Black, D.D., a member of the Assembly's Committee, read at the meeting on March 31, 1915, an admirable Paper upon The Disciples, and stated that he had delivered it to audiences composed of ministers and members of that Church with much acceptance. The following resolution is submitted for adoption:

Resolved, That the General Assembly authorizes the Committee on Church Coöperation and Union to continue to confer with the Commission on Christian Unity of the Disciples of Christ, with a view to closer relations.—1915, p. 45.

The Commission on Christian Union of the Disciples of Christ met with the Committee on Church Coöperation and Union at Philadelphia,

Pa., on March 17, at 11 A.M. There was a full representation present of said Commission, of which the Rev. Peter Ainslie, D.D., has been the efficient Chairman for a number of years. After consultation, extending over a considerable period of time, and after fellowship one with another, at a common meal, the following declaration of principles was unanimously adopted, as exhibiting points of agreement between the Disciples of Christ and the Presbyterian Church in the U. S. A. It is submitted for the information of the Assembly and has been signed by the twenty-seven members of the Commission of the Disciples. The document is likewise approved for purposes of fellowship by the members of this Committee:

*A Declaration as to Points of Agreement between the Disciples of Christ
and the Presbyterian Church in the U. S. A.*

"The Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A. and the Commission on Christian Union of the Disciples of Christ unite in this joint declaration and agreement as to matters of common interest.

1. Both Churches admit to the Lord's Table all persons who have made profession of faith in and obedience to Jesus Christ as the only Divine Saviour, and have been baptized in the name of the Father, the Son and the Holy Ghost.

2. Both Churches recognize the right of each Church to ordain persons to the ministry of the Word in accordance with the conditions named by each Church respectively, and maintain that the ministry of the Word is an office of the Church Universal. They further unite in the judgment that ministers of the Word have the right to perform the functions of their sacred office as opportunity may afford.

3. Both Churches hold that the officers of a local church are elders and deacons.

4. Both Churches hold that all persons who believe in, follow, and obey Jesus Christ as the Divine Lord and Saviour, are members of the Christian Church Universal and Catholic.

5. Both Churches hold that the Holy Scriptures are the only infallible rule of faith and practice. "Where the Scriptures speak, we speak. Where the Scriptures are silent, we are silent."

The following resolution is submitted for adoption:

Resolved, That the General Assembly authorizes the Committee on Church Coöperation and Union to continue to confer with the Commission on Christian Unity of the Disciples of Christ, with a view to closer relations.—1916, p. 37.

This Committee met at St. Louis, Mo., December 8 and 9, 1916, in conference with the Association of the Church of the Disciples, as shown by the Minutes of the meeting of that date. The Paper prepared by the two Chairmen and approved by the Committee is included in this Report, and reads as follows:

"In a Joint Conference between the Committee on Coöperation and Union of the Presbyterian Church in the U. S. A. and a group of Disciples of Christ representing the Association for the Promotion of Christian Unity (formerly known as the Council on Christian Union of the Disciples of Christ), held in St. Louis, December 9, 1916, the historic connection between these Communions was recognized as well as satisfactory expres-

sions given relative to "A Declaration as to Points of Agreement," signed in Philadelphia, March 23, 1916, along with its cordial reception by both bodies in their national gatherings.

"Therefore, it is further recommended:

"1. That in those communities where the Presbyterians and Disciples have representation, efforts be made for closer coöperation, especially by conferences between the ministers and congregations.

"2. That deputations of not less than five persons from each Communion be sent to the respective annual gatherings at their next meeting—the General Assembly of the Presbyterian Church in the U. S. A. at Dallas, Texas, May, 1917, and the General Convention of Churches of Christ at Kansas City, Mo., October, 1917."

In addition to the recommendations just noted, a proposal for the distribution of literature to contribute to a better understanding by the Churches of one another was considered, and a Paper on the history and status of the Disciples prepared by the Rev. W. H. Black, D.D., for this Committee, was submitted to the Committee and approved. The Paper on the history and status of the Presbyterian Church in the U. S. A., which was to be prepared by the Rev. Dr. Idleman, of New York City, for the Disciples, has not as yet been presented to either Committee. No action will be taken as to this matter of literature, until both Committees have had time to deliberate upon the Papers above referred to.

It is felt by your Committee that negotiations should continue with the Disciples of Christ, and the following resolutions are recommended for adoption:

Resolved, 1. That the General Assembly approves the resolutions numbered 1 and 2 adopted by the Conference with the Disciples at St. Louis, Mo., December 8 and 9, 1916.

Resolved, 2. That the General Assembly authorizes the Committee on Church Coöperation and Union to continue to confer with the Commission on Christian Unity of the Disciples of Christ, with a view to closer relations.—1917, p. 204.

There has been no joint meeting with the Commission of this Christian body during the ecclesiastical year. Correspondence, however, has been continued with these brethren through the Rev. Peter Ainslie, D.D., Chairman of their Commission on Unity. As a result of this correspondence, it is stated that a delegation headed by Dr. Ainslie will be present at this meeting of the General Assembly. It will be received, if present, on Thursday afternoon, May 23rd. The recommendations approved by the Assembly of 1917 are reported to this Assembly with the suggestion that they be reaffirmed. They were as follows:

1. That in those communities where the Presbyterians and Disciples have representation, efforts be made for closer coöperation, especially by conferences between the ministers and congregations.

2. That deputations of not less than five persons from each Communion be sent to the respective annual gatherings at their next meetings.

It is felt by your Committee that negotiations should continue with the Disciples of Christ. This body, it will be remembered, largely originated under the influence of ministers who were Presbyterian, and in some particulars, that influence is marked in the polity of the body. It is,

however, to be noted that the Disciples have also features of their polity which relate them to the Congregationalists and to the Baptists.

The following resolutions are recommended for adoption:

Resolved, 1. That the Committee on Church Coöperation and Union be authorized to nominate for appointment by, the Moderator, three delegates to attend the next convention of the Disciples of Christ, to be held October, 1918.

Resolved, 2. That the General Assembly authorize the Committee on Church Coöperation and Union to continue to confer with the Commission on Christian Unity of the Disciples of Christ, with a view to closer relations.—1918, p. 118.

16. Matters relating to a World Conference on Faith and Order, proposed by the Protestant Episcopal Church.

The Committee submits to the Assembly with much interest, a communication from the Commission of the Protestant Episcopal Church, appointed to arrange for a World Conference of Christian Churches on Faith and Order. The letter is as follows:

The Letter from the Commission.

Chicago, Ill., March 4, 1911.

Rev. William H. Roberts, D.D., Chairman, Committee on Church Coöperation and Union, Presbyterian Church, Philadelphia, Pa.:

REV. AND DEAR SIR:—At the General Convention of the Protestant Episcopal Church, held last October in Cincinnati, a Joint Commission was appointed with instructions to bring about, if possible, a Conference for the consideration of questions touching Faith and Order, and to ask all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour to unite with us in arranging for and conducting such a Conference. On behalf of this Commission, of which I am president, I desire to put myself in communication with your Committee. I am the more encouraged to do this because the General Assembly of the Presbyterian Church has spoken with no uncertain voice on the subject of Christian unity. In creating your Committee, I understand that the following resolution was adopted by your General Assembly as long ago as 1903:

“Whereas, The Presbyterian Church holds Christian fellowship with all who confess and obey Jesus Christ as their Divine Saviour and Lord, and acknowledges the duty of all Churches that recognize Him as the only Head of the Church Universal to work together in harmony and love for the extension of His Kingdom and the good of the world; and

“Whereas, This Assembly earnestly desires to commend and promote this Christian coöperation, and also practically to advance the cause of Church union by confederation, and, where possible, by consolidation among the Churches of the Reformed faith, which are most nearly akin in doctrine and organization; therefore be it

“*Resolved*, That a Committee of seven, four ministers and three elders, be appointed by the Moderator to consider the whole subject of coöperation, confederation and consolidation with other Churches.”

Looking upon this resolution as expressive of the mind of your great Communion, we trust that you will agree with us in thinking that such a Conference as is proposed will conduce to larger knowledge and more complete fellowship; inasmuch as the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ as well as of those things in which we are at one.

The nature and scope of the Conference are indicated in the Report and resolution unanimously adopted by both Houses of our General Convention. These documents are reprinted in the small leaflet which I enclose herewith as a part of my communication to your Committee.

The specific action of which I respectfully ask your consideration is the appointment by the General Assembly of the Presbyterian Church of a Commission with powers similar to those conferred upon our Commission by our General Convention; or (if such a course should seem more desirable) the delegation of similar powers to an existing Commission; the delegated power to include authority to act conjointly with our Commission and with similar Commissions created in other Communions, and in particular to appoint from its own membership a Committee on plan, scope and arrangement, with which the similar Committee of our Commission can confer.

Trusting that it will seem meet and right to your Committee to give favorable consideration to our suggestion and to make an affirmative recommendation to the General Assembly in respect to it, I remain,

Faithfully yours,

C. P. ANDERSON,

*President Joint Commission of the Protestant
Episcopal Church on a World Conference on
Faith and Order.*

The Action of the General Convention.

At the General Convention of 1910 of the Protestant Episcopal Church in the United States of America, held in Cincinnati, the following Report was presented to the House of Clerical and Lay Deputies on October 19, 1910:

"The Joint Committee to which was referred the following resolution offered in the House of Deputies by the Rev. W. T. Manning, D.D., of New York:

"*Resolved*, The House of Bishops concurring, That a Joint Committee, consisting of seven bishops, seven Presbyters and seven laymen, be appointed to take under advisement the promotion by this Church of a Conference following the general method of the World Missionary Conference, to be participated in by representatives of all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour, for the consideration of questions pertaining to the Faith and Order of the Church of Christ, and that said Committee, if it deem such a Conference feasible, shall report to this Convention'; have considered the same, and submit the following Report, and recommend the immediate consideration and passage of the resolution appended to the Report:

"Your Committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of

questions of Faith and Order. We believe, further, that all Christian Communion are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one, we respectfully submit the following resolution:

"Whereas, There is to-day among all Christian people a growing desire for the fulfillment of our Lord's prayer that all His disciples may be one; that the world may believe that God has sent Him:

"Resolved, The House of Bishops concurring, That a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communion throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a Conference. The Commission shall consist of seven Bishops, appointed by the Chairman of the House of Bishops, and seven Presbyters and seven laymen, appointed by the president of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention."

On October 19, 1910, the above resolution was adopted unanimously by both the House of Bishops and the House of Clerical and Lay Deputies.

The Episcopal Commission was organized by the choice of the following:

President, Rt. Rev. Charles P. Anderson, D.D.

Treasurer, George Zabriskie.

Secretary, Robert H. Gardiner.

It is important in connection with this new movement to draw attention to certain facts.

The first is that the subject of the World Conference was presented to the Western (American) Section of "The Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System," at its meetings in the Second United Presbyterian Church, Philadelphia, Pa., February 8-9, 1911. The representatives of the Protestant Episcopal Church were, the Rev. William T. Manning, D.D., rector of Trinity Church, New York City, and George Wharton Pepper, Esq., of Philadelphia, Pa. The Alliance adopted the following resolutions on the subject:

"Resolved, That the Commission cordially approves of the proposed Conference.

"Resolved, That the Executive Committee is authorized to act for this Commission in all matters relating to the calling of such Conference."

This action of the Alliance was unanimous.

The second is, that a preliminary Conference to consider this proposed World Conference was held in New York City, on March 2, 1911. The following extracts from the Minutes of this preliminary meeting are submitted as explanatory of the situation in part:

"The persons accepting invitations to the Conference were the following:

"For the Protestant Episcopal Church: Bishop Greer, William T. Manning, D.D., F. L. Stetson, Esq., and George Zabriskie, Esq.

"For the Presbyterian Church: The Rev. W. H. Roberts, D.D., and Robert Mackenzie, D.D., with Mr. L. H. Severance.

"For the Congregational Churches: The Rev. Newman Smyth, D.D., and the Rev. William Hayes Ward, D.D.

"For the Disciples of Christ: The Rev. Drs. Ainslie, Garrison, Bowman and Burnham.

"The Conference organized by electing Dr. Manning as Chairman and Dr. Roberts as secretary.

"The purpose of the Conference was stated by Dr. Manning, and it was fully understood and agreed, that the Conference was informal, and also that no official action could be taken at this or any other future Conference, until a sufficient number of Churches had appointed Commissions to make it advisable to proceed officially in connection with the proposed World Conference. It was further distinctly understood that no Churches would be invited to participate in the proposed World Conference, that did not positively declare their faith in and obedience to Jesus Christ as God and Saviour. This was declared to be an indispensable requisite to membership."

In the judgment of the Committee, this General Assembly, as the supreme judicatory of the Presbyterian Church in the U. S. A., should meet in a cordial spirit this proposal of a sister Church. In 1896, this General Assembly terminated the correspondence with the Protestant Episcopal Church, which had been carried on since 1888 by its Commission on Christian Unity and a Committee of the Assembly on the same subject, and on the ground that "the doctrine of recognition and reciprocity" was not accepted by that Church as a principle controlling negotiations looking toward organic union. This action was at once justifiable and self-respecting. Holding with firmness of conviction to its position that the Churches of the Reformed family represent, in their governments, the Church polity of the New Testament, the Presbyterian Church also cherishes for all who accept Jesus Christ as God and Saviour fraternal regard, and acknowledges them as members of the Church, visible and universal; when it consents to enter into negotiations with a view to union, with any body of Christians, it must decline to consider the validity of its orders and its character as a Church of Jesus Christ as debatable questions. The present movement, however, raises no question involving organic relationships or the validity of ministerial orders. It is solely a proposal for a Conference to consider the differences as well as the agreements of Christian Churches. Therefore, in the language of the Protestant Episcopal Convention, this Assembly can say, "We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order." It behooves us as a Church to follow the guidance of that Divine Spirit, by whom "all believers being vitally united to Christ, who is the Head, are thus united

one to another in the Church, which is His Body," and by whose almighty power, "the Church will be preserved, increased until it shall cover the earth, purified, and at last made perfectly holy in the presence of God." The Church that in the opening years of this twentieth century added Chapter xxxiv, "Of the Holy Spirit," to the Confession of Faith, should gladly move forward shoulder to shoulder with all Christians, in efforts to make manifest the unity of believers in Christ. "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

The Committee respectfully recommends the adoption of the following resolutions:

Resolved, 1. That the proposal submitted by the Commission of the Protestant Episcopal Church in the U. S., for a World Conference of Christian Churches on Faith and Order, is accepted in the same cordial spirit in which it is presented in the action of the General Convention.

Resolved, 2. That this General Assembly approves emphatically of the requirement that the only Churches invited to participate in the Conference shall be those believing in, obeying, and worshipping, Jesus Christ as God and Saviour.

Resolved, 3. That this General Assembly entrusts, for the present, the negotiations with a view to this proposed World Conference, to the Committee on Church Coöperation and Union, with instructions to decline to discuss as preliminary thereto any questions as to Faith and Order, to adhere firmly to the requirement contained in Resolution No. 2, and to report to the next General Assembly.—1911, pp. 229-234.

The Commission of the Protestant Episcopal Church reports that eighteen Christian Churches, chiefly American and Canadian, have approved of the proposal submitted by it for a World Conference of all Christian Churches on Faith and Order. It is understood that this Conference cannot be held for several years. It is further understood that no meeting of a Committee of Arrangements for such Conference will be held until a larger number of Christian Churches have approved of the proposal of the Protestant Episcopal Church, and have appointed delegates to such Conference.

The Commission of the Protestant Episcopal Church has issued a circular letter, inviting the prayers of God's people in all lands for His blessings upon the Conference movement, and commending to all the duty of cultivating the spirit of Christian unity.

To these two propositions the Presbyterian Church in the U. S. A., through its General Assembly, can but give cordial assent. Our Church has always maintained that Christian unity is a thing that is actually existent, and that organic union is a very different matter from Christian unity. Our Church maintains that "the visible Church, which is also Catholic or Universal under the Gospel (not confined to one nation, as under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation." The quotation just given from the Standards, is sufficient evidence of the attitude of the Presbyterian Church toward all other Christian Churches. We do commend to our people

prayer, that Christian unity, as thus set forth practically, may be increasingly the characteristic of the life of all other Christian Churches, without exception. The following resolution is submitted in this connection, for adoption:

Resolved, That this General Assembly entrusts the negotiations, with a view to the proposed World Conference on Faith and Order, to the Committee on Church Coöperation and Union, and instructs the Committee to adhere firmly to the condition that no Church shall be invited to participate in the proposed Conference that does not positively declare its faith in and obedience to Jesus Christ as God and Saviour, and also with instructions to decline to discuss, as preparatory to the proposed Conference, any questions as to Faith and Order.—1912, p. 123.

This movement is making slow but steady advance. A communication was received from the Committee on Plan and Scope during the year, from which the following extracts are made:

"Much must be done before the promised World Conference on Faith and Order of the Church of Christ can be called. The mere details of the preparations are numerous and complicated. The names and addresses of the proper officers of those Communion throughout the world who confess our Lord Jesus Christ as God and Saviour must be obtained, and invitations issued to them. These invitations cannot always be accepted promptly, for meetings of official bodies may not be held for two or three years. What shall be the basis of representation? Where shall the Conference meet and how long should it remain in session? In what way and how far shall the course of its procedure be outlined beforehand? It may well be years before these and numerous similar problems, which will be disclosed as the preparations go on, can be fully solved.

"But the first question is whether we Christians really desire reunion. Have we that deep and definite faith in the one Lord which must fill us with the desire to reunite in His one Body? What are faith and membership in Christ? Is the relation of the Christian to Christ merely individual, or does it constitute membership in a body? Is that body merely a human organization, self-originating, or is it the living, continuous Body of the one Lord? Do we know whether or not the brethren, from whom we have been separated for centuries, possess any of the precious things, of which we are stewards, or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the Church? Has it any authority, and if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the Communion to which we severally belong?

"The Committee appointed by the Protestant Episcopal Commission to consider the Plan and Scope of the World Conference believes that, before the Conference can actually be called, there must be created a more general and intense desire for reunion, a warmer atmosphere of Christian love and humility, and some wider and clearer comprehension of such questions as the above, which must be faced and considered when the Conference meets."

These quotations show the present situation as to the World Conference to be one of slow approach toward definiteness. The Church of England, in England and in Canada, has taken action appointing Commissions to coöperate, and it is to be remembered that this General Assem-

bly accepted in 1911 the proposal in the same cordial spirit in which it was presented (*Minutes*, 1911, p. 234).

The other Churches thus far appointing coöperating Committees are in the United States, and are as follows: The Congregational Churches; the Disciples of Christ; the Executive Commission of the Alliance of Reformed Churches, Western Section; Methodist Episcopal Church, South; Southern Baptist Convention; Moravian Church in America; Reformed Church in the U. S.; Methodist Episcopal Church; Evangelical Lutheran Church in the U. S., General Synod; Presbyterian Church in the U. S.; United Presbyterian Church of North America; Northern Baptist Convention; Free Baptist; Reformed Church in America, and the Reformed Presbyterian Church in North America, General Synod.

The following resolution is submitted for adoption:

Resolved, That this General Assembly entrusts the negotiations, with a view to the proposed World Conference on Faith and Order, to the Committee on Church Coöperation and Union, and instructs the Committee to adhere firmly to the condition that no Church shall be invited to participate in the proposed Conference that does not positively declare its faith in and obedience to Jesus Christ as God and Saviour, and also with instructions to decline to discuss, as preparatory to the proposed Conference, any questions as to Faith and Order. The Assembly, however, favors the early preparation of a plan for the appointment of representatives of each of the Churches assenting to the holding of the Conference.—1913, p. 74.

The progress made in connection with this unique movement is shown by the list of Protestant Churches which so far have agreed to take part therein, which includes Churches in all parts of the world. The country is the United States unless otherwise specified.

1. *List of Constituent Churches.*

Anglican.—The Protestant Episcopal Church; The Church of England; the Church of England in Canada; in Argentina; the Episcopal Church in Scotland; the Church of Ireland; the Church of England in India; the Chung Hua Sheng Kung Hui of China; the Nippon Sei Kokwai of Japan; the Church of England in Australia and Tasmania; the Church of the Province of South Africa.

Baptist.—The Northern Baptist Convention; the Southern Baptist Convention; the Free Baptist Conference; the Seventh Day Baptist General Conference; the Baptist Union of Great Britain and Ireland.

Congregational.—The National Council of Congregational Churches.

Disciples of Christ.—A Commission has been appointed for the United States and Canada, and another for Great Britain.

Lutheran.—The General Synod of the Evangelical Lutheran Church in the U. S. A.

Methodist.—The Methodist Episcopal Church; the Methodist Episcopal Church, South; the Methodist Church in Canada; the Wesleyan Methodist Conference in England, whose Commission by arrangement represents also the Irish Conference.

Moravian.—The Moravian Church in America, Northern Province; Southern Province; the Moravian Church in Great Britain and Ireland.

Presbyterian.—The Presbyterian Church in the U. S. A.; the Presbyterian Church in the U. S.; the United Presbyterian Church of North

America; the Alliance of Reformed Churches Holding the Presbyterian System; the Reformed Church in the United States; the Reformed Church in America; the Reformed Presbyterian Church in North America; the Calvinistic Methodist or Presbyterian Church of Wales.

Commissions have now been appointed representing probably more than forty millions of Christians. Considering that it has not yet been possible to get the information needed to issue invitations for the appointment of Commissions in the continent of Europe or the Near East and other important territories, this result shows a most encouraging interest in this effort to prepare the way for the World Conference.

2. *The Deputation to Great Britain.*

One notable event in connection with this World Conference during the year, was the appointment and visit of a deputation to confer with the various non-Episcopal Churches in Great Britain and Ireland, in order to secure their coöperation. This deputation was appointed by the Commission on the World Conference of the Protestant Episcopal Church, and the certificate of appointment issued to them is herewith presented for general information.

New York, N. Y., December 1, 1913.

TO ALL OUR BRETHREN IN CHRIST:

This is to certify that at a meeting of the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order, held May 20, 1913, it was

Resolved, That a deputation be sent to visit Great Britain and Ireland, and there to present to the Christian Communions, other than the Anglican, the principles and the purposes underlying and animating the resolution adopted by the General Convention of the Protestant Episcopal Church appointing this Commission to join with other Christian Communions in arranging for a World Conference upon questions of Faith and Order.

The reverend gentlemen hereinafter named were appointed to constitute such deputation, namely:

The Rev. Newman Smyth, D.D.,

The Rev. Bishop John W. Hamilton, LL.D.,

The Rev. John Henry Jowett, D.D.,

The Rev. William H. Roberts, D.D.,

The Rev. Peter Ainslie, D.D.

The Rev. Tislington Tatlow, M.A., was requested to act in association with the deputation, and to render such assistance as may be practicable.

Attest: C. P. ANDERSON,

President of the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order.

WILLIAM T. MANNING,

Chairman of the Executive Committee of the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order.

ROBERT H. GARDINER,

Secretary of the Commission.

The members of the deputation who were able to perform the service requested were the Rev. Newman Smyth, D.D., of the Congregational Churches; the Rev. William H. Roberts, D.D., of the Presbyterian Church

in the U. S. A.; and the Rev. Peter Ainslie, D.D., of the Church of the Disciples. The deputation reached England early in 1914, and was received on the evening of January 9th by the Free Church Council of England, at a banquet at the Hotel Metropole, London, attended by one hundred and ten guests, being the leaders of the Free Churches of England. Dr. Meyer, the secretary of the Free Church Council, and others, declared that this gathering was the most historic event of English nonconformity, and marked a distinct epoch in the life of the Church there. Conferences followed on successive days with official bodies of the Presbyterian Church of England, the Primitive Methodists, the Wesleyan Methodists, the United Methodists, the Congregationalists of England and Wales, the Welsh Calvinistic Methodists, the Baptists, the Friends, the Moravians, the Disciples, and with several voluntary religious organizations both of the Free Churches and the Church of England.

The deputation was received in Scotland, on January 14, 1914, in the official building of the Church of Scotland at Edinburgh, at a meeting gathered by special invitation, and composed of selected representatives of the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Ireland, the Congregational Church in Scotland, and other Scottish Churches. Lord Balfour, of Burleigh, had been appointed to preside and associated with him the Rev. Archibald Henderson, D.D. The gathering was most cordial in its spirit, and the attitude of the 150 ministers and laymen present is shown by the following brief extracts from addresses made:

The Very Rev. Dr. MacAdam Muir, of Glasgow, in moving a vote of thanks to the deputation, said: "I think we can most cordially hope that what has been suggested to us by our friends, will be carried out to the great good of the Communions which we represent and the whole Church of Christ." The Rev. Principal Whyte, of New College, Edinburgh, in seconding the vote, among other things, said: "Anyone who knows me, knows that I favor this with my whole heart. I am only speaking for myself when I say that since I sat down in this room I have felt thankful personally for this visit. It has for the first time brought me within the household and under the roof of our old mother Church. I shall date the first time when I was invited within its walls to the day of the visit of our American friends." The Rev. William Park, of Belfast, president of the General Council of the World Presbyterian Alliance, spoke in part as follows: "I think it is a very important matter, and the mere fact that it is a new way of approaching this great subject of union, should commend itself to us very much, and make us hope and pray that by God's blessing, it may be successful. A second thing which is very interesting, is that this invitation comes to us from the Episcopal Church in America, and that it is coming to us not to ask us to join in and recognize Episcopacy, but has come to ask us to meet with them in conference to discuss that question as well as other doctrinal or ecclesiastical questions that may arise. I think that it is right that we, as a Presbyterian body, and that the whole of the Presbyterian Churches in the world, should welcome a proposal of this kind."

Mr. Gardiner, the secretary of the Protestant Episcopal Commission, writes concerning the deputation's visit in the following terms:

"In all, they met thirty-one groups in conference, and accepted twenty invitations of a social character for further conference with representative

men. In all instances their message was sympathetically received, and from all the Conferences they had the definite promise of recommending to the various annual meetings the appointment of Commissions to co-operate in arranging for and conducting the World Conference. Not only did they thus advance the project of that Conference, but they were the means of bringing the Christians of England, Scotland and Ireland into much closer relation and sympathy."

3. *The Advisory Committee.*

At a meeting of the Protestant Episcopal Commission with the Commissions appointed by other Christian Churches at New York City, on May 8, 1913, it was decided to appoint an Advisory Committee, composed of one representative of each of the Commissions already appointed, to be chosen by each of said Commissions, with the purpose of coöperating in promoting any preparation preliminary to the work of convening the World Conference. Your Committee appointed the Chairman as its representative on this Advisory Committee.

On November 19, 1913, in New York City, the Advisory Committee organized, with Rev. Dr. Wm. T. Manning as Chairman and Mr. Robert H. Gardiner as secretary. The following resolutions were adopted:

"1. That the time has come to begin the consideration of the steps to be taken before the topics for consideration by the Conference can wisely be formulated.

"2. That each member of the Advisory Committee should recommend to the Commission of his Communion the immediate consideration of how the following questions should be answered:

"(a) What should be the nature of the bodies or groups which are finally to be charged with the duty of formulating topics for the Conference?

"(b) What can be done by each Commission in the way of preparing a statement of the topics which that Commission thinks appropriate for ultimate consideration at the Conference?"

This subject of the topics for the Conference was considered by your Committee, and the Chairman with Rev. Drs. J. Ross Stevenson and Charles R. Erdman were appointed as the Subcommittee to consider and to report at the next meeting.

At a meeting of the Advisory Committee held March 21, 1914, the Advisory Committee adopted a Paper which has been commonly spoken of as "The Truce of God," and it is herewith submitted.

New York, N. Y., March 21, 1914.

To Our Christian Brethren in Every Land,

GREETING:

We, the Advisory Committee, representatives by appointment of many Churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of a World Conference on questions of Faith and Order as a first step towards unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world problems of Christianity call for a World Conference of Christians.

This proposal has already received the approval and coöperation of a large number of Christian Churches; approaches are being made to others

as rapidly as possible; so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening, we have no authority or desire to enter into a discussion of the important questions which the Conference itself will meet to consider. It is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfill.

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian Communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a Truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that, it is of essential importance for us to seek to understand what in the religious experience of others, are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian Communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue, to implore a fresh outpouring of God's Holy Spirit.

Before all indifference, doubt and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the Church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would, therefore, urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power and in peace. To this end we ask your prayers.

By order of the Advisory Committee of the Commissions on the World Conference on Faith and Order.

WILLIAM T. MANNING, *Chairman.*

ROBERT H. GARDINER, *Secretary.*

In its Report to the Protestant Episcopal Convention of 1913, the Commission reported the following resolutions of the Advisory Committee on the scope and character of the World Conference movement:

1. That the true ideal of the World Conference is of a great meeting participated in by men of all Christian Churches within the scope of call, at which there shall be consideration not only of points of difference and

agreement between Christians, but of the values of the various approximations of belief characteristic of the several Churches.

2. That while organic unity is the ideal which all Christians should have in their thoughts and prayers, yet the business of the Commissions is not to force any particular scheme of unity, but to promote the holding of such a Conference as is above described.

The following recommendations are submitted to the General Assembly for adoption:

Recommendations.

Resolved, 1. That the Assembly expresses its pleasure over the welcome given to the deputation sent by the Commission of the Protestant Episcopal Church to visit the non-Episcopal Churches of Great Britain, and expresses the sincere hope that the fellowship between the Churches revealed by the visit of the deputation may have, in due time, visible manifestation in other and more concrete forms than at present.

Resolved, 2. That the Assembly approves of the sentiments contained in the document issued by the Advisory Committee of the World Conference, and entitled: "The Truce of God." This Assembly has been repeatedly on record as instructing its Committee on Church Coöperation and Union, as the body representing the Assembly, to decline to discuss, in anticipation of the proposed Conference, any questions as to Faith and Order. The Assembly is therefore bound by its own action to the course of procedure outlined in the document.

Resolved, 3. That the General Assembly again entrusts the negotiations with a view to the proposed World Conference, and all matters connected with the preparation therefor, expenses included, to the Committee on Church Coöperation and Union, as the body representing the Assembly, to report to the next Assembly.

Resolved, 4. That the General Assembly again emphasizes its firm adherence to the condition, in connection with the meeting of the proposed Conference, that no Church shall be invited to participate therein that has not positively declared "its faith in and obedience to Jesus Christ as God and Saviour."—1914, pp. 33-39.

The visits to Europe of certain delegations appointed by the Commission of the World Conference on Faith and Order, of the General Convention of the Protestant Episcopal Church, were suspended as a result of the war in Europe. One of these delegations appointed to visit the Churches on the continent of Europe had crossed the Atlantic, but was unable to proceed with its mission. For the present, therefore, the work of the delegations has been suspended.

The following additional Churches have appointed Commissions to coöperate with the Commission of the Protestant Episcopal Church:

- The Congregational Union of New Zealand,
- The Congregational Union of England and Wales,
- The Primitive Methodist Church of England,
- The Victoria and Tasmania Conferences of the Methodist Church of Australasia,
- The Church of England in the Province of South Australia,
- The Presbyterian Church of England,
- The Church of Scotland,

The New South Wales Conference of the Methodist Church of Australasia,

The South Australia Conference of that Church,

The Presbyterian Church in Ireland,

The Churches of Christ in New South Wales,

The Society of Friends in Great Britain,

The Congregational Union of Australasia,

The United Free Church of Scotland,

The Churches of Christ in Great Britain, and

The Queensland Conference of the Methodist Church of Australasia.

Added to the thirty-one Churches reported last year, this makes forty-seven Churches in all, found on all the continents.

On April 7, 1915, the Advisory Committee for the World Conference on Faith and Order, composed of representatives of the different Commissions already officially appointed by the Churches, united in a Conference, which was held in New York, N. Y., and considered a tentative scheme for further preparation for the Conference. The Advisory Committee, after careful deliberation, recommended that a preparatory Conference be held, composed of the Commissions, or of representatives appointed by the Commissions, of the Churches in North America.

It is noteworthy, in connection with this world movement, that no Church has withdrawn from the Conference because of the war. There is generally the consensus of opinion that the Conference will be one of the best possible present methods for the manifestation of the Christian spirit in connection with the relations of the different Christian Churches, each to the other. Further, the opinion of the Advisory Committee was that the preparatory Conference above referred to should be held as speedily as possible. In this conclusion your Committee concurs, and also adds that it is its opinion that no other movement for a World Congress of all Christian Churches should be undertaken so long as the movement in that direction of the Protestant Episcopal Church, commends itself to the Churches, which have officially taken part therein.

The following resolutions are submitted for adoption:

Resolved, 1. That the General Assembly approves of the holding of a preparatory Conference of the Churches in North America, to further the movement for a World Conference on Faith and Order, proposed by the Protestant Episcopal Church in the United States.

Resolved, 2. While thus approving the preparatory Conference, the General Assembly advises that said preparatory Conference should decline to discuss for the present any question as to Faith and Order, but should deal only with plans and methods preparatory to the proposed World Conference.

Resolved, 3. That, pending the continuance of the movement for a World Conference on Faith and Order under the direction of the Protestant Episcopal Church in the United States, that it is unwise for any other body to take steps for a World Congress of all Christian Churches.

Resolved, 4. That the General Assembly again entrusts the negotiations with the view to the proposed World Conference and all matters connected with the preparations therefor, expenses included, to the Committee on Church Coöperation and Union, as the authorized representative of the Assembly.

In connection with the whole work entrusted to it, your Committee cherishes the spirit of optimism. It will continue its work, having the hope which is as an anchor within the veil. This spirit and this hope have their source in the promises of God and in the person of Jesus Christ. Our trust is not in man or in any of man's resources. In the circumstances which surround the Churches for the time being, we remember the Master's words in Matt. 24: 6 and 14:

"And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet."

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Let us lay to heart the words of our Lord and Saviour, and go forward in all Christian work with the calmness which derives its source from His infinite mind, and with the courage which has as its support His infinite power. We follow the Divine Leader who cannot be defeated, and we represent in the world the authority and power of the Triune God. His promise is, "That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

In behalf of the Committee,

WM. HENRY ROBERTS, *Chairman*.

—1915, p. 46.

The North American Section of this Conference met at Garden City, Long Island, New York, January 4 to 6, 1916, and was well attended both as to numbers and as to denominations represented. There were present representatives of eighteen denominational Churches in the United States and Canada, in all sixty-two ministers and laymen.

I. CHURCHES.—The movement for this Conference is, from the doctrinal viewpoint, of such importance that it will be helpful to the understanding of its significance, to print in full a list of Churches which have agreed to its assembling. The emphatic point is, that these Churches have assented, as Churches, to the proposal for the World Conference, on the doctrinal basis that Jesus Christ is God and Saviour. The whole of the English-speaking Protestant world, whatever the origin, character or polity of the Churches named below, is a unit by their joint action in maintenance of the Absolute Deity of our Lord and Saviour. The Churches are as follows:

List of Churches.

Anglican.

The Protestant Episcopal Church in the United States of America.

The Church of England in Canada.

The Church of England in Argentina.

The Church of England.

The Church of Ireland.

The Episcopal Church in Scotland.

Nippon sei Kokwai (Japan).

The Chinese Church.

Church of England in India.

Church of the Province of South Africa.

The Church of England in Australia and Tasmania.

The Church of England in the Extraprovincial Diocese of Adelaide.

Baptist.

Northern Baptist Convention.
 Southern Baptist Convention.
 Seventh Day Baptist General Conference.
 Free Baptist Conference.
 Baptist Union of Great Britain and Ireland.

Congregational.

National Council of Congregational Churches in the United States.
 Congregational Union of Canada.
 Congregational Union of England and Wales.
 Congregational Union of Australasia.
 Congregational Union of New Zealand.
 Congregational Union of South Australia.

Disciples.

The Disciples of Christ, North America.
 Churches of Christ in Great Britain.
 Disciples of Christ in Great Britain.
 Churches of Christ in New South Wales.
 Churches of Christ in Victoria.

Friends.

Society of Friends in Great Britain.
 The Five Years' Meeting.

Lutheran.

General Synod of the Evangelical Lutheran Church in the U. S. A.
 General Council of the Evangelical Lutheran Church in North America

Methodist.

Methodist Episcopal Church, North America.
 Methodist Episcopal Church, South.
 Methodist Church in Canada.
 Wesleyan Methodist Conference of England, Scotland and Wales.
 Primitive Methodist Church, England.
 Victoria and Tasmania Conference of the Methodist Church of Australasia.
 The South Wales Conference of the Methodist Church of Australasia.
 South Australia Conference of the Methodist Church of Australasia.
 Queensland Conference of the Methodist Church of Australasia.

Moravian.

Moravian Church in America, Northern Province.
 Moravian Church in America, Southern Province.
 Moravian Church in Great Britain and Ireland.

Presbyterian and Reformed.

The Presbyterian Church in the U. S. A.

The Presbyterian Church in the United States.

The United Presbyterian Church of North America,

The Reformed Presbyterian Church in North America.

The Reformed Church in the United States.

The Reformed Church in America.

The Alliance of Reformed Churches Holding the Presbyterian System, Western or American Section (including three Churches in addition to those above named).

Presbyterian Church of England.

The Welsh Presbyterian Church.

The Presbyterian Church in Ireland.

The Church of Scotland.

The United Free Church of Scotland.—58.

II. PROCEEDINGS.—Two members of the delegation from this Church, the Rev. Drs. McKibbin and Moffat, have prepared the following statements with reference to its spirit and work:

The members of the North American Conference, in preparation for the World Conference on Faith and Order, were fully and officially qualified to represent the Churches which had sent them. They gathered to discharge duties and exercise functions which had been assigned to them by the constituent bodies from which they came. The basis upon which they met was clearly understood; to use the language of Mr. Robert H. Gardiner, secretary of the Protestant Episcopal Commission: "The restriction of the Conference to those Communions throughout the world which confess our Lord Jesus Christ as God and Saviour must be made plain," and the reason for such a basis was an "attempt not simply to promote kindly feeling, or good fellowship, or even good works, but to reunite all Christians in the one living Body of the one Lord, both God and Man, incarnate, crucified, risen from the dead, and ascended on high, living to-day, the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all."

The Churches represented were there without any abatement in their loyalty to their peculiar convictions. To use the language of Bishop Vincent, of the Protestant Episcopal Church: "I know that the Episcopal Church can do no less than to go into such a Conference with the spirit of absolute loyalty to our own convictions and principles, as you will to yours, and others will do to theirs; but God only knows where we will come out of that Conference, dear brothers."

The first step in the realization of the ends of the Conference was to have, so far as practicable, each of the Christian Commissions throughout the world frankly state what hindrances, in their judgment, are in the way of the unity of the Christian Church throughout the world.

The information obtained by the Episcopal Commission disclosed many significant facts, among which are noted the following:

1. That the desire for unity was widespread and increasing.
2. That there is very little agreement as to what unity is, and a widespread impression, transcending Roman Catholic lines, that it is not uniformity.

3. There is a pronounced sentiment that some Churches feel that the happy solution would be that all the others should unite with them, while some regard denominationalism as not only inevitable, but desirable.

It should be noted that the Conference did not undertake to do more toward the unification of the Christian Churches than to determine how its Committees should prepare the way for the creation of a World Conference, and the general principles for the conduct of its deliberations. It provided for:

1. A Council of Commissions, the Council to be composed of one delegate for each Commission of the constituent Churches, and one additional delegate for each half million of communicants.

2. That each Commission should commit to such Committee as it may appoint, the task of formulating the propositions of Faith and Order which it considers to be held in common by its own Communion and the rest of Christendom, and those which it considers as its special trust, and the ground upon which it stands apart from other Communions.

3. That the Council of Commissions is to appoint a Board of Advisors, in which "the several families of Christian Faith and Order shall be adequately and justly represented," to which the propositions of Faith and Order formulated by the several Commissions are to be referred; the Board of Advisors being instructed to "deduce the points that appear to be held substantially in common, and those which appear to be regarded as grounds for separate organization." The Board of Advisors are also to have the right to state questions of Faith and Order for the consideration of the World Conference. The designation of time and place and the making of necessary arrangements for the Conference is assigned to the Council.

The chief business of the World Conference when it meets is thus stated:

"The questions formulated for the consideration of the Conference shall there be discussed with a view to bringing about an effectual mutual understanding of existing agreements and differences between Christian Communions, concerning questions of Faith and Order as the next step toward unity."

III. DOCUMENTS.—The documents approved tentatively by the North American Conference are the following:

A. Declaration.

"Five years ago the Plan of a World Conference of Christian Churches was first proposed. We did not dream then that nation was about to rise against nation and that there would be the present great tribulation such as hath not been from the beginning of the world until now. The catastrophe which has fallen upon modern civilization may be hastening the time for a united Church to come forth as one power and with one obedience to make the rule of Christianity the law of the nations. For this end we may devoutly trust that beyond all foresight of men a higher leading may prove to have been in the call for a gathering of representatives of Christian Churches of every name and from all lands as the next step towards unity. Its appointed hour shall come when the war shall have burnt itself out. In the new age, born of the travail of the nations, shall be found the new occasion for the Christian reconstruction of society. The vastness of the opportunity is the measure of the obligation of the Church of Christ. It is now the bounden duty of organized Christianity,

in repentance for its sins, and with an entire devotion to make ready the way of the Lord. For the American Churches this supreme obligation begins at home. To do our full part we must study seriously, as we never have done before, the things that make for peace. In the profound humility of the highest and hence broadest vision of the Church of God and its world-wide mission in this generation, as representatives of our respective Communion, we would here renew our mutual assurances of coöperation in promoting the ends of the World Conference, and declare our earnest expectation that through the way of conference, which we have entered, we may be led to know what is the good and acceptable and perfect will of God for His Church throughout the world."

B. Spiritual Basis of the World Conference.

"I. The basis of the proposed World Conference is the faith of the whole Church, as created by Christ, resting on the Incarnation, and continued from age to age by His indwelling Life until He comes.

II. The invitation of the World Conference appeals directly to the Christian conviction of the essential and indestructible wholeness of the one Church of God throughout the world. "I am the vine, ye are the branches," said the Lord to His disciples. "Christ's Body, the fullness of Him that filleth all in all," said the Apostle to the Gentiles. "Fellowship with us in the life that was manifested," declared St. John. This primitive Christian consciousness of the oneness of the Church found expression in the earliest use of the word Catholic; "Wherever Jesus Christ is, there is the Catholic Church," said Ignatius at the beginning of the first century after Christ. This abiding consciousness of the oneness of the Church was confessed in the creeds of the ancient Catholic Church. It remains alike in the faith of the Holy Orthodox Eastern Churches and the Roman Catholic Church. Notwithstanding the controversies of the period of the Reformation, these great words are ever repeated throughout the confessions and declarations of faith of the different Communion: 'One holy universal Church, the communion and assembly of all the saints,—the unity of the Catholic Church' (1); 'One catholic or universal Church' (2); 'Which Kirk is catholic, that is, universal' (3); 'The catholic or universal Church' (4); 'One Church in the world' (5); 'The holy universal Christian Church' (6); 'The visible Catholic Church of Christ' (7); 'I believe in the holy Catholic Church' (8); 'Also they believe and teach that one holy Church is to continue forever' (9).

III. The call of the Spirit of Christianity for a World Conference at this epochal hour is given in our Lord's new commandment of love; it is the call of Christ's love for a whole Church to carry salvation to the whole world.

IV. The Method of Conference. It is simple as it is most Christian. It is for each Communion to think and to act in terms of the whole. It is positive; for in and through our relation to the whole Church may we rightly and finally determine our relations to one another. It is negative only in so far as it protests against the fact of continued schism."

C. The Place and Function of the North American Preparatory Conference.

"This work is initiative and preparatory, but not final or determinative for the North American Preparatory Conference or other Conferences. No

action taken by this Conference should be construed as in any way limiting the power of the Council of Commissions, when it is appointed, to arrange for and conduct the proposed World Conference."

D. The Preparation for the World Conference.

"The measures which require determination and the means to be adopted for the ends desired may be summarized as follows:

a. The preparation of the subject matter for the World Conference.

We have to consider what we may do to secure the contributions to it from all the Communion participating in the World Conference. These will comprise statements of the general agreements and chief divisive differences, the reconciling principles and all possible working plans and approximations towards unity.

b. In general, the larger questions for conference in them are related to these subjects:

I. The Church, its nature and functions.

II. The catholic creeds, as the safeguard of the faith of the Church.

III. Grace and the sacraments in general.

IV. The ministry, its nature and functions.

V. Practical questions connected with the missionary and other administrative functions of the Church.

We are not prepared to discuss these problems until diligent search shall have been made in all directions for the ways and means of reconciliation. Not to set our most competent men at this work together, would be for us to be found wanting in the Church statesmanship which existing conditions require. For the World Conference to meet without such preparation might be for it to end in confusion of tongues. It is desirable that some initiative in this direction should be no longer delayed."

E. North American Preparation Committee.

"The members resident in North America of the Coöperating Committee in conjunction with the Commission of the Protestant Episcopal Church shall appoint:

I. A Committee of five or more of its members who shall appoint as soon as possible a Preparation Committee of theologians, canonists and other persons, who need not be members of the Coöperating Committee. The Preparation Committee shall be deemed a Subcommittee of the Coöperating Committee. Vacancies may be filled and additional members may be appointed by the Chairman of the Coöperating Committee on the recommendation of the Preparation Committee.

II. It shall be the duty of the Preparation Committee to secure from each of the Commissions in North America the following data:

(1) A formulation of questions touching Faith and Order, in accordance with the provisions of Section 3 of the general Plan, which reads as follows:

'Each Commission, Committee or other official representative shall proceed, with such expert assistance as it may think fit, to formulate the propositions of Faith and Order which it considers to be

(a) Held in common by its own Communion and the rest of Christendom, and

(b) Held by its own Communion as its special trust, and the ground upon which it stands apart from other Communion.

Two or more Commissions, Committees or other official representatives may unite in formulating propositions.

(2) To compile with respect to each Communion a bibliography of works of recognized value tending to expound its teachings;

(3) To prepare a Report exhibiting the agreements and the differences between the several Communions;

(4) To enlist the coöperation of each Commission;

(5) To report to the coöperating Committee from time to time.

III. The Preparation Committee shall be at liberty to suggest such topics, propositions or questions touching Faith and Order as in the light of its studies it may think suitable for consideration by the World Conference.

IV. The material collected by the Preparation Committee shall be at the disposal of the Council of Commissions whenever it shall be organized.

The Preparation Committee may also appoint such Committees as it may deem advisable.

V. The Preparation Committee may promote Conferences of representative men of different Communions in the interests of the World Conference.

VI. The Preparation Committee may appoint a Publication Committee.

VII. The Preparation Committee shall convene meetings of the North American Preparatory Conference whenever it shall deem it expedient."

F. Plan for the World Conference.

The North American Conference meeting at Garden City, January 4-6, 1916, adopts the following Plan of procedure in preparation for the World Conference on Faith and Order.

"1. A Council of the Commissions or Committees or other official representatives of the participating Communions shall be formed.

Each Commission or Committee or other authority shall be entitled to appoint one delegate, and, in the first instance or from time to time, to appoint one additional delegate for each half million communicants of its own Communion, not to exceed fifty delegates in all; provided, that the common convenience be consulted by appointing no more delegates than are deemed necessary to adequate representation. Each Commission or Committee or other authority shall provide for filling vacancies in its own delegation.

2. The convener of the Council shall be the delegate, or, if more than one delegate be appointed, the senior delegate of the Commission of the Episcopal Church in the United States, unless otherwise ordered by that Commission. Whatever number of delegates respond to the call shall be competent for the transaction of business. The Council shall organize, elect officers and appoint Committees, and adopt rules of procedure, as it shall think fit. Any Commission from time to time may appoint any person not a member of the Council, to act in place of any representative of such Commission not able to attend any meeting or meetings.

Absolute unanimity shall not be necessary to the determinations of the Council; but, after the analogy of the ancient canons, it shall endeavor to act, as far as practicable, with substantial unanimity.

3. Each Commission, Committee or other official representative shall proceed, with such expert assistance as it may think fit, to formulate the propositions of Faith and Order which it considers to be

(a) Held in common by its own Communion and the rest of Christendom, and

(b) Held by its own Communion as its special trust, and the ground upon which it stands apart from other Communions.

Two or more Commissions, Committees or other official representatives may unite in formulating propositions.

4. The Council shall select a Board of Advisers. Care shall be taken that the several families of Christian Faith and Order be adequately and justly represented on the Board; not necessarily that one or more advisers be chosen from each Communion of Christendom, but that one or more shall be chosen from at least each of the generic groups into which Christendom is divided.

The propositions of Faith and Order formulated by the several Commissions, Committees or other official representatives shall be referred to the Board of Advisers, who shall deduce the points that appear to be held substantially in common and those which appear to be regarded as grounds for separate organization. The Council may also appoint such other Committees as it may deem advisable.

5. As each successive Communion associates itself with the movement for a World Conference, its Commission or Committee or other official representatives shall proceed to formulate its own propositions. The Council (which from time to time will be augmented by the addition of representatives of other Communions as they come in) will increase the number of members of the Board of Advisers as circumstances require; and this Board shall continue to coördinate the propositions of the several Communions as they are received.

6. Whenever the Council shall deem it opportune, the Board of Advisers shall be invited to state questions of Faith and Order for the consideration of the World Conference. Upon their Reports the questions shall be formulated by the Council, subject to revision and amendment by its authority as circumstances shall require.

7. The Council shall have power to designate the time and place for holding the Conference and to make the necessary arrangements. The Call of the Conference, and other communications relative to it, shall be issued to the participating Communions by the Council, or under its authorization.

8. Each participating Communion shall appoint its own deputies to the Conference in its own way. The basis of representation in the Conference shall be determined by the Council at the time of the call thereof.

9. The questions formulated for the consideration of the Conference shall there be discussed with a view to bringing about an effectual mutual understanding of existing agreements and differences between Christian Communions concerning questions of Faith and Order as the next step toward unity.

10. Amendments to this Plan may be proposed to the Council by any Commission or Committee or other official representative; and if approved by the Council, either in the form proposed or with variations, they shall take effect and the Plan shall thereupon be amended accordingly.

The North American Preparatory Conference directs the secretary to transmit the above Plan to the several Commissions, Committees or other official representatives of the several Communions, either already or hereafter appointed, with the request that they take such action as is

provided for in the Plan. All communications from the several Commissions, Committees or other official representatives shall then be transmitted by the secretary to the Coöperating Committee until the Council is fully organized."

It is proper in connection with the above declaration and plans to draw attention to the fact that very close consideration was given to them. They were considered sentence by sentence, and often word by word. Some important modifications were made. For instance, the expression in the spiritual basis with reference to schism, read at first, "the sin of continued schism," and the Chairman of this Committee moved that it be changed to "the fact of continued schism," for the reason that "there are Churches which are heartily in this movement that have no apology to offer for the Protestant Reformation." (See this Report, p. 45.)

Another important change suggested and accepted was in the following sentence as to the discussions of the Conference: "to ascertain whether the doctrines of Faith and Order which they severally embody stand in the way of an *organic* union of Christendom." For the words "an organic union" was substituted the words "the unity." These changes show that there is a sincere desire on the part of the representatives of the Churches to come to a clear understanding of the general situation as to their relations, and a clear determination to avoid all expressions and statements which would in any way reflect upon the character of any organized body of believers in Christ.

Further, while immediate large results which can be formulated were not secured and were not expected, the meeting disclosed and fed a spirit of unity in experience, and in reliance upon God's Spirit, that was most marked, and which itself answers in part and prepares the way for answering fully our Lord's prayer for His disciples that they might "all be one."

The following resolutions are offered for adoption:

Resolved, 1. The Assembly approves of the steps thus far taken by the Committee on Church Coöperation and Union, in the matter of the movement for the World Conference on Faith and Order proposed by the Protestant Episcopal Church in the U. S.; *provided*, however, that any agreement made by the Committee shall not be binding upon the Presbyterian Church in the U. S. A., until there shall have been report made thereon to the General Assembly and its approval secured.

Resolved, 2. That the General Assembly advises that the Committee should continue to decline to determine any questions as to Faith and Order, but should deal only with plans and methods preparatory to the World Conference.

Resolved, 3. That, pending the continuance of the movement for a World Conference on Faith and Order under the direction of the Protestant Episcopal Church in the United States, that it is unwise for any other body to take steps for an official World Congress of all Christian Churches.

Resolved, 4. That the General Assembly again entrusts the negotiations with the view to the proposed World Conference and all matters connected with the preparations therefor, expenses included, to the Committee on Church Coöperation and Union, as the authorized representative of the Assembly.

The Committee in closing its Report emphasizes the great significance of the persistent trend among all the Christian Churches towards a more

definite manifestation of their fellowship in Jesus Christ as the Saviour of men and the Great Head of His Church. Despite wars and rumor of war, we look forward with confident hope to the not far distant time when His prayer for the unity of His people shall be completely answered, and every knee shall bow and every tongue confess Him as Lord of all.

In behalf of the Committee,

WM. H. ROBERTS, *Chairman*.

—1916, pp. 39-50.

The World Conference Commission of the Protestant Episcopal Church, with the aid of associated Churches has secured the appointment of sixty Commissions, covering almost every quarter of the globe, and representing a considerable number of the important Communion of Christendom.

The European War has prevented the issuance of formal invitations to many Churches in Europe and Asia, which come within the scope of the Conference as confessing Jesus Christ as God and Saviour.

In spite of the war, a large correspondence has been carried on with eminent members of the European and Eastern Churches. Distinguished members of these have cordially approved the project of the Conference. Articles about it have been printed in a number of ecclesiastical magazines in Europe.

As, however, almost all the Communion in North America had appointed Commissions, it was felt wise that they should attempt preliminary work while waiting for the opportunity to secure the coöperation of the Communion whose headquarters are in Europe. Therefore, the North American Preparation Committee was appointed, which met at Garden City, New York, January 23 and 24, 1917.

The representatives of the Presbyterian Church in the U. S. A. present were: Drs. Roberts, Marquis and Black. The Moderator of the Assembly, Dr. Marquis, presided over the meeting of the Committee.

General discussions were had on the objects of the Conference so far as related to the American Churches.

The Committee was organized by the appointment of the following officers and Committees:

Chairman, Rt. Rev. Charles B. Anderson, D.D.

Vice Chairman, Rev. Bishop Luther B. Wilson, D.D.

Secretary, Robert H. Gardiner.

Treasurer, Lucien C. Warner.

Finance Committee—Francis Lynde Stetscn, L. H. Baldwin, Arthur C. James, Lucien C. Warner and R. A. Long.

Executive Committee—Rev. Peter Ainslie, D.D., Rev. Clarence E. Barbour, D.D., William M. Birks, Hon. Justice Maclaren, John R. Mott, LL.D., Rev. J. B. Remensnyder, D.D., Rev. William H. Roberts, D.D., Rev. Newman Smyth, D.D., and Rev. John J. Wynne, S.J.

The proceedings of the meeting have not as yet been published.

The Executive Committee has proceeded with its work and has approached the several Commissions in North America requesting that each of them prepare statements as to the propositions of Faith and Order which each Commission considers to be (a) held in common by its own Communion and the rest of Christendom, and (b) held by its own Communion as its special trust, and the ground upon which it stands apart

from other Communion. These propositions are to be collated, and a Report will be prepared exhibiting the agreements and the differences between the several Communion.

The following resolutions are recommended for adoption:

Resolved, 1. The Assembly approves of the steps thus far taken by the Committee on Church Coöperation and Union in the matter of the movement for the World Conference on Faith and Order proposed by the Protestant Episcopal Church in the U. S.; *provided*, however, that any agreement made by the Committee shall not be binding upon the Presbyterian Church in the U. S. A., until there shall have been report made thereon to the General Assembly and its approval secured.

Resolved, 2. That the General Assembly advises that the Committee should continue to decline to determine any questions as to Faith and Order, but should deal only with plans and methods preparatory to the World Conference.

Resolved, 3. That, pending the continuance of the movement for a World Conference on Faith and Order under the direction of the Protestant Episcopal Church in the United States, it is unwise for any other body to take steps for an official World Congress of all Christian Churches to consider the subject of Church unity.

Resolved, 4. That, in view of the fact that this General Assembly has not as yet made any contribution to the expenses of the World Conference, said Conference is hereby commended for contributions to generous members of the Church, and the sum of \$1,000 be, and hereby is appropriated from the Contingent Fund of the Assembly for the expenses of the North American Preparation Committee, subject to the order of the Assembly's Committee.

Resolved, 5. That the General Assembly again entrusts the negotiations having in view of the proposed World Conference and all matters connected with the preparations therefor, expenses included, to the Committee on Church Coöperation and Union, as the authorized representative of the Assembly.

The Committee in closing its Report, believes that the present great World War, while raising problems of the most serious character, may yet, under the guidance of God, result in advantage, both in the United States and elsewhere, to the cause and Kingdom of Jesus Christ. While Christians should sincerely mourn before God the conditions which have made this terrible war possible, they yet should cherish an assured hope that He will overrule all evil for good. The deepening of religious feeling throughout North America is very marked as a result of the solemn situation. It does not become believers to lose heart, but they should draw yet closer together, obeying the apostolic injunction "to stand fast in one spirit with one mind striving together for the faith of the Gospel and in nothing terrified by your adversaries."

In behalf of the Committee,

WM. H. ROBERTS, *Chairman*.

—1917, p. 208.

This comprehensive religious world movement, as already reported to the Assembly, is supported by the most important Communion of Christendom, actually including all the English-speaking Churches of the world, both of a general Christian character such as the Established Church

of England, and the evangelical Churches such as prevail in the United States. Under the leadership of the World Conference Commission of the Protestant Episcopal Church in the U. S., there are now more than sixty Commissions in existence in many countries related officially to this movement, the purposes being, first, the manifestation of Christian fellowship, and second, if practicable, some form of outward expression of Christian unity.

The North American Preparation Committee, established in 1916, has held during the year no important meeting. That Committee has not found the way clear to do more at present than maintain its existence by correspondence and by such gatherings for consultation as may be practicable. We believe, however, that when the great World War is over, there will be an opportunity for work along the lines proposed by this World Conference, that may result in great good. It is proper to state that as yet the sum of \$1,000, voted by the General Assembly of 1917, for the expenses of the North American Preparation Committee, has not been drawn upon. The Committee feels that it would be wise to renew the appropriation.

The following resolutions are recommended for adoption:

Resolved, 1. That the Assembly approves of the steps thus far taken by the Committee on Church Coöperation and Union in the matter of the World Conference on Faith and Order proposed by the Protestant Episcopal Church in the U. S.; *provided*, however, that any agreement made by the Committee shall not be binding upon the Presbyterian Church in the U. S. A., until there shall have been report made thereon to the General Assembly and its approval secured.

Resolved, 2. That the General Assembly advises that the Committee should continue to decline to determine any questions as to Faith and Order, but should deal only with plans and methods preparatory to the World Conference.

Resolved, 3. That, pending the continuance of the movement for a World Conference on Faith and Order under the direction of the Protestant Episcopal Church in the United States, it is unwise for any other body to take steps for an official World Congress of all Christian Churches to consider the subject of Church unity; *provided*, that this action is to be understood as not applicable to movements for federation and union in the United States and Canada.

Resolved, 4. That, in view of the fact that this General Assembly has not as yet made any contribution to the expenses of the World Conference, said Conference is hereby commended for contributions to generous members of the Church, and the sum of \$1,000 be, and hereby is appropriated from the Contingent Fund of the Assembly for the expenses of the North American Preparation Committee, subject to the order of the Assembly's Committee.

Resolved, 5. That the General Assembly again entrusts the negotiations having in view the proposed World Conference and all matters connected with the preparations therefor, expenses included, to the Committee on Church Coöperation and Union, as the authorized representative of the Assembly.

The Committee, in closing its Report, most earnestly would impress upon the Church, through the General Assembly, its belief that one great result of the present World War will be to bring Christians of every name,

especially among the Allied nations, closer together in a true fellowship. What the developments following upon this Armageddon will be, is in the hands of Him who is not only God the Father Almighty, but likewise the God and Father of our Lord Jesus Christ, who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Through all of human history runs the redeeming purpose of God, for that world for whose sins our Lord and Saviour died upon His cross. We commend to the Church earnest prayer for the bestowal of the Holy Spirit upon all who bear the name of Christian, that they may "stand fast in one spirit, with one mind striving together for the faith of the Gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God."

In behalf of the Committee,

WM. H. ROBERTS, *Chairman.*

—1918, p. 128.

This organization now includes seventy Churches, both national and denominational, throughout the world. It is well to recall the fact that all these Churches, Anglican, Baptist, Congregational, Lutheran, Methodist, Presbyterian, Reformed, etc., have assented as Churches to the proposal for a World Conference, on the doctrinal basis that Jesus Christ is God and Saviour. The whole of the English-speaking Protestant world, whatever the origin, character, or polity of the Churches, is a unit by this joint action, in maintenance of the Absolute Deity of our Lord and Saviour, Jesus Christ. The full statement of the plans of the North American Preparatory Conference, the body which conducts the business of the World Conference in the United States, will be found in the *Minutes* of this General Assembly for 1916, pp. 39 to 51. Your Committee does not feel it necessary to quote therefrom, but contents itself with drawing attention to the following matters:

1. That the movement for the World Conference is in the general charge of a Commission appointed by the General Convention of the Protestant Episcopal Church in the United States.

2. That the following persons were appointed delegates to the World Conference, whenever it is held, for the Presbyterian Church in the U. S. A.: Rev. Wm. H. Roberts, D.D., Rev. J. Ross Stevenson, D.D., and Rev. Wm. H. Black, D.D.

3. That the Commission of the Protestant Episcopal Church in the U. S. with the Right Rev. C. P. Anderson, Bishop of Chicago, at its head, is now in Europe in an effort to ascertain the relation to the proposed Conference of the Russian and Greek Churches, of the Armenian Church and of the Roman Catholic Church. It is hoped that a Report may be received from this Commission in a short time.

4. That it is well to recall the fact that in January, 1914, a Commission consisting of Rev. Newman Smyth, D.D., Rev. Peter Ainslie, D.D., and Rev. Wm. H. Roberts, D.D., was appointed by the Protestant Episcopal Commission to visit Great Britain, and that the results of the visit of this Commission were two notable events; first, the membership in the World Conference of the Churches of Scotland, the Presbyterian Church of England, the Presbyterian Church in Ireland, and the Presbyterian Church of Wales; and second, that the non-Episcopal Churches of England,

were brought into direct communication with the Established Church of England, so that relations of fellowship since the visit have been arranged and consummated. A separation of more than two centuries was thus happily ended. There has been little difficulty in securing united action with a view to the World Conference on the part of the English-speaking Protestant Churches.

We submit the following resolutions for adoption:

Resolved, 1. That the Assembly approves of the steps thus far taken by the Committee on Church Coöperation and Union in the matter of the World Conference on Faith and Order proposed by the Protestant Episcopal Church in the U. S.; *provided*, however, that any agreement made by the Committee shall not be binding upon the Presbyterian Church in the U. S. A., until there shall have been report made thereon to the General Assembly and its approval secured.

Resolved, 2. That the General Assembly advises that the Committee should continue to decline to determine any questions as to Faith and Order, but should deal only with plans and methods preparatory to the World Conference.

Resolved, 3. That, pending the continuance of the movement for a World Conference on Faith and Order under the direction of the Protestant Episcopal Church in the United States, it is unwise for any other body to take steps for an official World Congress of all Christian Churches to consider the subject of Church unity; *provided*, that this action is to be understood as not applicable to movements for federation and union in the United States and Canada.

Resolved, 4. That, in view of the fact that this General Assembly has not as yet made any contribution to the expenses of the World Conference, said Conference is hereby commended for contributions to generous members of the Church, and the sum of \$1,000 be, and hereby is appropriated from the Contingent Fund of the Assembly for the expenses of the North American Preparation Committee, subject to the order of the Assembly's Committee.

Resolved, 5. That the General Assembly again entrusts the negotiations having in view the proposed World Conference and all matters connected with the preparations therefor, expenses included, to the Committee on Church Coöperation and Union, as the authorized representative of the Assembly.—1919, p. 106.

After nearly nine years of effort, the World Conference on Faith and Order is practically an accomplished fact, though very much remains to be done in making the detailed arrangements. Under the leadership of the World Conference Commission of the Protestant Episcopal Church in the United States there are now nearly a hundred Commissions in existence scattered all through the world related officially to the movement, the purposes being first the manifestation of Christian fellowship, and second, if practicable, some form of outward expression of Christian unity.

The Commission of the American Episcopal Church therefore requested the other Commissions in North America to meet to consider the next step to be taken. Accordingly a meeting was held in the Cathedral of St. John the Divine, New York City, on November 20, 1919, attended by members of Commissions appointed by Anglican, Baptist, Congregational, Disciples, Friends, Methodist, Moravian, Presbyterian and Re-

formed Churches in the United States and Canada, by a member of the Commission appointed by the Church of Bulgaria, and by members of the Armenian and Greek Churches and of the United Lutheran Church in America. The meeting voted to recommend to the Commission of the Episcopal Church that it call a preliminary meeting of representatives of all the Commissions throughout the world at such time and place as it thought best. The American Episcopal Commission has complied with that recommendation and has called a preliminary Conference for August 12, 1920, to meet at Geneva, Switzerland, to determine when and where the World Conference shall be held, what subjects shall be discussed, what preparation shall be made for the discussions, the basis of representation of the participating Commissions, the executive direction of preliminary arrangements and any other pertinent matters:

Your Committee does not feel it necessary to go into further detail concerning this great movement for the reunion of the Churches of Christendom but contents itself with drawing attention to the following matters:

1. That the movement for the World Conference is in the general charge of a Commission appointed by the General Convention of the Protestant Episcopal Church in the United States.

2. That the following persons were appointed delegates to the World Conference, whenever it is held, for the Presbyterian Church in the U. S. A.: Rev. Wm. H. Roberts, D.D., Rev. J. Ross Stevenson, D.D., and Rev. Wm. H. Black, D.D.

3. That the following persons were appointed delegates to the preliminary Conference to meet at Geneva, Switzerland, August 12, 1920, for the Presbyterian Church in the U. S. A.: Rev. Wm. H. Roberts, D.D., Rev. Harlan G. Mendenhall, D.D., and John Willis Baer, LL.D., with Rev. John A. Marquis, D.D., as alternate.

4. That the Commission of the Protestant Episcopal Church in the United States with the Right Rev. C. P. Anderson, Bishop of Chicago, at its head, which has been in Europe during the past year ascertaining the relation to the proposed Conference on Faith and Order of the Churches of Europe and the Near East has returned to this country with a highly satisfactory report of its mission. All the Churches visited accepted the invitation to take part in the World Conference except the Church of Rome. The Pope at Rome granted a special audience to the deputation, but declared that he did not feel able to appoint representatives to the Conference, considering submission to the Roman Catholic Church as the only possibility of reunion.

5. That it is well to recall the fact that in January, 1914, a Commission consisting of Rev. Newman Smyth, D.D., Rev. Peter Ainslie, D.D., and Rev. Wm. H. Roberts, D.D., was appointed by the Protestant Episcopal Commission to visit Great Britain, and that the results of the visit of this Commission were two notable events; first, the membership in the World Conference of the Churches of Scotland, the Presbyterian Church in England, the Presbyterian Church in Ireland, and the Presbyterian Church of Wales; and second, that the non-Episcopal Churches of England, were brought into direct communication with the established Church of England, so that relations of fellowship since the visit have been arranged and consummated. A separation of more than two centuries was thus happily ended. There has been little difficulty in securing united action with a

view to the World Conference on the part of the English-speaking Protestant Churches.

6. That the invitation has now been presented to all the Churches of the world which find the motive and bond of visible unity in the Life of God Incarnate, inviting them to come together, not for controversy but to try to understand and appreciate one another and the great truths for which each Communion stands. We can now hope and pray that the Conference will be held, and that in it God the Holy Spirit will manifest the way to that reunion of Christians which will bring the world to Christ.

Your Committee emphasizes the fact that the entire movement of the Conference on Faith and Order has as its fundamental doctrine the acknowledgment of Jesus Christ as God and Saviour.

We submit the following resolutions for adoption:

Resolved, 1. That the Assembly approves of the steps thus far taken by the Committee on Church Coöperation and Union in the matter of the World Conference on Faith and Order proposed by the Protestant Episcopal Church in the U. S.; *provided*, however, that any agreement made by the Committee shall not be binding upon the Presbyterian Church in the U. S. A., until there shall have been report made thereon to the General Assembly and its approval secured.

Resolved, 2. That the General Assembly advises that the Committee should continue to decline to determine any questions as to Faith and Order, but should deal only with plans and methods preparatory to the World Conference.

Resolved, 3. That, in view of the fact that this General Assembly has not as yet made any contribution to the expenses of the World Conference, said Conference is hereby commended for contributions to generous members of the Church, and the sum of \$1,000 be, and hereby is appropriated from the Contingent Fund of the Assembly for the expenses of the preliminary Conference.

Resolved, 4. That the General Assembly again entrusts the negotiations having in view the proposed World Conference and all matters connected with the preparations therefor, expenses included, to the Committee on Church Coöperation and Union, as the authorized representative of the Assembly.—1920, pp. 104–106.

A preliminary meeting of the World Conference on Faith and Order was held at Geneva, Switzerland, August 12, 1920, at which representatives of eighty different Church bodies from forty nations were enrolled. Our own Church was represented by Revs. William P. Merrill, D.D., Charles L. Thompson, D.D., and Arthur J. Brown, D.D. The study of the Church as it exists in the mind of God, of what is meant by unity, of the sources of the Church's inspiration, of the best expression in language of a living faith, occupied the prayers and thoughts of the members of the Conference. At the sessions, Anglican, Baptist, Old Catholic, Presbyterian, Wesleyan, Lutheran and Quaker were present, took part in the discussion, sat together at the Lord's Table, and engaged in public worship; all of which was a remarkable demonstration of that peace and love which marked the whole Conference. The practical outcome was an agreement "That there must be some kind of visible Church to which some kind of universal order is necessary and that there must be a common statement of belief as the foundation and bond of unity." A Continuation Committee, of forty-five members, was approved, which is to meet at least once a

year and whose duty it shall be to continue the work so auspiciously begun by this preliminary meeting and to prepare for the General Conference on Faith and Order when this shall be called. It is recommended:

1. That the Chairman of the Assembly's Committee on Church Cooperation and Union, the Rev. J. Ross Stevenson, D.D., be appointed to represent the Presbyterian Church in this Continuation Committee.

2. That the appropriation of \$1,000 made last year be renewed to defray the expenses of the Continuation Committee.

3. That May 8th to 15th be observed so far as possible as a special season of prayer for the closer union of the Churches throughout the world.

4. That the General Assembly entrust all negotiations having in view the proposed World Conference and all matters connected with the preparation therefor, expenses included, to the Committee on Church Cooperation and Union as the authorized representative of the Assembly.—1921, p. 79.

Since the last meeting of the Assembly the Continuation Committee of the World Conference on Faith and Order has been planning definitely for the holding of such a Conference. In all probability this Conference will be held in 1925, and Washington, D. C., has been suggested as the place which would be most generally approved by the constituent bodies. A general outline has been made of the topics which are to be considered and Commissions will be appointed to make a special study of these topics and prepare Reports for consideration and discussion when the Conference meets. Your Committee would recommend:

1. That the Assembly entrust all negotiations regarding this Conference and all matters connected with the preparation therefor, expenses included, to this Committee on Church Cooperation and Union as the authorized representative of the Assembly.

2. That the appropriation of one thousand dollars for the annual expenses of the Continuation Committee be renewed this year.—1922, p. 85.

17. Miscellaneous matters relating to union with the evangelical Churches in the U. S.

The General Assembly of 1918 received Overtures from thirty-five Presbyteries, dealing with the proposed union of all evangelical Churches in the United States. The action recommended by its Committee on Bills and Overtures was unanimously adopted by a rising vote, and is as follows (*Minutes*, 1918, pp. 153-154):

"Overtures 1-34, on the organic union of all American evangelical Churches, making petition to the General Assembly as follows:

"That it overture the national bodies of our sister Communion to hear and prayerfully consider a program for Church union.

"That the General Assembly name a time and place, as early as possible, for an Interdenominational Council of Evangelical Churches.

"That our Assembly state frankly, in this call, that the purpose of the Council is to discuss and, if the way be clear, to adopt a definite plan of organic Church union."

"The Committee, before recommending any action, desires to congratulate the General Assembly and, through it, the whole Church that these Overtures show that there is an earnest desire for Church unity

growing in power in the hearts of many, and a determined effort put forth to accomplish the same.

"It is to be noted that our Church has long been forward in its expression and effort looking toward the reunion and union of the evangelical Churches of America.

"The Committee recommends the following action:

"That we, the commissioners to the One Hundred and Thirtieth General Assembly now in session at Columbus, Ohio, do declare and place on record our profound conviction that the time has come for organic Church union of the evangelical Churches of America.

"That this Assembly hereby overtures the national bodies of the evangelical Communion of America to meet with our representatives for the purpose of formulating a Plan of Organic Union.

"That the Assembly's Committee on Coöperation and Union be authorized and directed to designate the place and time, not later than January 1, 1919, for the above-named Convention; to prepare a suitable invitation; to fix the ratio of representation, and appoint the delegates of our body; to prepare a tentative Plan of Organic Union for presentation, and to attend to all necessary arrangements."

As a beginning in this matter, "The Moderator and Stated Clerk were directed to wire the four national Church bodies now in session, asking them whether they will appoint delegates to such a Convention on Organic Union between the evangelical bodies, explaining that we have voted in favor of it."

Telegraphic communication was immediately had with the four bodies referred to. Of these four the Northern Baptist Convention and the General Assembly of the Presbyterian Church in the U. S., had adjourned, and action therefore could not be taken by them. The General Assembly of the United Presbyterian Church agreed to the proposal, and the General Synod of the Reformed Church in America declined to accept the invitation.

Your Committee, however, took up the subject of the proposed Convention on Organic Union with the several denominational Committees and Commissions on the subject of union or Church unity which were known to be in existence. As a result of this correspondence the following action was taken by your Committee:

Whereas, some of the bodies to be invited to this Interdenominational Council not having yet met since the meeting of our Assembly and no representation of such bodies being practicable except through existing Committees or Commissions;

Resolved, That the Conference in December already agreed upon be in the nature of a Conference preliminary to the Interdenominational Council planned by the General Assembly, and that the date of holding such Council be left to such preliminary Conference to determine."

A Preliminary Committee of Arrangements was also chosen which was composed as follows: Rev. H. C. Herring, D.D., for the Congregational Churches; Rev. Peter Ainslie, D.D., for the Disciples of Christ; Rev. Edwin Heyl Delk, D.D., for the United Lutheran Church in America; Bishop Joseph F. Berry, D.D., for the Methodist Episcopal Church; Rev. Paul de Schweinitz, D.D., for the Moravian Church; Rev. William H. Roberts, D.D., for the Presbyterian Church in the U. S. A.; Rt. Rev. Ethelbert Talbot, D.D., for the Protestant Episcopal Church in the U. S.; and Rev. George W. Richards, D.D., and Rev. Rufus W. Miller, D.D., for

the Reformed Church in the U. S. This Committee chose Rev. Wm. H. Roberts, D.D., for its Chairman, and Rev. Rufus W. Miller, D.D., as secretary.

As agreed upon and arranged for by the Preliminary Committee of Arrangements, the Conference was held in Philadelphia, Pa., December 4-5, 1918, in the Witherspoon Building, which was given for the meetings of the Conference gratuitously by the Presbyterian Board of Publication and Sabbath School Work. Seventeen Churches were represented in the Conference, and the Minutes thereof are submitted to the Assembly in printed form. The bodies represented were:

The Northern Baptist Convention, the Congregational Churches, the Disciples of Christ, the Christian Union of the United States, the Evangelical Synod of North America, the Methodist Episcopal Church, the Moravian Church in America, the Presbyterian Church in the U. S. A., the Protestant Episcopal Church in the U. S., the Reformed Church in the U. S., the Reformed Episcopal Church, the United Brethren, the United Presbyterian Church of N. A., and the Welsh Presbyterian Church.

The United Lutheran Church, the Society of Friends and the Reformed Church in America were represented unofficially.

The sessions were highly profitable and the action taken was unanimous. The number of delegates appointed was 167, of whom 134 were in attendance. Each denomination submitted through its Committee or Commission a Paper stating its attitude towards organic union. It is proper to state that organic Church union in the sense of a merger is in these Papers discussed, but so also is the subject of a federal union to be as organic as the Federal Union of the United States of America.

Your own Committee submitted the two following Papers to the Council setting forth the Constitutional, the historical and the present-day view points and position of the Presbyterian Church in the U. S. A. on the subject of the Church and organic union.

PAPER I.

CALL FOR AN INTERDENOMINATIONAL COUNCIL.

The attitude and purpose of the Presbyterian Church, U. S. A., in the matter of a Call for an Interdenominational Council of Evangelical Churches to consider the question of their organic union.

The Presbyterian Church in the U. S. A., in common with other evangelical Communion, has felt an increasing desire for a closer union of the Christian bodies of America. This desire has been greatly augmented since the outbreak of the World War which is drawing our people together along all lines of their life, and was given definite expression by the action of the 130th General Assembly of the Presbyterian Church in the U. S. A., at Columbus, Ohio, which recorded the "profound conviction that the time has come for organic union of the evangelical Churches of America," and provided "that this Assembly hereby overtures the national bodies of the evangelical Communion of America to meet with our representatives for the purpose of formulating a Plan of organic union."

In taking this action the purpose of the Presbyterian Church is simply to invite her brethren in Christ to meet and counsel together with a view

to finding a way by which we may outwardly and concretely express that spiritual union which we believe already exists among the people of Christ.

Our Church is further moved to this step by her sense of the new and heavy responsibilities now resting on us all, and which must grow heavier in the new day coming to the world as the result of the great war, responsibilities which we feel cannot be adequately met in our separate capacities, but which we are persuaded can be effectively carried by a union of existing forces. Such a consummation would present to mankind a united witness of our common faith and also equip and perfect the Church for the maximum of service to her Lord and the world for which He died.

PAPER II.

THE PRESBYTERIAN CHURCH IN THE U. S. A.

The position of the Presbyterian Church in the U. S. A. as to the Church, as to the Christian ministry, as to Christian fellowship and as to religious liberty is presented principally in quotations from the Constitution of the Church, or the Acts of its General Assembly.

I. AS TO THE CHURCH.

Chapter xxv of the Confession of Faith adopted in Westminster Abbey, England, and in the Jerusalem Chamber, by the Westminster Assembly, in 1647-1648, in its first and second Sections reads as follows: I. "The catholic or universal Church which is invisible, consists of the whole number of the elect, that have been, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all."

II. "The visible Church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world, that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

In 1788, the Presbyterian Church in the U. S. A., organized as a denomination in 1706, adopted its present Constitution, and in the Form of Government, Chap. ii, Sec. ii, defined the universal Church as follows:

II. "The universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws."

In the same year, 1788, to make clear their view of the Christian standing of all believers, the following definition of a particular church was adopted:

III. "As this immense multitude cannot meet together in one place, to hold communion, or to worship God, it is reasonable, and warranted by Scripture example, that they should be divided into many particular churches."

IV. "A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeably to the Holy Scriptures; and submitting to a certain form of government."

It is to be noted specially that the last clause of Chap. ii, Sec. iv, does not read "and submit to a Presbyterian form of government." The form of government the particular church submits to is to be determined by its own members.

II. AS TO CHRISTIAN FELLOWSHIP.

In Chapter xxvi of the Confession of Faith entitled, "Of the Communion of Saints," Sections i and ii read as follows:

I. "All saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection and glory: and, being united to one another in love, they have communion in each other's gifts and graces; and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man."

II. "Saints, by profession, are bound to maintain an holy fellowship and communion, in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those, who, in every place, call upon the name of the Lord Jesus."

This is a very broad statement as to the warrant and manner of Christian fellowship, and of the obligations which it places upon all who profess the name of Christ.

III. RIGHT OF PRIVATE JUDGMENT.

In Chapter i of the Form of Government entitled "Preliminary Principles," Sections i and ii read: I. "That 'God alone is Lord of the conscience; and hath left it free from the doctrine and commandments of men, which are in anything contrary to his word, or beside it in matters of faith and worship'; therefore, they consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: they do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, be equal and common to all others."

II. "That, in perfect consistency with the above principle of common right, every Christian Church, or union or association of particular churches, is entitled to declare the terms of admission into its *communion*, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed; that, in the exercise of this right they may, notwithstanding, err, in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty, or the rights of others, but only make an improper use of their own."

It is to be emphasized in this connection that preceding the declaration of principles, these words appear: "They are unanimously of opinion." There was absolutely no difference of view among Presbyterians in colonial days as to the right of private judgment, as to the separation of Church and State, and as to the right of every Christian Church to determine the whole system of its own internal government.

IV. RELATION TO THE STATE.

While in the American Republic religious liberty is assured, it is of interest to quote what the Presbyterian Church in the U. S. A. declared as to this liberty in 1788, as set forth in Chapter xxiii of the Confession of Faith entitled, "Of the Civil Magistrate," and in part of Section iii:

III. "As nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of *any* denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance."

All the above quotations show clearly that the Presbyterian Church in the U. S. A. holds that a universal visible Church of Jesus Christ exists in the world, that it is the duty of Christians to recognize one another as members of that universal Church, that every particular Church has the right to determine its own form of government and the manner of its worship within the universal Church, and that religious liberty is the right of all Christians and of all Christian Churches and societies. The word "liberty" is emphasized by Presbyterians as over against the word "toleration." In the United States there is no establishment of religion, and what exists is not toleration but liberty, and, finally, this religious liberty is to be maintained by the civil magistrate as the right of all persons who profess a religion.

V. HISTORY.

The Presbyterian Church in the U. S. A., in relation to Church union and Christian fellowship has always been prepared to put its principles into practice.

In 1704 the Presbyterians and Congregationalists of New England adopted heads of agreement whose title reads "Heads of agreement assented to by the united ministers formerly called Presbyterian and Congregational."

In 1766 the Presbyterians and the Congregationalists of the colonies entered into an agreement for the spread of the Gospel and the defense of the religious liberty. They established a General Convention representing these bodies which met annually until 1775.

Since the achievement of American Independence, the Presbyterian Church in the U. S. A., as previously, has held out an open hand to all other Protestant Churches. It is sufficient as evidence in this connection to quote the following acts of the General Assembly: 1. The resolution of the General Assembly establishing the Committee on Church Coöperation and Union adopted in 1903, and since that annually reaffirmed: "The Presbyterian Church holds Christian fellowship with all who confess

and obey Jesus Christ as their Divine Saviour and Lord, and acknowledges the duty of all Churches that recognize Him, as the only Head of the Church universal, to work together in harmony and love, for the extension of His Kingdom and the good of the world; and this Assembly earnestly desires to commend and promote this Christian coöperation, and also practically to advance the cause of Church union by confederation, and, where possible, by consolidation among the Churches of the Reformed Faith, which are most nearly akin in doctrine and organization.

2. The action of the General Assembly in 1918, at Columbus, Ohio, unanimously adopted by a rising vote, and submitted in another connection, is the reason for the invitation extended for the present Conference on Organic Union. The Presbyterian Church in the U. S. A. is now prepared to take up and discuss the whole subject of organic union from any and every viewpoint.

REPORT OF THE COMMITTEE ON BUSINESS AND RESOLUTIONS.

The resolutions proposed by the Business Committee of the Conference deal with all matters connected with the general features of the movement for organic union, and also provide for the development of the work connected therewith. This development was entrusted in particular to an Ad Interim Committee as indicated in Resolution No. 1, of the Report of the Business Committee given below, and the entire Report is as follows:

As representatives of a number of the Protestant Evangelical Churches in America, convened in conference to consider questions looking toward organic Church union, we are grateful to God for the motion on the part of the General Assembly of the Presbyterian Church, in calling us to counsel concerning what may be done in the furthering of this great aim. In the same spirit of appreciation, we recognize that from many other sources there are calls challenging us to consider this question as a paramount duty of our day.

It is agreed among us that the great world crisis through which we have partially passed, and are still passing, has thrust upon us new obligations and duties, which we may not disregard. The common ideals and dangers, which have come to the front in the Great War, have developed many latent forces which the Church must be quick to conserve. Moreover, the unanimity with which our people, in the face of their many differing traditions, were able to fuse themselves into one body, for the common weal of the nation and the world, may be regarded as a hopeful prophecy and presage of our Churches coming into a like unity, in the interests of that great Kingdom dear to the heart of God and ourselves.

We believe in the oneness of the Church of Christ. We worship one God and own the Lordship of our Saviour, Jesus Christ. Our Lord admonished us that "One is our Master and all we are brethren." In His last prayer for His disciples, He prays that we may all be one, as He and the Father are one. We believe that the Church is one body, whose head is the Lord Jesus Christ, and whose life is the presence and power of the eternal and immanent Spirit of God. We are called in one hope of our calling; we have one Lord, one faith, one baptism, one God and Father who is above all, and through all, and in all. It is His Divine Spirit which has been traveling through our experiences, to bring us to a unity of the faith, a knowledge of the Son of God, and a coöperation in His will to

bring in the Kingdom of righteousness, peace and joy in the Holy Spirit. We recognize that under the enlightenment of the Divine Spirit, who brings us out of darkness into His marvelous light, that the several denominations of the Protestant Church have stood and do stand for the recovery and maintenance of some special treasures of truth and life, which treasures, however, are a heritage that belongs to the universal Church of God. We recognize with deep gratitude that these common heritages have to a large degree become the possession of all the different denominations.

We are thankful for the growth and increase of the spirit of sympathetic and fraternal relations between us, which have enabled us to gather and inquire what may be the next step in the development of our common service. We believe that it is in accordance with the Divine purpose and in harmony with the will of Christ, that His Church should be one visible body to bear witness to Him among men. Being of one mind in those vital and spiritual verities which make us one body in Christ, we believe that our Master now challenges us to conquer the divisive elements, which segregate us into various and sometimes conflicting bodies, and under the guidance of His Spirit to bring the manifold treasures which have been garnered in our several histories and experiences, to a common altar, and there devote them to our Lord and His cause. At this altar, we may unitedly pray for that grace which will enable us to discover the will of God, and the movement of His Spirit for this new day and generation; and also that we may aim as one body to move together and become effective means in God's hands for the establishment of His Kingdom in the world. So far as we can see, there is light along the whole horizon which bids us to be hopeful of effecting some form of organic Church union.

In view of the wide opportunity and solemn obligation of the hour, the following action is taken:

1. That the members of this Conference from each Communion, whether present in official or personal capacity, be asked as soon as possible to appoint representatives on an Ad Interim Committee to carry forward the movement toward organic union here initiated.

2. The Committee shall be composed of one member from each Communion, and one additional member for each 500,000 communicants, or major fraction thereof. In addition, the Foreign Missions Conference and the Home Missions Council shall each be asked to name one member.

3. The same privilege of membership on the Committee shall be extended to evangelical denominations not represented here.

4. The members of the Committee appointed by the Presbyterian Church in the U. S. A. are asked to act as the nucleus and convener of the Ad Interim Committee.

5. This Ad Interim Committee shall be charged with the following duties:

- (a) To develop and use at its discretion, agencies and methods for discovering and creating interest in the subject of organic union throughout the Churches of the country.

- (b) To make provision for presenting by personal delegations, or otherwise, to the national bodies of all the evangelical Communion of the United States, urgent invitations to participate in an Interdenominational Council on Organic Union.

(c) To lay before the bodies thus approached the steps necessary for the holding of such Council, including the plan and basis of representation, and the date of the Council, which shall be as early as possible, and in any event, not later than 1920.

(d) To prepare for presentation to such Council when it shall assemble a suggested Plan or Plans of Organic Union.

(e) To consider and report upon any legal matters related to the Plan or Plans of Union which it may propose.

6. In addition to the above, the Ad Interim Committee is directed to report to the Interdenominational Council on any and all matters within the field of its inquiries. The Committee will be subject to the jurisdiction of the Council.

In requesting the Ad Interim Committee to undertake the arduous task outlined, the Conference desires the Committee to proceed with freedom at every point. As of possible assistance, however, in the deliberations, the Conference expresses its present judgment as to certain aspects of the problem to be faced.

1. The Conference is profoundly solicitous that the effort for organic union shall have first regard to those forces of vital spiritual life which alone give meaning to our effort. No mechanical uniformity must be sought, nor any form of organization which ignores or thwarts the free movement of the Spirit of God, in the hearts of His servants.

2. In line with this desire the Conference hopes the Committee will be able to devise plans so broad and flexible as to make place for all the evangelical Churches of the land, whatever their outlook of tradition, temperament or taste, whatever their relationships racially or historically.

3. The Conference regards with deep interest and warm approbation all the movements of our time towards closer coöperative relations between Communion, especially the notable service rendered by the Federal Council of the Churches of Christ in America. While the Ad Interim Committee's aim and function will lie in a field entirely different from those movements, it will be expected to maintain sympathetic relations with them, and to regard with satisfaction any reënforcement which its activities may bring to them.

4. The notice of the Committee is directed to the efforts for organic union represented in other lands, especially the Churches of Canada. The remarkable and significant statement recently issued by a Joint Committee of Anglican and Free Churches of Great Britain will also call for the study of the Committee.

5. The Conference calls attention to the fact that in its search for a Plan of Organic Union, the Committee will not be precluded from considering plans of federal union such as are in varying forms present to the minds of members of this Conference. Our nation is a federal union but is not the less an organic union. Care should be used not to confuse the term "federal" as thus employed, with this meaning when used to signify "associated" or "coöperative."

6. Last of all, the Conference declares its hope and longing, that the evangelical Churches may give themselves with a new faith and ardor to the proclamation of the Gospel of Christ, which is the only hope of our stricken world, and to all those ministries of Christian love and leading

for the community, the nation and the nations, by which they shall reveal to men the mind of Christ and hasten the coming of His Kingdom.

Attest:—

WM. H. ROBERTS, *Chairman Business Committee.*

HUBERT C. HERRING, *Secretary Business Committee.*

THE AD INTERIM COMMITTEE.

Immediately after the adjournment of the Conference, measures were taken for the organization of the Ad Interim Committee established by it. It met in Philadelphia on February 4, 1919, and organized by the election of the following officers: Rev. William H. Roberts, D.D., *Chairman*; Rt. Rev. Ethelbert Talbot, D.D., *vice chairman*; Rev. Rufus W. Miller, D.D., *secretary*; Rev. David G. Downey, D.D., *historian*; and Mr. Edward H. Bonsall, *treasurer*.

The following Subcommittees were also established with Chairmen as indicated. *Plan of Union*, Rt. Rev. Ethelbert Talbot, D.D.; *Invitations*, Rev. Harlan G. Mendenhall, D.D.; *Publicity*, Rev. Peter Ainslie, D.D.; *Survey*, Rev. Williston Walker, D.D.; *Finance*, Mr. Edward H. Bonsall.

Other meetings of the Ad Interim Committee have also been held as follows: in Philadelphia on Friday, March 7th; in New York City on Friday, April 4th, and also on Friday, April 25th. The various Committees reported at these meetings on the subjects assigned them, as a result of which invitations have been issued to twenty additional evangelical bodies, and arrangements have been made for the gathering of funds, and the furthering of the movement. The Committee on Plan of Union, however, is proceeding deliberately with its work, and will report to the proposed Council when held. It is clearly understood that the Council itself cannot act finally upon any Plan of Organic Union, but must report to the supreme governing or advisory bodies in each denomination.

The Ad Interim Committee has decided that the Council for the consideration of this whole matter of organic union should be held in the latter part of the present year, or early in 1920. The date will be determined by the Committee at a meeting to be held in June, 1919.

The following action as to the basis of representation in the Council has been adopted:

"Each Church to appoint 4 delegates for the first 100,000 communicants, to be divided equally, if practicable, between clergymen and laymen, and for each 100,000 additional communicants, 2 delegates to be divided in the same manner."

The number of delegates to be appointed by this General Assembly is 34, and it is respectfully suggested that the members of this Committee on Church Coöperation and Union be considered by the General Assembly, owing to their experience in connection with this whole procedure, as a part of the delegation.

It is further recommended that the Assembly approve of the time of the holding of the Council on Organic Union as suggested by the Ad Interim Committee of the Conference.

Congratulating the Assembly on the favor accorded by the evangelical Churches to its proposal for Organic Union, your Committee on Church Coöperation and Union requests the approval of this Report.

Respectfully submitted,

—1919, pp. 117-128.

WILLIAM H. ROBERTS, *Chairman.*

In pursuance to the call of the Ad Interim Committee, created by the Conference of the Protestant Evangelical Churches of the United States in answer to the invitation issued by the General Assembly of our Church in 1918, through its Committee on Church Coöperation and Union, a Council on Organic Union convened at Philadelphia, Pa., February 3-6, 1920.

In this Council the following eighteen denominations were officially represented by 138 registered delegates:

Armenian Evangelical Church.
 Baptist Churches.
 The Christian Church.
 Christian Union of the United States.
 The Congregational Church.
 Church of the Disciples.
 Evangelical Synod of North America.
 The Society of Friends.
 Five Years' Meeting of the Friends in America.
 Primitive Methodist Church.
 Methodist Episcopal Church.
 Moravian Church.
 Presbyterian Church in the U. S. A.
 Protestant Episcopal Church.
 Reformed Episcopal Church.
 Reformed Church in the U. S.
 United Presbyterian Church.
 Welsh Presbyterian Church.

The Ad Interim Committee, composed of representatives of twenty-three different ecclesiastical bodies, as the result of prolonged deliberations, submitted a Plan of Union, which, with some slight amendments, was adopted almost unanimously, and is herewith submitted to the General Assembly for its approval. It is as follows:

A PLAN OF UNION FOR EVANGELICAL CHURCHES IN THE U. S. A.

PREAMBLE:

Whereas, We desire to share, as a common heritage, the faith of the Christian Church, which has, from time to time, found expression in great historic statements; and

Whereas, We all share belief in God our Father; in Jesus Christ, his only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is to be proclaimed and the Kingdom of God is to be realized on earth; in the Scriptures of the Old and New Testaments as containing God's revealed will, and in the life eternal; and

Whereas, Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation:

PLAN:

Now, we the Churches hereto assenting as hereinafter provided in Article VI do hereby agree to associate ourselves in a visible body to be known as the "United Churches of Christ in America," for the furtherance of the

redemptive work of Christ in the world. This body shall exercise in behalf of the constituent Churches the functions delegated to it by this instrument, or by subsequent action of the constituent Churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

Accordingly, the Churches hereto assenting and hereafter thus associated in such visible body do mutually covenant and agree as follows:

I. *Autonomy in Purely Denominational Affairs.*

In the interest of the freedom of each and of the coöperation of all, each constituent Church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship.

In taking this step, we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have coöperated whole-heartedly in such visible body, in the holy activities of the work of the Church, we are persuaded that our differences will be minimized and our union become more vital and effectual.

II. *The Council. (How Constituted.)*

The United Churches of Christ in America shall act through a Council and through such Executive and Judicial Commissions, or Administrative Boards, working *ad interim*, as such Council may from time to time appoint and ordain.

The Council shall convene as provided for in Article VI and every second year thereafter. It may also be convened at any time in such manner as its own rules may prescribe. The Council shall be a representative body.

Each constituent Church shall be entitled to representation therein by an equal number of ministers and of lay members.

The basis of representation shall be: two ministers and two lay members for the first one hundred thousand or fraction thereof of its communicants; and two ministers and two lay members for each additional one hundred thousand or major fraction thereof.

III. *The Council. (Its Working.)*

The Council shall adopt and promulgate its own by-laws and rules of procedure and order. It shall define the functions of its own officers, prescribe the mode of their selection and their compensation, if any. It shall provide for its budget of expense by equitable apportionment of the same among the constituent Churches through their supreme governing or advisory bodies.

IV. *Relation of Council and Constituent Churches.*

The supreme governing or advisory bodies of the constituent Churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state, or the charter of a particular Board, or other ecclesiastical corporation; but, except as limited by this Plan, shall continue the exercise of their several powers and functions as the same exist under the denominational Constitution.

The Council shall give full faith and credit to the authenticated acts and Records of the several governing or advisory bodies of the constituent Churches.

V. *Specific Functions of the Council.*

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational Boards or administrative Agencies, and to further the efficiency of that degree of coöperation which they have already achieved in their work at home and abroad.

(a) The Council shall harmonize and unify the work of the united Churches.

(b) It shall direct such consolidation of their missionary activities as well as of particular churches in overchurched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the Boards or churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.

(c) If and when any two or more constituent Churches, by their supreme governing or advisory bodies, submit to the Council for its arbitrament any matter of mutual concern, not hereby already covered, the Council shall consider and pass upon such matter so submitted.

(d) The Council shall undertake inspirational and educational leadership of such sort and measure as may be proper, under the powers delegated to it by the constituent Churches in the fields of Evangelism, Social Service, Religious Education, and the like.

VI. *Certification of Assent.*

The assent of each constituent Church to this Plan shall be certified from its supreme governing or advisory body by the appropriate officers thereof to the Chairman of the Ad Interim Committee, which shall have power upon a two-thirds vote to convene the Council as soon as the assent of at least six denominations shall have been so certified.

VII. *Amendments.*

This Plan of Organic Union shall be subject to amendment only by the constituent Churches, but the Council may overture to such bodies any amendment which shall have originated in said Council, and shall have been adopted by a three-fourths vote.

Your Committee heartily recommends to the General Assembly the adoption of this Plan of Union, and that an Overture be sent down to the Presbyteries authorizing the General Assembly to associate our Church with this visible body to be known as the "United Churches of Christ in America."

In making such recommendations, your Committee would respectfully beg the General Assembly to consider the following:

1. We ask that our becoming a member of this organization be conditioned on the membership of the Council being confined to evangelical Christian Churches.

2. We ask the General Assembly to note that this organization provides for a real organic union with these sister evangelical Churches. It should be a cause of great joy that so many denominations were willing even to unite in a Conference on such a proposition. The actual results achieved by the Philadelphia Council may be far less than many of us desire; but it should be a source of profound gratitude to God that we have been able to make even this beginning. Indeed it may be far wiser for us to start in this modest way. Real organic union deals with life, and life often grows best from small beginnings.

3. The attention of the General Assembly is also called to the vital advance which this Council achieves over a mere Church federation. Real powers, executive and administrative, are committed to it. It is an organization in which as sister Churches we can unitedly do things, and not merely talk about them. To quote from the proposed Plan of Union, the first of its specific functions reads: "The Council shall harmonize and unify the work of the united Churches." It is also empowered to direct the consolidation of both the missionary activities of denominations and of individual congregations in overchurched areas, "as the interests of the Kingdom of God may require."

4. Your Committee feels that our entire Church should offer profound gratitude to God that we have been permitted to take the initiative in such a signal step toward answering our Lord's intercession, that His people may be one.

Objection having been made to the change in the Preamble of the Plan of Union of the word "Evangelical" to the word "Christian" on the ground that it was not in harmony with the general purposes of the Council, the following action was taken unanimously by the Ad Interim Committee:

Inasmuch as the substitution of the term "the Christian Church" in Article I of the Preamble of the Plan of Union for the term "the evangelical Churches" has raised doubtful questions and provoked disturbing discussions in reference to the design and scope of the Plan of Union adopted by the American Council on Organic Union of the Churches of Christ, the Ad Interim Committee submits the following statement in explanation of the significance of the change of terms:

The intention of the Committee on Plan was to bear witness, in the first paragraph of the Preamble, to the fact that the Churches entering the proposed union accepted as their common heritage the cardinal objects of the Christian faith as these were set forth in great historic statements in different periods of Christianity.

When the Committee used the clause, "the faith of the evangelical Churches which has from time to time, found expression in great historic statements," they had in mind not only the common heritage of the Churches set forth in the great historic statements since the Reformation in the sixteenth century but, also, such statements as the Apostles' Creed and the Nicene Creed, which were made centuries before the Reformation.

Accordingly when a resolution was offered on the floor of the Council that the phrase in the first paragraph of the Preamble be changed from "the faith of the evangelical Churches," to "the faith of the Christian Church," the Committee on Plan favored it, and, with the exception of a single vote, the Council adopted it. The modification of terms was accepted in the interest of historical accuracy, but with no thought of including other than evangelical Churches in the union.

Since the two Conferences on Organic Union have been composed exclusively of delegates of evangelical Churches, the Ad Interim Committee desires to record its unanimous conviction that the proposed Plan of Union is to be submitted only to the evangelical Churches, and directs that when the Plan is brought before the supreme judicatories or advisory bodies, it shall bear the superscription: *A Plan of Union for Evangelical Churches in the U. S. A.*

The officers of the Ad Interim Committee are: president, Rev. Wm. H. Roberts, D.D.; secretaries, Rev. Wm. P. Fulton, D.D. and Rev.

Rufus W. Miller, D D.; treasurer, Mr. Edward H. Bonsall.—1920, pp. 117-122.

With respect to this matter of organic union of evangelical Churches, your Committee reports that, at the last meeting of the Council on Organic Union, it adopted the name, "American Council of Organic Union of the Churches of Christ." It has continued its Ad Interim Committee, and that Committee has been extending the invitation of the Council to adopt the Plan of Organic Union, which has been commonly called "The Philadelphia Plan."

By a recent publication of the Ad Interim Committee we are informed that the following is the status of the invitations and the action thereon: The list of the evangelical Churches entitled to be admitted to such an organic union was verified and checked by the late lamented Rev. William Henry Roberts, D.D., LL.D., the original president of the Council and the honored Stated Clerk of the General Assembly. The supreme governing or advisory bodies to whom this invitation is or is to be extended have, some of them, not yet convened since the Council of 1920, but the invitations have been communicated to their Recording or Stated Clerks.

The General Synod of the Reformed Church in America and the United Presbyterian Church have voted No. The vote of the last-named body was expressly stated to be for the reason that it was the declared purpose of the Council on Organic Union to displace the Federal Council of the Churches of Christ in America. As pointed out elsewhere in this Report, this is clearly a misapprehension. There is no identity of constitution, constituency or purpose, between the Federal Council and the Council on Organic Union. This is pointed out in the declaration of the Ad Interim Committee. The constitution of the one was drawn on the express understanding of *no* organic union; the constitution of the other is *based on such a union*. The constituents of the one have each a purpose which is being achieved regardless of the union of any two or of all such constituents. The constituents of the other give to the Council, which they create, definite, explicit, effective executive and administrative powers. The Federal Council is an advisory body; the Council on Organic Union is an authoritative body. In the opinion of your Committee, the functions of neither will be antagonistic, but, on the contrary, ought to be in furtherance of the efficiency of each other.

It was reported to the last Assembly that the Welsh Calvinistic Methodist or Presbyterian Church had adopted the Plan prior to its consolidation with the Presbyterian Church, U. S. A., at the Assembly in Philadelphia.

The Reformed Church, U. S., similarly received the deputation and adopted the Plan, and sent it down to its Classes.

The Methodist Episcopal Church received the deputation and upon the Report of its Committee authorized the bishops to appoint representatives when the Council should be organized and put into operation, and meanwhile cordially commended the Plan to their churches for careful study.

The Moravian Church, which is in relation to the Church overseas, took action stating that it preserved its sympathetic attitude toward union, that it consented to consider the Plan, and that it would consider uniting with the "United Churches of Christ in America" when the Council should have met and been constituted, and, while declining to bind itself at present, it urges a closer union of the Churches, and authorized the continuance of its representation upon the Ad Interim Committee.

The Presbyterian Church, U. S., received our deputation but deferred referring the matter to its Presbyteries, in view of its present negotiations in the matter of Reunion with the Presbyterian Church, U. S. A., the United Presbyterian, and the two Reformed Churches, under a Plan of Federal Union now in formulation between those five denominations.

The Methodist Protestant Conference, through its bishops, has notified the deputation of the Ad Interim Committee that they will receive and listen to them later.

The Disciples received our deputation and have notified us that they will act later.

With respect to the action of our own Assembly, the resolution prepared by a representative of the Ad Interim Committee and moved by the present Chairman of this Committee at the last Assembly,—advising the Presbyteries that the invitation has been received at the General Assembly, that the General Assembly approved the same, that it sought by way of referendum for the ratification of such approval by the Presbyteries, and if and when approved, would determine what Constitutional changes should be proposed and adopted to effectuate such approval,—was lost or mislaid, and does not appear in the *Minutes* of the Assembly of 1920, and no copy thereof was preserved, though two copies were furnished to the Temporary and Permanent Clerks. As a result, the Record in the General Assembly *Minutes* confused the Presbyteries voting upon this Overture. Your Committee is informed that some refused to vote, on the ground that it did not appear what Constitutional changes were required.

Most of the Presbyteries have been led to believe, by the representations which have been made, that it was not a referendum, but a final act; that this Plan involved the imposition upon the Presbyterian Church of a hastily and ill-conceived scheme for a supergovernment subversive of the sanctity of the property rights of our Church, capable of admitting other than evangelical bodies, destructive of our creed and confessional statements,—all of which objections have, we believe, been carefully and dispassionately met in the second declaration of the Ad Interim Committee, dealing with these very objections.

Your Committee presents the following recommendations for adoption:

Whereas, The Plan for the Council of Organic Union of Evangelical Churches has not received the approval of the Presbyteries necessary to its adoption by the Presbyterian Church in the U. S. A., we recommend:

1. That your Committee on Church Coöperation and Union be instructed to communicate the action of the Presbyteries to the Ad Interim Committee of the Council on Organic Union of the Evangelical Churches.

2. That your Committee take up with the Ad Interim Committee the advisability of further negotiation looking to the actual organic union of evangelical Churches on a clear and unmistakable evangelical basis.

3. That no further action regarding *Overture 1173* is necessary.

4. That *Overture No. 261* be answered in the negative—as our Constitution makes no provision whereby office bearers of other ecclesiastical bodies may exercise their powers in our Church. This Overture, however, is referred to the Committee on Church Coöperation and Union with the recommendation that it take up this matter with other Protestant evangelical denominations looking to mutual Constitutional enactments, that will meet the situation referred to in said Overture.—1921, pp. 81-84.

As the Plan for the Council of Organic Union of the Evangelical Churches sent down to the Presbyteries by the One Hundred and Thirty-second General Assembly was not adopted, the last Assembly instructed your Committee to communicate the action of the Presbyteries to the Ad Interim Committee of the Council and to take up with it the advisability of further negotiations looking to the actual union of evangelical Churches on a clear and unmistakable evangelical basis.

This action was communicated to the Council's Ad Interim Committee which at a meeting held in Philadelphia, December 2, 1921, took the following action:

"The unabated desire for closer relations between the evangelical denominations of our country has been impressed upon us in so many ways and from so many quarters that the Committee created by the Conference of the Evangelical Churches on their Organic Union, held in Philadelphia, February 2, 1920, feels that it would be a breach of trust to God and man to drop the task committed to it.

"The proposed Plan for the creation of the United Churches of Christ in America, while received with favor by many, has not been satisfactory to others. But the desire for continuance of conference on this subject has been wide and earnest.

"The Committee created by the Philadelphia Conference in 1920, is therefore respectfully and earnestly requesting your body, in common with other evangelical Churches:

"To appoint, if you have not already done so, representatives—not less than three nor more than ten in number—to a Conference to be held as soon as advisable, to consider the closer relations of these evangelical Churches and their ultimate union and so give visible manifestation to the spiritual unity in which we already rejoice."

In response to the request of the Ad Interim Committee your Committee proposes the following action for the Assembly's adoption:

1. The Presbyterian Church in the U. S. A. through its General Assembly at Columbus, Ohio, in 1918, made the Call for the Organic Union of the Evangelical Churches in this country in the following language:

"(1) That we, the Commissioners of the One Hundred and Thirtieth General Assembly now in session at Columbus, Ohio, do declare and place on record our profound conviction that the time has come for organic Church union of the evangelical Churches of America.

"(2) That this Assembly hereby overtures the national bodies of the evangelical Communion of America to meet with our representatives for the purpose of formulating a Plan of Organic Union."

2. The Presbyterian Church in the U. S. A. reiterates the above call for organic union and pledges its heartiest coöperation in any effort toward the visible unity of the Body of Christ and the realization of the objectives named in the communication of the Ad Interim Committee.

3. The Presbyterian Church in the U. S. A., therefore hereby authorizes its Committee on Church Coöperation and Union to participate in the Assembly of the Conference of 1920 which appointed the Ad Interim Committee, on the evangelical basis set forth in the call of 1918.

Regarding *Overture No. 261* as to whether office bearers of other ecclesiastical bodies may exercise their powers in the Presbyterian Church and referred to this Committee with instructions to enter into correspondence

with other bodies on this subject, your Committee would report progress.—1922, p. 80.

18. Federation of American Protestant Churches.

1. *Appointment of Committee on Church Coöperation and Union.*

[NOTE—See this *Digest*, Vol. II, p. 47, Item 2.]

2. *Communication from the National Federation.*

A communication was received by your Committee from the Executive Board of the National Federation of Churches and Christian Workers in relation to a federation of Protestant Churches in the United States. The National Federation is a voluntary organization composed of representatives from several of the Protestant Churches. The suggestion made is that a Conference of representatives accredited by the governing bodies or other authorized agencies of the Protestant denominations, meet in New York City, in November, 1905, to organize, if deemed advisable, such a federation.—1904, pp. 127, 128.

[See Letters of the National Federation, *Minutes*, 1906, pp. 258-260.]

3. *Closer relation of all Protestant Churches in the U. S. A. approved and Conference authorized.*

Resolved, 1. That this General Assembly is in hearty sympathy with all movements which seek to bring into closer relations the several Protestant Churches of the U. S. A., believing that they are largely one in spirit, devoted to one Lord, and hold in common essential evangelical doctrine.

Resolved, 2. That the Committee on Church Coöperation and Union is hereby authorized, if the way be clear, to appoint fifty representatives to a national Conference of the Protestant denominations, to meet in New York City, in November, 1905, to organize, if deemed advisable, a national federation, and to consider such other matters as may properly come before the Conference. It is understood that the organization, if formed, shall have power only to advise the constituent bodies, represented and that its basis shall be one of coöperative work and effort, not one of creedal statement or governmental form.

Resolved, 3. That the Committee on Church Coöperation and Union shall report any action taken by it to the next General Assembly.—1904, p. 128.

4. *Delegates to the Interchurch Conference appointed, etc., Assembly of 1905.*

The General Assembly of 1904 authorized the Committee [on Church Coöperation and Union] to appoint fifty representatives to a General Conference of the Protestant Christian Churches of the U. S. A., to meet in New York City in November, 1905, the purpose of the Conference being "to organize, if deemed advisable, a national federation, and to consider such other matters as may properly come before the Conference." The Committee would report in this connection, first of all, that this movement has gone forward with the cordial support of a large number of the Christian Churches of the U. S. A. Eighteen different denominations have chosen delegates.

Lutheran and other bodies, holding their national meetings before the

opening of the Conference, will be asked to join in its deliberations, and the "Commission on Christian Unity" of the Protestant Episcopal Church has been invited to be present in its official capacity.

The "Interchurch Conference on Federation" is assured. For the first time in the history of the Christian Church in America, delegates representing Churches whose aggregate Church membership is over seventeen millions will meet together for mutual counsel, with a view to ascertaining whether any plan of federation between them is feasible regarding matters of common interest.

An Executive Committee for the Conference has been appointed, and the Stated Clerk of this Assembly was tendered and has accepted the position of Chairman. The place of meeting is Carnegie Hall, New York City, and the date November 15-20, 1905.

Your Committee reaffirms its conviction that this coming Conference is vitally related to the spiritual welfare of the Church and nation. The Protestant Churches of the U. S. A. are largely one in spirit, devoted to one Lord, and hold in common essential evangelical doctrine.

The names of the delegates who have been appointed are as follows:

[See *Minutes*, 1905, pp. 112, 113.]

5. Report of the Committee on the Interchurch Conference on Federation to the Assembly of 1906.

Your Committee [on Church Coöperation and Union] reports that the Interchurch Conference on Federation met as appointed in Carnegie Hall, New York City, November 15-21, 1905. There were present nearly five hundred delegates from thirty Protestant denominational Churches in the U. S. A., representing 18,000,000 communicants. The Conference was largely attended at all of its sessions, and the Papers and addresses were of an exceptionally high order. The Christian churches of New York City extended to the Conference a kindly welcome, and the Church clubs and unions gave to the delegates an elaborate reception on the evening of November 21st. The delegates originally appointed by this Assembly were present with one or two exceptions, but as absent principals were represented by alternates, the full number of delegates was in attendance during most of the sessions. The proceedings have been published in a volume of seven hundred pages.

In connection with this proposed federation of the Protestant Churches in the U. S. A., the Assembly is reminded that a beginning of an effort in that direction was made by the Assembly of 1887, and was entrusted to the Committee on Church Unity of which the late Rev. Joseph T. Smith, D.D., was Chairman. The proposal was contained in certain Overtures from twelve Presbyteries which are found in the *Minutes* of 1887, pages 156 to 159, and the Assembly of 1890 approved a resolution contained in the Report made to it by the Committee on Church Unity, which reads: "The Assembly declares its approval of the principle of federation, as a step towards a closer union of the various Christian bodies, and authorizes the Committee to make known this approval in its correspondence." (*Minutes*, 1890, p. 104.) Federation is no new thing with Presbyterians.

The Committee presents to the Assembly a letter from the Interchurch Conference accompanied by a Plan of Federation. The latter was approved by the Conference, and was ordered to be transmitted to the

supreme legislative or advisory bodies of the respective Churches for their consideration and approval.

[NOTE.—See for letter, *Minutes*, 1906, pp. 260, 262.]

6. *Action of the Assembly on the Plan of Federation.*

The Committee [Church Coöperation and Union] recommends in connection with the Plan of Federation the adoption of the following resolutions:

Resolved, 1. That the Plan of Federation submitted by the Interchurch Conference on Federation, which met in New York, N. Y., November 15–21, 1906, be and hereby is approved, with the exception of the sentence at the close of Article five (5), which it is desired to omit and which reads: "The question of the representation of local Councils shall be referred to the several constituent bodies and to the first meeting of the Federal Council"; and also with the exception of Article nine (9), paragraph three (3), which in the judgment of the Assembly should read: "The Executive Committee shall consist of at least one minister or layman from each Christian Church in the federation, together with the president, all ex-presidents, the corresponding secretary, the recording secretary, and a treasurer, the total number of members to be determined by the Federal Council." The Assembly expresses the hope that these amendments approved by it will be adopted by the Federal Council. The Assembly is opposed to the representation of local Councils in the Federal Council, and is convinced that the Executive Committee should be enlarged.

Resolved, 2. That the Plan of Federation is approved, upon the distinct understanding on the part of this General Assembly that the proposed federation is to be composed only of Churches holding to historical and evangelical Christianity.

Resolved, 3. That the representatives to the Federal Council of 1908 be nominated by the Committee on Church Coöperation and Union, report to be made to the General Assembly of 1907.

Resolved, 4. That the Assembly hereby authorizes the Executive Committee which made the arrangements for the Interchurch Conference on Federation, to make the arrangements for the meeting of the Federal Council in 1908.—1906, p. 135.

7. *The Plan of Federation.*

PREAMBLE.

Whereas, in the Providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service, and coöperation among them, the delegates to the Interchurch Conference on Federation, assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

PLAN OF FEDERATION.

1. For the prosecution of work that can be better done in union than in separation, a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council, on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States.
 The Free Baptist General Conference.
 The Christians (The Christian Connection).
 The Congregational Churches.
 The Disciples of Christ.
 The Evangelical Association.
 The Evangelical Synod of North America.
 The Friends.
 The Evangelical Lutheran Church, General Synod.
 The Methodist Episcopal Church.
 The Methodist Episcopal Church, South.
 The Primitive Methodist Church.
 The Colored Methodist Episcopal Church in America.
 The Methodist Protestant Church.
 The African Methodist Episcopal Church.
 The African Methodist Episcopal Zion Church.
 The General Conference of the Mennonite Church of North America.
 The Moravian Church.
 The Presbyterian Church in the U. S. A.
 The Cumberland Presbyterian Church.
 The Welsh Calvinistic Methodist or Presbyterian Church.
 The Reformed Presbyterian Church.
 The United Presbyterian Church.
 The Protestant Episcopal Church.
 The Reformed Church in America.
 The Reformed Church in the U. S.
 The Reformed Episcopal Church.
 The Seventh Day Baptist Churches.
 The United Brethren in Christ.
 The United Evangelical Church.

3. The objects of this Federal Council shall be—

I. To express the fellowship and catholic unity of the Christian Church.
 II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.

IV. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local Councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local Councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request, if approved by a vote of two thirds of the members voting at a session of this Council, and of two thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a president, one vice president from each of its constituent bodies, a corresponding secretary, a recording secretary, a treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

The corresponding secretary shall aid in organizing and assisting local Councils and shall represent the Federal Council in its work, under the direction of the Executive Committee.

The Executive Committee shall consist of seven ministers and seven laymen, together with the president, all ex-presidents, the corresponding secretary, the recording secretary, and the treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies.

All officers shall be chosen at the quadrennial meetings of the Council, and shall hold their office until their successors take office.

The president, the vice presidents, the corresponding secretary, the recording secretary, and the treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

The Executive Committee shall be elected by ballot after nomination by a Nominating Committee.

10. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall have been approved by two thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.

In case this Plan of Federation is approved by two thirds of the proposed constituent bodies, the Executive Committee of the National Federa-

tion of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

The above Plan was duly adopted by the Interchurch Conference on Federation, New York, N. Y., November 20, 1905, and ordered to be transmitted to the Churches interested.

WM. H. ROBERTS, *Permanent Chairman.*

FRANK MASON NORTH, *Secretary.*

E. B. SANFORD, *Corresponding Secretary.*

—1906, p. 131.

8. *Expenses of delegates.*

It was understood that the expenses of delegates to the Councils of the Alliance, the Interchurch Conference on Federation, and all similar gatherings are not a charge against the funds of the Assembly.—1905. p. 215.

9. *Additions to the Plan of Federation.*

The General Assembly of 1906, after approving the Plan of Federation of the Christian Churches of America submitted to it, passed the following additional resolutions as to the Plan of Federation, viz.:

“*Resolved*, 3. That the representatives to the Federal Council of 1908 be nominated by the Committee on Church Coöperation and Union, report to be made to the General Assembly of 1907.

“*Resolved*, 4. That the Assembly hereby authorizes the Executive Committee, which made the arrangements for the Interchurch Conference on Federation, to make the arrangements for the meeting of the Federal Council in 1908.”

The Committee reports as to the last resolution given above (No. 4), that the Executive Committee of the Interchurch Conference on Federation has been duly constituted, with the Rev. William H. Roberts, D.D., as Chairman, and the Rev. E. B. Sanford, D.D., as secretary. All the denominations represented in the great Conference at Carnegie Hall, New York, in November, 1905, have representatives upon this Executive Committee, and preparations are already under way for the meeting of the Federal Council in 1908. Each of the denominations (seven in number) which have had opportunity up to this date (April, 1907) to act upon the Plan of Federation have adopted it. They are, in addition to our own Church, The Methodist Episcopal Church South, The American Christian Convention, The Methodist Episcopal Church Colored, The Reformed Church in America, The United Evangelical Church, and The Seventh-Day Baptists. It is believed that fully thirty denominations in all will cordially approve the Plan.

The Committee further reports as to the requirements of Resolution No. 3 given above, concerning the nomination of delegates to the Federal Council.

The Plan of Federation, Article 5, which deals with the representation of the Churches in the Federal Council reads in part:

“Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof.”

Under this rule this Church is entitled to thirty representatives in the Federal Council. There are reasons, which do not need to be stated,

which appear to make it wise for the Assembly to appoint the members of the Committee as a part of the delegation of thirty persons to represent this Church in the Federal Council. In addition to the members of the Committee, six other persons as authorized are nominated. The following recommendation is therefore submitted for adoption:

Resolved, That the members of the Committee on Church Coöperation and Union be chosen, as the representatives of this Church, to the Federal Council of the Churches of Christ in America, with the following additional representatives: Rev. J. Ross Stevenson, D.D., Rev. D. Stuart Dodge, D.D., Rev. William L. McEwan, D.D., Hon. Robert N. Willson, Hon. John M. Gaut, and S. B. Brownell, Esq.—1907, p. 21.

10. The Federal Council of the Churches of Christ in America.

The Committee congratulates the General Assembly and the Christian public throughout the United States upon the adoption of the Plan of Federation of the Churches of Christ in America. The Plan, it will be remembered, was recommended to the Churches by the Interchurch Conference, which met at Carnegie Hall, New York City, in November, 1905. By its own terms the Plan was to be approved by two thirds of the constituent bodies before it could be regarded as being in operation. The following bodies which took part in the Conference have approved the Plan:

- The Free Baptist, General Conference.
- The Christians (the Christian Connection).
- The Congregational Churches.
- The Disciples of Christ.
- The Evangelical Association.
- The Evangelical Synod of North America.
- The Friends.
- The Evangelical Lutheran Church, General Synod.
- The Methodist Episcopal Church, South.
- The Primitive Methodist Church.
- The Colored Methodist Episcopal Church in America.
- The Presbyterian Church in the United States of America.
- The Welsh Calvinistic Methodist or Presbyterian Church.
- The United Presbyterian Church.
- The Reformed Church in America.
- The Reformed Episcopal Church.
- The Seventh Day Baptist Churches.
- The United Brethren in Christ.
- The United Evangelical Church.

The Protestant Episcopal Church has authorized its Commission on Christian Unity to appoint representatives to the Council. The supreme judicatories of the other Christian Churches which took part in the Interchurch Conference of 1905 have not as yet had an opportunity to act upon the Plan, owing to the fact that such judicatories do not meet annually. There is no question of the acceptance of the Plan by the Methodist Episcopal Church,* the Methodist Protestant Church, the Moravian Church, the Reformed Church in the United States, or the Reformed

*Plan adopted May, 1907.

Presbyterian Church. The Baptist Churches, adhering as they do to the independent polity in Church government, will be represented in the Council in a manner acceptable to themselves.

The Plan of Federation authorized the Executive Committee of the National Federation of Churches and Christian Workers, which called the Conference of 1905, to summon the Federal Council, provided for by the Plan, to meet at a fitting place in December, 1908, and to act as the Executive Committee for the said Council. The place chosen is Philadelphia, Pa., and the time December 2 to 8, 1908, and the officers of the Executive Committee are: Chairman, the Rev. W. H. Roberts, D.D.; secretary, the Rev. E. B. Sanford, D.D. The request is made that an apportionment be made for the expenses of the Council. The Committee submits the following resolutions for adoption by the Assembly:

Resolved, 1. That the Assembly expresses its great gratification over the approval of the Plan of Federation of the Churches of Christ in America, and the sincere hope that the first meeting of the Federal Council will result in the adoption of plans of coöperation which will manifest yet more clearly the unity in Jesus Christ of the Churches, and advance in a noteworthy manner the interests of the Kingdom of Christ in the United States of America and throughout the world.

Resolved, 2. That the Assembly herewith appropriates the sum of \$500 for the expenses involved in connection with the work of the Federal Council of the Churches of Christ in America.

Resolved, 3. That, in accordance with past usage in connection with all Councils of a general character, the expenses of the delegates to the first Federal Council be met by the delegates themselves.—1908, p. 87.

The first Federal Council of the Churches of Christ in America was held, according to appointment, in Philadelphia, Pa., December 2 to 8, 1908. The local Committee of Arrangements for the Council was composed of ministers and laymen connected with the twenty-three evangelical denominations of the community, the Chairman of the local Committee being the Chairman of the Assembly's Committee, and the secretary the Rev. L. B. Hafer, of the Evangelical Lutheran Church. The meeting was a great success. The opening session on Wednesday evening, December 2, and the reception given on Monday evening, December 8, were held in the Academy of Music, the business sessions being conducted in the Witherspoon Building. The use of the latter building was tendered to the Federal Council by the Presbyterian Board of Publication and Sabbath School Work without charge. The total number of evangelical denominations represented in the Council was thirty-four, having a constituency of about 17,000,000 communicants, and representing a majority of the inhabitants of the United States.

It is without question true that great good has already been done along several lines by this general federation movement, and it is believed that along the same lines much more will be accomplished within the next few years in the way of highly gratifying results. It is not possible to estimate adequately the value of the Federal Council: first, as a bond of fellowship between the evangelical denominations of our country; second, as an expression of the loyalty of the Christian Churches to Jesus Christ, our Divine Lord and Saviour, and to the Holy Scriptures; third, as a means of securing the coöperation of good men for the maintenance in our own country of proper moral conditions; and lastly, but not the least, as an

instrument for bringing to bear the resources of the Churches along spiritual lines for the thorough evangelization not only of the United States, but of the world. The volume of Proceedings of the Federal Council has been issued, and can be had from the Rev. E. B. Sanford, D.D., Corresponding Secretary, 81 Bible House, New York City.

Among the resolutions of the Federal Council was one requesting that the sum of \$50 per delegate be annually contributed toward the expenses of the Council by each of the Churches in the federation. Last year the Assembly contributed the sum of \$500 towards expenses. Inasmuch as this Church is entitled to thirty-two delegates in the Council, the amount requested this year is \$1,600. The Committee believe that it would be both proper and helpful for the Assembly to contribute for the present year the sum last named. It is understood that action by the Standing Committee on Finance will be necessary in order to secure the appropriation, in accordance with the rules of the Assembly, and it is recommended that this matter be referred to said Committee.

It is further recommended that the following resolutions be adopted:

Resolved, 1. That the General Assembly expresses its great gratification over the success of the first meeting of the Federal Council of the Churches of Christ in America, and believes that the plans of coöperation adopted by the Council will advance in a noteworthy manner the interests of the Kingdom of Christ in the United States of America, and throughout the world.

Resolved, 2. That the Assembly expresses its pleasure that the first meeting of the Federal Council was held in the Witherspoon Building, Philadelphia, Pa., and that the Council was the guest of the Presbyterian Board of Publication and Sabbath School Work.

Resolved, 3. That the General Assembly recommends to its ministers and churches such coöperative action as may be both proper and wise to further the interests of federation in the communities in which they are located.—1909, p. 77.

Your Committee is gratified to report the approach towards completion of the full organization of the work of the Federal Council of the Churches of Christ in America. This body consists of thirty-four (34) of the evangelical and Protestant Churches of the nation, having a total of 18,000,000 of communicants, and as adherents a majority of the population of the United States. This vast constituency needs for the conservation of its resources, both of men and means, just such an organization as the Council, and for purposes of efficient work, the country has been divided into four districts, designated as the Eastern district, Southern district, Central district and Western district. In each of these districts there is to be a central office, and appointments of secretaries have already been made for two of them. The Rev. John T. Thomas, Jr., is secretary of the Western district, with headquarters at Denver, Colo. Mr. Thomas is a minister of this Presbyterian Church. The Rev. Charles E. Bacon, D.D., a Methodist pastor at Indianapolis, Ind., has been chosen as superintendent of the Central district, with headquarters at Chicago, Ill. The appointment for the Eastern district has been tendered to the Rev. H. B. MacCauley, D.D., pastor of the Fourth Presbyterian Church, Trenton, N. J. The appointment for the Southern district will be made at as early a date as feasible.

The first annual meeting of the Executive Committee of the Council was held at Louisville, Kentucky, December 8 to 10, 1909, and two special meetings have been held, the last on April 26, 1910, in New York City. The Rev. E. B. Sanford, D.D., as general secretary, with headquarters at the Bible House, New York City, is promoting work in the whole field. The Rev. G. Frederick Wells, of the Vermont Commission, has been appointed to assist in the general office, and is giving to the state and local federations in the Eastern field definite programs of action.

The national office of the Council is a clearing house for this great movement, prepared to aid in the organization of state and local federations, and to bring into coöperation one with another all existing Agencies. For example, the Commission on the "Church and Social Service" is developing plans of strategic relationship and power, and it is expected that there will be, within a short time, a fully equipped department of public service in this direction, which will be of great value to the Churches. The Committee on Home Missions of the Council, another Agency of the Council, has been in consultation with the "Home Missions Council" of the leading Protestant Churches, with the purpose of securing a national policy of comity in Home Mission fields. The prospect in this line of work is also highly encouraging.

The two movements just mentioned are but a beginning in the direction of restoring to the Christian Church its rightful relation to all general religious work. The divisions which have separated the Church in the past were not only divisive but also destructive of influence and wasteful of resources. The day of rival and warring denominations appears to be over, and the day of genuine coöperation seems to have dawned. While the Federal Council does not mean the lessening of the work of any Church, or the absorption of several denominations by some one Church, it does mean a reasonable and practical working together for human welfare and the advancement of the interests of the Kingdom of God. Organizations, some of them great in numbers and resources, now independent of the Church, yet instinct with its life, now dependent upon its membership for support, and yet seeking neither counsel nor direction from it, should hail the new conditions with gladness and enter into that larger unity in which diversities of gifts, and differences of administrations, under the power of the Spirit of God, shall be instruments of unity and agents for coöperative work, welding the whole Church into a true brotherhood, and hastening the day when the world shall acknowledge Jesus Christ as the Divine Lord and Saviour.

The Federal Council stands not only for the unification of the resources and energies of the Christian Church, but also for the unity of its purposes and work. The Church has one faith, one Lord, one Baptism, one God and Father of all, who is above all, and through all, and in all. This real spiritual unity emphasizes God's love for the world, and His desire that all men should be saved and come unto the knowledge of the truth. It also involves the obligation upon Christians to be of one mind with God. These unities are further the basis of an appeal by the whole Church for the whole work of the whole Church. Appeals in the past have been made, as a rule, by a part of the Church for a part of its work. The spirit of the Church, under the Divine guidance, is awakening in these days to the universality of its purposes and work. No better illustration of this fact

can be given than the present Laymen's Missionary Movement, with its informing and inspiring power for the winning to Christ of the whole non-Christian world. What the Laymen's Movement means for Foreign Missions, the Federal Council means for all Christian work. It means unity in spirit, in plan, in appeal, in effort, for the salvation of the world for which Christ died and for the completion of whose redemption He lives and reigns. It means the daily and increasing influence in Christian thinking and work, of the ideas of one God, one Saviour, one Church, one beneficent purpose, and one crowning result.

In the preparatory work for the Federal Council this Church has had a large and influential part, and it will be remembered that the First General Council was held in the Witherspoon Building, Philadelphia, Pa. The Council needs for the maintenance of its work at present \$20,000 per annum, and the proportionate share of this Church in that amount is not large. The Assembly is requested to authorize the payments, for this purpose, for the year ending March 31, 1911, of the sum of \$1,350, being \$50 for each 50,000 of the membership of the Church.

The Committee recommends the following resolutions for adoption by the Assembly:

Resolved, 1. That the Assembly congratulates the Federal Council upon the progress which it has made in the manifestation of the real spiritual unity of all who believe in and serve Jesus Christ, the only Divine and all-sufficient Saviour of men; and expresses the hope that its work will result in bringing together into unity of purpose and action all the divisions of the Church of the Living God.

Resolved, 2. That there be paid to the Federal Council of the Churches of Christ in America the sum of \$1,350, as the apportionment of this Church for the expenses of said Council, for the fiscal year ending March 31, 1911.—1910, p. 201.

This national organization stands in a notable manner for Christian unity. Its Executive Committee met at Washington, D. C., in the First Congregational Church, January 24-26, 1911, in its second annual meeting. The Reports made at this meeting by the corresponding secretary and the district secretaries showed that the year 1910 was in many ways the most fruitful in the history of the Council. The following are among the things accomplished: More progress has been made in organizing state federations than in the five previous years. The Home Mission Board of the Churches federated have secured, under the advice of a Joint Committee composed of members of the Home Mission Committee of the Federal Council and members of the body known as the Home Missions Council, the adoption of a basis of comity and coöperation in Home Mission work west of the Mississippi River. The recommendations contained in this basis have been adopted by Boards representing 5,000 of the 6,066 missionaries engaged in that portion of the country. The Commission on Social Service has also rendered important service, in making clear the sympathetic attitude of the Churches as a whole towards Labor, and their readiness to aid in the solution in effective ways of the many trying and difficult social problems which are inherent in the complex civilization of the twentieth century. The Committees of the Council on Sabbath Observance and Temperance, further, have done excellent work in the lines of service entrusted to them. Inasmuch, however, as

the Executive Committee of the Federal Council will report its work in some detail, for the year 1910, directly to the Assembly, it is sufficient for this Committee to note in addition the following matters:

1. The Executive Committee has appointed the Rev. Hugh B. MacCauley, D.D., the secretary of the Council for the Eastern District, as one of the corresponding delegates to this Assembly.

2. The Second General Council of the Federated Churches has been appointed to meet in the city of Chicago, Ill., in December, 1912. This Church is entitled to thirty members in said Council.

3. The following portion of an editorial taken from an influential and widely distributed journal indicates the opinion of the value of the Federal Council held in many quarters:

"The Federal Council of the Churches of Christ in America has sup-
planted no denomination, it has drawn up no new creed, it has set forth
no common organizations, no new organization, nor has it caused one
organization to absorb another. It has simply done for the Protestant
Churches of America what the Confederation did for the American colonies
—it has bound them together, it has enabled them to work in union.
The action thus far taken indicates only a primitive form of federal union.
But primitive though it is, it is real. The American states, when they
were first federated, were as truly a nation as they are to-day. The Federal
Council demonstrates the fact not only that Church union is practicable,
but also that it has been achieved."

The following resolutions are submitted for adoption:

Resolved, 1. That the Committee on Church Coöperation and Union is hereby authorized to report to the next Assembly the delegates to the Second Federal Council of the Churches of Christ in America, to be held in Chicago, Ill., in December, 1912.

Resolved, 2. That the Assembly renews its congratulations to the Federal Council on the progress which is being made in its work of giving practical effect to the real spiritual unity of all who believe in and serve Jesus Christ.

Resolved, 3. That the Assembly urges that the work of the Federal Council be directed, during the present year, specially toward the bringing closer together, in fellowship and unity of purpose, the different Christian denominations of the United States, and that earnest effort be made to secure more complete coöperation between the denominational Agencies engaged in social service and evangelization.

Resolved, 4. That there be paid to the Federal Council the sum of \$1,350, as the apportionment of this Church to the expenses of said Council, for the year ending March 31, 1912.

Resolved, 5. That the Committee on Church Coöperation and Union be authorized to fill vacancies in the Executive Committee of the Federal Council, and also to confer with the said Executive Committee and with any of its related Committees, should the need arise.—1911, p. 228.

The Federal Council during the past fiscal year has been seeking to advance the general interests of the Church in several directions. Especial attention has been given to the work in charge of the Social Service, the Home Mission and the Family Life Commissions. There has also been excellent work done in connection with the organization of federations in the states, in cities and in rural communities. The work of the two district secretaries, the Rev. H. B. MacCauley, D.D., and the Rev. Charles E.

Bacon, D.D., has been of excellent character and productive of considerable results. Christian fraternity has been sedulously cultivated and the cause of Christian unity decidedly advanced. While, however, there has been great sympathy with the federation movement throughout the whole United States, yet that sympathy has not found sufficient expression, in a pecuniary way, to make it possible for the Federal Council to continue progressive work in the future, unless there be a large addition to its financial resources.

The Social Service Commission, for instance, reports to the Executive Committee of the Federal Council that it could use, with much benefit to the general interests of the Churches, the sum of \$10,000 per annum. And realizing that Social Service is only one branch of general Church work, the Executive Committee has established a Commission on Evangelistic Work, composed of members from every denomination in the Federal Council. It is believed that much good can be accomplished through the bringing into harmonious and systematic relations all the various Evangelistic Committees and Agencies of the several Churches. This new Commission may involve expense, but the expectation is that any sums needed for the work will be provided by generous individuals or by the denominations interested.

The Second Federal Council of the Churches has been appointed to meet in Chicago, Ill., Wednesday, December 4, 1912. The number of denominations at present in the Council is 32, representing about 16,000,000 of communicants. The General Assembly is entitled to appoint four delegates at large, and in addition one delegate for each 50,000 communicants or part thereof—32 in all. This Committee on Church Coöperation and Union was authorized by the last Assembly to name the delegates, reporting them to this Assembly for its information. A number of the delegates are members of the Committee, and were present at the first Federal Council held in Philadelphia, in December, 1908. It is the judgment of the Committee that it is to the advantage of both the Federal Council and the Presbyterian Church in the U. S. A., to appoint, as a portion of the delegation to such an important body, persons already familiar with the circumstances and conditions connected with the whole federation movement.

The following resolutions are recommended for adoption:

Resolved, 1. The General Assembly renews its congratulations to the Federal Council on the progress which is being made in giving practical effect to the actual spiritual unity of all who believe in and serve Jesus Christ.

Resolved, 2. That the Assembly expresses the hope that the Second Federal Council to be held at Chicago, Ill., in December, 1912, will endeavor to perfect plans which shall give an increasing, practical effect to the work of coöperation between the numerous Christian bodies which constitute the constituency of the Council.

Resolved, 3. That there be paid to the Federal Council the sum of \$1,350, as the apportionment of this Church, for the expenses of said Council for the year ending March 31, 1913.*

Resolved, 4. That the Assembly expresses its pleasure that the Committee has organized a general Evangelistic Committee, representing

*Referred and adopted, May 24, 1912.

thirty-two denominations, with the Chairman of the Assembly's Committee on Church Coöperation and Union at its head.—1912, p. 120.

The Federal Council of the Churches of Christ in America held its second quadrennial meeting in the Audience Room of the La Salle Hotel, Chicago, Ill., December 4-9, 1912. The Annual Report from the secretary of the Federal Council will be submitted to the Assembly in separate form.

The following items in connection therewith will set forth in part, the situation as to the Council and its work:

1. *Constituency*.—There were present 337 ministers and laymen, representatives of thirty Protestant Churches, having a communicant membership of 16,000,000 members. The Council was a success from the viewpoint both of membership and character.

2. *Officers*.—The Rev. Shailer Matthews, D.D., of the Baptist Church, Dean of the Theological Faculty of the University of Chicago, was elected as president of the Council, in succession to Bishop E. R. Hendrix, D.D., of the Methodist Episcopal Church, South.

3. *The Commissions of the Council*.—The Federal Council has an Executive Committee, and in addition a number of Commissions, the more important of which are those on Foreign Missions, Home Missions, the Church and Social Service, Peace and Arbitration, and Evangelism. Each of these Commissions has been in service for two years, with the exception of the Commission on Evangelism, which is newly appointed.

4. *Social Service*.—It is important to draw attention to the social platform adopted by the Council on the recommendation of the Commission on Social Service. It reads as follows:

The Churches must stand:

1. For equal rights and complete justice for all men in all stations of life.

2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

3. For the fullest possible development for every child, especially by the provision of proper education and recreation.

4. For the abolition of child labor.

5. For such regulations of the conditions of toil for women as shall safeguard the physical and moral health of the community.

6. For the abatement and prevention of poverty.

7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.

8. For the conservation of health.

9. For the protection of the worker from dangerous machinery, occupational diseases and mortality.

10. For the right of all men to the opportunity of self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of the hour of labor to the lowest practicable point, and for that degree of leisure for all, which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

5. *Evangelism*.—The Chicago Federal Council appointed also a Commission on Evangelism upon the recommendation of the Evangelistic Committee, of which the Rev. William H. Roberts, D.D., was Chairman. This Committee was made up of representatives of all the Churches in the Federal Council.

The Report drew attention to the fact that "the Church was never so strong in numbers, so rich in resources, so thoroughly organized for work, or so desirous of accomplishing her supreme mission, as in these opening years of the twentieth century."

"This supreme mission clearly stated is to proclaim Christ as the Saviour of sinful men, the Author of that new life which beginning with a new heart, shall bring all things into harmony with the will of that God, who is at once a Sovereign and a Father."

The Report also declared that "the proclamation of Christ as Saviour is to be clear and definite. There is to be definiteness as to the human need, 'they are all under sin, there is none righteous, no, not one'; definiteness as to the purpose of the advent of Christ, 'The Son of man is come to seek and to save that which was lost'; definiteness as to the breadth of the Gospel invitation, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest'; definiteness as to the nature and effect of Christ's death, 'Behold the Lamb of God, which taketh away the sin of the world'; definiteness as to the extent of the proclamation of Christ's truth, 'Go ye into all the world, and preach the Gospel to every creature'; and definiteness as to the value of faith in Christ, 'He that believeth on me, hath everlasting life.'

"The field of the proclamation of the Gospel of Him who died for the world, is to be the world. The more the Church, in its parts and as a whole, is filled with the Master's Spirit, the more earnestly will the Gospel be taught to and in all nations."

The general spiritual situation in the United States of America was shown to be such as to require not only an increase of the evangelistic spirit, but also systematic and concerted attention in all the Churches, for the cultivation of this spirit, and also as to the employment of evangelists and the methods used in evangelistic work. It was said that there was a general desire on the part of all evangelists worthy of confidence, to come into closer touch with the Church of Christ, and to have the Church, through the Federal Council, take general supervision of evangelistic work. It is not any particular method of evangelism that the Committee urged, but the importance of the work itself by every practicable method. It recommended the formation of a Commission with a central office to exercise advisory powers, and to be known as the "Commission on Evangelism of the Federal Council of the Churches of Christ in America." The Commission is to be constituted by representatives of the various religious bodies according to their numerical strength, and will have power

to deal with such matters as the appointment of agents and officers, offering aid to Evangelistic Committees, the accrediting of evangelists upon certificates of good standing from denominational Committees, the expenses to be provided for by voluntary contributions.

6. *State and Local Federations.*—The work of organizing auxiliaries to the Council has proceeded steadily since 1908. Such important states as New York, Pennsylvania, New Jersey, Ohio, Illinois, Nebraska and Wisconsin have fully organized federations with officers. Many of the cities likewise have federations, such as New York, Cleveland, Chicago, Los Angeles, Pittsburgh, and Baltimore. The latter federation is an exceedingly effective one, and has accomplished much good. Other city federations are in process of development, and it is expected that the coöperative work of the Churches, especially in matters of social and moral reform, will be greatly advanced by these organizations. It is further believed that these local federations will prove an effective instrument in connection with the plans for evangelistic work.

7. *Finances.*—The General Assembly has annually contributed to the expenses of the Federal Council the sum of one dollar per 1,000 communicants from its Contingent Fund, the sum for the past two years being \$1,350 per annum. In addition, individuals and congregations have contributed each year a varying amount, the total of which last year was at least \$3,300. In view of the need for economy, the Executive Commission has omitted from the Budget of the Assembly any appropriation for the present year for the expenses of the Council. The Committee, however, submits to the Assembly a recommendation appropriating the customary sum.

The following resolutions are recommended for adoption:

Resolved, 1. That the General Assembly expresses its sincere sympathy with the purposes of the Federal Council of the Churches of Christ in America, and its interest in the progress of the work of the Council. We rejoice in every movement which gives expression to the spiritual unity of the disciples of Jesus Christ, and to coöperation by them in work which can better be done in union than in separation.

The Assembly also heartily approves of the recognition by the Council of some of those social needs which the Christian Church has so long pointed out, and called on men, in the name of God, to supply. At the same time, the Assembly expresses its conviction, that the power of the Gospel as the source of all true social progress, should be increasingly recognized by the Council in its advocacy of social service.

The Assembly also rejoices that the Council recognizes evangelism as the supreme mission of the Church, and commends its appointment of a Commission on Evangelism.

Resolved, 2. That the Committee on Church Coöperation and Union is hereby appointed to represent the General Assembly, in all necessary matters in connection with the affairs of the Federal Council, report to be made to the next Assembly.—1913, pp. 68-71.

The regular annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America met at Baltimore, Md., December 4 to 6, 1913. The number of members of the Executive Committee present was fifty-five, representing twenty-five Churches. There were also present forty-two corresponding members, connected with

eight Commissions of the Council, and in addition five secretaries. The Annual Report from the secretary of the Federal Council is submitted to the Assembly in separate form, in another part of the volume. The following items in connection with the Council and its work are of interest to the Assembly, and are dealt with directly by this Committee:

1. *Constituency*.—The question is frequently asked as to the statistics of the constituent Churches of the Federal Council. The figures furnished for the ecclesiastical year 1913, show that the 30 Churches in the Council reported a total of 101,652 ministers, 138,155 churches, and 16,936,233 communicants (see table below).*

The moral power resting in this great aggregation of ministers, churches and Church members is beyond computation in any visible manner. That great tact and deep thought, conjoined with sincere reliance upon the Holy Spirit will be necessary for the proper conduct of the affairs of the Council is very evident. Both the size and complexity of the organization involve the presence of these vital features of Christian activity. In particular should care be taken to avoid interference with the functions of the State, for the Churches in the Council have generally taken the position that the Church and the State occupy different spheres of activity.

*CONSTITUENT CHURCHES.

CHURCHES	MINISTERS	CHURCHES	COMMUNICANTS
Baptist Churches (North).....	8,250	9,534	1,176,615
National Baptist Convention (Colored)....	13,720	16,774	1,946,444
Free Baptist Churches.....	805	1,110	65,440
Christian Church.....	1,129	1,182	102,902
Congregational Churches.....	6,150	6,100	748,340
Disciples of Christ.....	5,592	9,076	1,362,711
Friends.....	1,320	900	100,568
German Evangelical Synod.....	1,051	1,345	261,488
Evangelical Association.....	1,014	1,644	111,702
Lutheran Church, General Synod.....	1,366	1,831	329,699
Mennonite, General Conference.....	172	112	12,797
Methodist Episcopal Church.....	18,783	28,291	3,415,768
Methodist Episcopal Church, South.....	7,007	15,991	1,996,877
African M. E. Church.....	5,000	6,000	620,000
African M. E. Zion Church.....	3,552	3,180	568,608
Colored M. E. in America.....	2,993	2,997	236,077
Methodist Protestant Church.....	1,371	2,348	180,382
Moravian Church.....	142	122	19,463
Presbyterian Church in the U. S. A.....	9,286	9,987	1,402,533
Presbyterian Church in the United States (South).....	1,781	3,409	300,771
Protestant Episcopal Church (Commissions on Christian Unity and Social Service)...	5,444	7,819	986,607
Reformed Church in America.....	774	707	121,640
Reformed Church in the United States.....	1,210	1,776	306,337
Reformed Episcopal Church.....	83	80	10,800
Reformed Presbyterian Church (General Synod).....	16	18	3,400
Seventh Day Baptist Church.....	101	76	7,927
United Brethren Church.....	1,931	3,642	308,587
United Evangelical Church.....	525	956	75,343
United Presbyterian Church.....	990	994	142,081
Welsh Presbyterian Church.....	94	154	14,326
Total.....	101,652	138,155	16,936,233

This position, further, has been reinforced in the Republic by the decisions of the Federal Courts, the Supreme Court of the United States included, declaring repeatedly that "ecclesiastical decisions are final in ecclesiastical matters." The State, therefore, in this nation, recognizes the authority of the Church of Christ within its own jurisdiction, and the Church can do no less than recognize the authority of the State in connection with matters, which have been placed of God, within its sphere of action. The Church is first of all as to duty a teacher and counselor, is in its nature spiritual, and its supreme function is to witness to Christ.

2. *Principles.*—The sphere of operation of the Churches as associated together in the Federal Council is set forth in the Declaration of Principles, adopted by the Executive Committee, at Baltimore, Md., December 4, 1913. This Declaration, it is to be noted, draws attention to the Preamble of the Plan of Federation, which states that "This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local Councils and individual Christians."

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

Special attention is called to a part of the closing paragraph of the statement, viz., that "The coöperation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in any such coöperative movements as may not be approved by it, or for which its methods of organization and work may not be adapted."

The statement of principles appears in the Report of the Federal Council to this General Assembly, and it is hoped that it will be acceptable to the Assembly.

3. *Chaplains in the United States Navy.*—It is a matter of congratulation that an act is before the Congress of the United States, with every prospect at this date, of its passage, increasing the force of chaplains to one for each 1,250 of the personnel of the Navy, making the total number of chaplains 52 instead of 24. In addition, the grade of acting chaplains is recommended in the act, with a view to testing for the period of three years, the men who are appointed to this important service, and thereafter upon satisfactory experience of their qualifications, there will follow promotion to the regular chaplaincy. This situation is a cause for thankfulness on the part of Christian men everywhere, for the Navy in the past has been most inadequately provided with religious services and spiritual privileges.

4. *The Panama-Pacific Exposition.*—A National Committee of One Hundred has been appointed, of which the president is the Rev. Edwin Holt Hughes, D.D., Bishop of the Methodist Episcopal Church. There are twelve additional vice presidents, each representing other denominations. The main purpose of this National Committee is to provide for appropriate religious services, missionary and religious exhibits, and the holding of religious Congresses and Conventions in connection with the Panama-Pacific Exposition, at San Francisco, California, in 1915. Especial attention has been given to the provision of proper, moral and social conditions in connection with the Exposition. In response to a letter

addressed to the mayor of San Francisco by the president of the Federal Council, the former gave the assurance that the city administration was sincere and determined in "efforts to suppress vice and crime, and to make San Francisco a clean, wholesome metropolis, worthy in every respect to be the world's exhibition city."

5. *Foreign Missions*.—The Commission on Foreign Missions, of which Dr. Robert E. Speer, of New York City, is Chairman, has prepared a statement of policies, in which the following things are worthy of special mention:

"It shall be the policy of the Commission not to duplicate the work of the Annual Conference of Mission Boards and of the Committee of Reference and Counsel, and to look forward to the time when the Foreign Mission function of the Federal Council may be discharged through the annual Conference of the Foreign Mission Boards."

"It shall be the policy of the Commission to keep before the Churches the attainments already made in foreign missionary work, in federation, coöperation and unity, as a help to the Church at home in its consideration of the methods and possibilities of unity in the work of the Church in the United States." These statements emphasize the fact that the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of coöperation.

6. *Associate Secretary*.—The Rev. Dr. Henry K. Carroll, of the Methodist Episcopal Church, who is distinguished in many ways as an executive and as a statistician, was chosen by the Executive Committee at the Baltimore meeting as associate secretary of the Federal Council, with residence at Washington, D. C. It was the general consensus of opinion on the part of the Executive Committee, that a secretary of the Council was needed, with an office in the capital of the nation, and therefore the office and the man.

7. *Peace and Arbitration*.—The Commission on Peace and Arbitration has done considerable work during the year. The secretary, the Rev. Dr. Frederick Lynch, the editor of *Christian Work*, has sent out in the name of the Commission, a large number of articles and many items of news matter, which have appeared in the religious journals. A general Church Peace League has been enrolled with over a thousand ministers as members. And the influence of the Commission has led to the gift by a wealthy New Yorker of a fund of two millions of dollars, known as the Church Peace Union, the interest of which is to be used for the promotion of the cause of peace and arbitration as between nations, through the Christian Churches. This Church Peace Union, however, is a separate body from the Commission on Peace and Arbitration. Dr. Lynch is the secretary of both bodies.

8. *Evangelism*.—The Commission on Evangelism, of which the Stated Clerk of this General Assembly is Chairman, has elected the Rev. William E. Biederwolf, D.D., as secretary. The Commission is planning, under the direction of the secretary, for the performance of nation-wide evangelistic work, in accordance with the Plan adopted by the Council. It has now in its charge the celebration of the two-hundredth anniversary of the birth of the Rev. George Whitefield, on December 16, 1914. Born at Gloucester, England, in 1714, Whitefield died at Newburyport, Mass., on September 30, 1770, and his remains are interred in the Old South Church at Newburyport, which was founded by him, and has been always a Presbyterian

congregation. Whitefield was associated with John Wesley in the Methodist Revival of the 18th century, rendered great spiritual service in the American colonies from 1744 to 1748, and was the president of the first General Conference of the Calvinistic Methodists, held at Watford, Glamorganshire, Wales, January 5, 1742, two years prior to the holding of any Conference of the Wesleyan Methodists. The body over which Whitefield thus presided was later organized as the Welsh Calvinistic Methodist or Presbyterian Church. Concerning Whitefield, John Wesley in a memorial sermon, preached on November 18, 1770, thus referred to his friend's great ministry:

"Have we read or heard of any person, since the Apostles, who testified the Gospel of the Grace of God through so wide a space, through so large a part of the habitable world? Have we read or heard of any person who called so many thousands, so many myriads of sinners to repentance? Above all, have we read or heard of any person who has been a blessed instrument in the hand of God of bringing so many sinners from darkness to light, and from the power of Satan unto God?"

The Presbyterian Church with all other evangelical Churches should remember in grateful and efficient ways this first of modern international evangelists.

The following recommendations are offered for adoption:

Recommendations.

Resolved, 1. That the General Assembly again affirms its sympathy with the purposes of the Federal Council of the Churches of Christ in America, and its interest in the progress of the work of the Council. It advises its representatives to advocate caution in connection with action upon all subjects which are upon the border line of the two independent jurisdictions of the Church and the State, lest there should be intrusion by the Church, into the sphere of duty of the civil magistrate, "Whom God the supreme Lord and King of all the world hath ordained to be under Him, over the people, for His own glory and the public good."

Resolved, 2. That the Assembly reaffirms the action of the Assembly of 1913, heartily approving of the recognition by the Council of some of those social needs which the Christian Church has so long pointed out, and called on men, in the name of God, to supply. At the same time, the Assembly expresses its conviction, that the power of the Gospel as the source of all true social progress should be increasingly recognized by the Council in its advocacy of social service.

Resolved, 3. That the Committee on Church Coöperation and Union is hereby authorized to represent the General Assembly in all matters in connection with the affairs of the Federal Council, the appointment of members of the Executive Committee included.—1914, pp. 24-29.

The regular annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held at Richmond, Va., December 9-11, 1914. The members of the Executive Committee were guests of the Christian churches of Richmond. The number of members of the Executive Committee present was fifty-one, representing twenty-five Churches. There were also present sixty-six corresponding members, connected with the thirteen Commissions of the Council, and in addition eleven secretaries and associate secretaries. The Annual Report from the secretary of the Federal Council is limited at this Assem-

bly to the submission of the volume containing the Reports to the Executive Committee for the year 1914. Inasmuch as the General Assembly has made this Committee on Coöperation its representative in all matters in connection with the affairs of the Federal Council, the appointment of members of the Executive Committee included, particular attention is drawn to the following items in the Annual Report:

1. *Constituent Churches*.—The constituent Churches of the Federal Council remain the same. The number of ministers is 103,023, of churches 138,995, and the total of communicants is 17,438,862. These statistics are for January 1, 1915.

2. *Jurisdiction*.—The chief question which arises, as thought turns towards this great aggregation of Christian resources, is whether it should be used solely for spiritual purposes, leaving moral and secular causes needing attention to the care of good citizens, and relying, so far as the Churches are concerned, upon the operation of those influences which are natural to the Christian religion, and which unfailingly work for the redemption and uplift of mankind.

This question is one which involves the whole attitude of the Presbyterian Church towards secular movements for the moral uplift of the people of this and other lands. The true State unquestionably is ordained of God equally with the true Church, each has its own particular jurisdiction, and there should be constant adherence by the Church to the jurisdiction which has been given to it by Him who is its Great Head.

Further, the policy of some of the Christian Churches in the Council tends more or less to entrance upon the jurisdiction of the State. The Committee presents this subject in definite terms to the Assembly, awaiting the developments of the future as to whether any action may be necessary thereupon.

3. *Christian Faith and Social Service*.—The following action adopted by the Executive Committee speaks for itself:

"The Executive Committee expresses its gratification at the joint action of the General Assemblies of the Presbyterian Church in the U. S., the Presbyterian Church in the U. S. A., the United Presbyterian Church, and the Associate Reformed Presbyterian Synod, in adopting the united Declaration of Christian Faith and Social Service, prepared by their Joint Committee, and that, in view of its clear statements in harmony with the past action of the Federal Council, this Declaration be printed in the Minutes of the Executive Committee for the information of our Churches."

4. *The Church Peace Union*.—Upon recommendation of the Commission on Peace and Arbitration of the Federal Council, the Executive Committee approved the action taken for the holding of a Congress on International Peace, at Constance, Germany, August 2-5, 1914. Delegates were appointed from many Christian Protestant Churches throughout the world, and large expectations were cherished for the outcome of the gathering. The Great War which broke out August 1, 1914, put an end to the Congress. A number of representatives, however, were present at Constance on July 31, 1914, the majority of whom were given safe conduct out of Germany by direction of the German Emperor. Others of the delegates suffered severe privations, and a large number who started from their homes, both in Europe and America, were unable to get further than London, England, or Paris, France. Despite this drawback, the work of the Church Peace Union, and of the Federal Council, in behalf of international arbitration

and universal peace, will be continued in earnest and effective ways. See Item 10.

5. *The Commissions*.—The regular Commissions which have been established in connection with the work of the Federal Council, and the names of the Chairmen, are as follows:

- a. Foreign Missions, Robert E. Speer, D.D.
 - b. Home Missions, H. C. Herring, D.D.
 - c. Christian Education, W. F. Tillett, D.D.
 - d. Church and Social Service, Josiah Strong, D.D.
 - e. Family Life, G. P. Eckman, D.D.
 - f. Sunday Observance, Peter Ainslie, D.D.
 - g. Temperance, R. W. Miller, D.D.
 - h. Peace and Arbitration, J. B. Remensnyder, D.D.
 - i. Evangelism, Wm. H. Roberts, D.D.
 - j. State and Local Federations, A. W. Anthony, D.D.
 - k. Church and Country Life, Mr. Gifford Pinchot.
- There are also two Special Commissions:
- a. Theological Seminaries, Geo. B. Stewart, D.D.
 - b. Relations with Japan, Mr. Hamilton Holt.

These all presented Reports. It is to be noted, however, that in Home Missions and Foreign Missions the proper organizations of the Churches for coördinating mission activities are acknowledged to be the bodies known as the Home Missions Council and the Foreign Missions Council. These two bodies are composed of representatives chosen by the Home Mission Boards and the Foreign Mission Boards of the Churches, and, while coöperating with the Federal Council, are not under its jurisdiction. The Home Missions Council, for instance, pays part of the salary of the Rev. Dr. H. K. Carroll, of Washington, D. C., as associate secretary.

6. *The Churches of Europe*.—

The following action was unanimously adopted as to the Churches of Europe:

"Whereas, The Federal Council of the Churches of Christ in America is profoundly affected by the burden of suffering of our Christian brethren among the European nations, now unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers, and our earnest desire to be of help as the way may open; therefore, be it

"Resolved, That the matter of our relations with Churches of Europe be referred to the Administrative Committee, with power, especially the question of communicating to them the Christian sympathy and love of the Christian Churches of America."

7. *Evangelism*.—The resolutions contained in the Report of the Commission on Evangelism were adopted by the following action:

"The Business Committee recommends the adoption of the resolutions presented by the Commission on Evangelism, recommending to all the Churches united prayer for a world-wide revival of true religion and of aggressive evangelism, and that this action be conveyed by the officers of the Federal Council and of the Commission on Evangelism.

"The Business Committee recommends that the resolution of the Commission on Evangelism be adopted, heartily endorsing the proposed religious work of the Committee of One Hundred for religious activities

at the Panama-Pacific Exposition, and that we especially commend this work to all the Churches for their prayerful sympathy and financial support."

The Commission on Evangelism has published in the name of the Federal Council, "A Call to Prayer for a World-Wide Revival." It is signed by Wm. Henry Roberts, *Chairman*; Wm. E. Biederwolf, *Secretary*; Shailer Mathews, *President*; and Charles S. Macfarland, *General Secretary*. The closing paragraph of the Call reads:

"Let prayer then be made for all men, for all nations and their rulers, for all the Churches of Christ in this and every land, for all ministers and church officers, for all Church members, for the masses of men and women who are in spiritual darkness, and especially for the outpouring of the Holy Spirit in every land in Pentecostal revelations of Divine power unto salvation, so that Jesus Christ may be accepted as the Divine Saviour by all the world, and the Gospel may be so applied by the Holy Spirit, that human nature everywhere shall be truly regenerated, and men dwell together here on earth as brethren in Christ, even as it is the assured hope of saved men so to dwell in the everlasting and heavenly Kingdom of our Lord and Saviour Jesus Christ. Brethren in Christ of every denominational and Church name, let us unite in prayer for a world-wide Pentecost, in His name and for the extension of His Kingdom who died upon His cross, 'the propitiation for our sins, and not for ours only, but also for the sins of the whole world.' Let us pray in the spirit and power of the words, 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.'"

S. Japan, Mission to.—The Federal Council has had for some time a Joint Committee on Eastern Race Relationships. The organization of the Committee was caused by the representations made by Dr. Sidney L. Gulick and other persons greatly interested in the relations of the American Churches to the peoples of Eastern Asia, to the Christian Missions carried on in their midst, and to the Churches of Christ organized and accomplishing results within their territories. One of the results of the work of this Committee was the decision to appoint a Commission of Nine, whose general scope of service should be "to study the entire question of the application of the teachings of Christ to our relations with Japan, and to promote such influences and activities as shall lead to the right relationships between the peoples of these two nations." This Commission has been duly appointed. It was also determined to send a representative of the American Churches to convey a message to the Japanese Churches from the Federal Council, as representing the sentiment of American Christians. The representative appointed was the president of the Federal Council, the Rev. Shailer Mathews, D.D., and Rev. Dr. Sidney L. Gulick was appointed an associate with him. The Executive Committee prepared a message to Japan which was intrusted to these representatives, and from which the following extracts are taken:

"We beg to assure you, dear brethren, of the interest with which we have noted the recent history of Japan, that ancient and venerable nation with its notable achievements in the arts and sciences. With eager hands you have grasped what other peoples could offer for the enrichment of your life, and in turn you have contributed to the life of the world the inspiration of your fine enthusiasm. You have felt the stimulation of ethical ideals, the transcendent significance of moral values. In the

industrial, intellectual and moral fields of your activity, America has noted your unwearied progress.

"But our deepest interest and sympathy have been evoked by the number of those who have been reaching out eager hands to God. Beyond all else, the spectacle of so many in Japan seeking after a deeper and stronger spiritual life has moved and still moves our hearts. It is with such sympathy toward you, beloved brethren, that we send our message to you.

"We are sending these, our brethren, to tell you as no written word of ours can tell, the sincerity of our affection, the eagerness of our desire, and the steady persuasion of our hope that we all, of the East and of the West, shall be one in Jesus Christ.

"We pray that in your land and in ours, faith shall have its satisfying vision of our Lord, that love shall be sanctified by His fellowship, and that our common life shall be broadened in its sympathies and beautified with His likeness."

President Mathews and Dr. Gulick visited Japan early this year, and their mission met with large success.

9. *Interdenominational Movements.*—The Richmond meeting of the Executive Committee had under consideration Interdenominational Movements and Organizations, and recommended that the Administrative Committee be authorized, at its discretion, to employ a secretary in the interest of such movements and of state and local federations, "when conditions shall warrant such action and when the special resources necessary for the maintenance of such a secretary shall be provided."

10. *Lord's Day Congress at Exposition.*—This important Conference, to be held in Oakland, Calif., July 27 to August 1, 1915, has the cordial support of the Federal Council and of its Commission on Sunday Observance. We report, with regret, the decease of the Rev. William P. Swartz, D.D., the general secretary of the Lord's Day Alliance of the United States. Dr. Swartz was a minister of the Presbyterian Church in the U. S. A., and, though but recently appointed to office by the Alliance, had rendered admirable service. He was deeply interested in the Exposition Congress.

11. *Peace and Arbitration.*—The following action of the Commission on Peace and Arbitration was approved by the Executive Committee, and is submitted to the General Assembly for consideration:

"The Commission recommends that the Protestant Churches of America be organized for active participation in a constructive program for world peace.

"The Commission urges that the general principles of the peace program demanded by those who believe in the Kingdom of God are: the application of the Golden Rule to international relations, care in the preparation of just treaties, and the faithful observance of both the letter and the spirit of those treaties.

"The Commission recommends to the Protestant Churches of America the following general form of organization for participation in the peace movement:

"(a) A Church Peace League in every community, and when practicable a Peace Committee in the local church.

"(b) The Church Peace League to be affiliated with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America."

12. *Popular Meeting*.—A mass meeting in the interest of the causes, represented by the Federal Council, was held in the city auditorium, Richmond, Va., December 9, 1914, 8 P. M. This meeting was arranged for by a Committee of the Richmond churches, Rev. Russell Cecil, D.D., Chairman. Among those on the platform were Governor Stewart, of Virginia, and Mayor Ainslie, of the city of Richmond. The speakers were President Shailer Mathews, D.D., on the subject of Militant Idealism, and the Hon. William Jennings Bryan, who spoke upon the Unity of the Churches and International Peace. Mr. Bryan was a representative of the Presbyterian Church in the U. S. A.

13. *Third Council*.—The Third Quadrennial Federal Council will be held December, 1916. The place, as yet, has not been fixed, but will be reported next year. In the meantime it is well to take action with the view to the appointment of delegates, and a resolution on the subject will be found at the close of this division of the Committee's Report.

14. *World Congress*.—The action of the Executive Committee as to the World Congress is as follows:

"The Business Committee recommends that the matter of a World Conference be referred to the Administrative Committee, who shall bring the subject to the attention of the several ecumenical Church organizations and to the constituent bodies of the Federal Council, report to be made to the next meeting of the Executive Committee."

In connection with this action, your Committee submit a resolution at the close of Division VII of this Report. See *Minutes*, 1915, p. 47.

15. *The Fraternal Spirit*.—The Committee has had occasion to note that there has been a tendency in some quarters to criticize adversely in public certain of the distinctive doctrines of the several Churches in the Federal Council, and also the fundamental doctrine which they hold in common as the basis of federation. The hope is expressed that increasing care will be taken to avoid undesirable forms of speech which may be provocative to others, and in particular care should be taken in this respect, by the representatives of the Churches in the Council, or on its Committees, and by the officers of the Council. A resolution on this subject is presented below.

The following resolutions are submitted for approval:

RESOLUTIONS TO BE CONSIDERED.

Resolved, 1. That the General Assembly reaffirms its sympathy with the purposes of the Federal Council of the Churches of Christ in America.

Resolved, 2. That the General Assembly advises its representatives on the Federal Council to advocate caution in connection with action upon all subjects which are upon the border line of the jurisdiction of the State and the Church, in particular, as there is present need for this caution owing to the international complications of the Great War.

Resolved, 3. That the General Assembly rejoices that the Federal Council, through its Commission on Evangelism, has issued a solemn call for prayer for a world-wide revival of religion.

Resolved, 4. That the General Assembly declares that in view of the doctrinal basis of the Federal Council, and of the agreement of the con-

stituent Churches as to fundamentals, that the representatives and the officers of the Council should not criticize in public the distinctive doctrines of the several constituent Churches, or the doctrines which they hold in common.

Resolved, 5. That the Committee on Church Coöperation and Union is hereby authorized to report to the General Assembly of 1916, the names of delegates, both principals and alternates, to the Federal Council to be held in December of that year, reporting the names of the members of the Committee as a part of the delegation.

Resolved, 6. That the Committee on Church Coöperation and Union is hereby authorized, as during past years, to represent the General Assembly in all matters dealing with the affairs of the Federal Council.—1915, pp. 35-42.

The regular annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held at Columbus, Ohio, December 8-10, 1915. The number of members of the Executive Committee present was 65, representing twenty-eight denominations. There were also present 107 corresponding members connected with twelve Commissions of the Council, and in addition twelve secretaries and associate secretaries.

The Annual Report from the secretary of the Federal Council is presented in separate form (see p. 59), and in addition contains the Proceedings of the Executive Committee for the year 1915. Inasmuch as the General Assembly has made this Committee on Church Coöperation and Union its representative on all matters contained in the affairs of the Federal Council, the appointment of members of the Executive Committee included, the Committee asks particular attention to the following items in the Report.

1. COMMISSIONS, THEIR RELATION TO THE CHURCHES.—The limitations of the Commissions are practically the same as those of the Federal Council itself, as set forth in the constitution in the following terms:

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel, and the recommending of a course of action in matters of common interest to the Churches, local Councils, and individual Christians.

"It has no authority to draw up a common creed, or form of government, or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

In harmony with the general principles governing the Federal Council, Commissions are appointed, in accordance with the by-laws, in such a manner as to give adequate and proportional representation to the constituent bodies and their various Boards and departments, on each Commission, to which are added as members-at-large, persons especially qualified for the particular work of each Commission.

In the statement of principles adopted by the Executive Committee in 1913 the following statements appear:

"These principles of policy apply to the various Commissions appointed by the Council. They act always as agents of the Council, and distinctly represent themselves as such. They also hold themselves as subject to the Executive Committee of the Council in accordance with the by-laws of the Council.

"The matter of coöperation between the Commissions and bodies outside the Federal Council, more especially ecclesiastical bodies, is one which calls for much discretion. Inasmuch as the Commissions are sometimes called upon to create movements which appropriately extend beyond the evangelical Churches, sometimes beyond all the Churches, precautions should be taken to make necessary distinctions. In appointing Subcommittees of the Commissions it is clearly expedient that there should be a clear understanding as to their limitations. Constituent bodies of the Council are not likely to tolerate any violation of the Constitutional principles by a Commission any more than they would by a like action of the Council itself. It would, therefore, seem wise for the officers of the Commissions to acquaint themselves with the Constitutional principles of the constituent bodies, especially as to questions of the relation between Church and State."

The above statements clearly define the limitations upon all the Commissions, and show that they are to be auxiliary to denominational activities along similar lines, and by coöperative and not by independent action.

2. **PEACE AND ARBITRATION.**—This Commission has been coöperating with the Commissions on Christian Education and on Relations with Japan, and also with the Special Committee on the American Peace Centenary. Dr. Gulick, who is associate secretary of the Commission, has conducted in various ways an educational movement in behalf of International Friendship. One of the important tasks of the Commission is appropriate coöperation with all large international movements seeking to bring to bear the influence of the Churches upon international relations. Much time and effort has been given to following up the work instituted by the Peace Conference at Constance, Germany, which was ended suddenly August 1, 1914, by the outbreak of the war, but which was continued in part at London, England. Correspondence has been conducted in the interest of International Friendship with several of the Church leaders in Europe, and it is believed that the Churches of Christ are likely to exert a wide influence in favor of arbitration, as a future method of settling international differences. This Commission has sent out, in the interest of its work, during one year, 373,169 pamphlets and 4,000 copies of Dr. Gulick's book, entitled, "The Fight for Peace."

3. **FEDERATED MOVEMENTS.**—This Commission was established by virtue of action taken at the meeting of the Executive Committee of the Federal Council at Richmond, Va., in December, 1914. It reported to the Executive Committee at Columbus, Ohio, in December, 1915. The sphere of its activities extends primarily to such organizations as the Young Men's Christian Association, the United Society of Christian Endeavor, the International Sunday School Association, the Laymen's Missionary Movement, The Religious Press Association—in short, organizations which, though voluntary, are yet composed of members of all denominations associated for general religious welfare. A Conference in connection with it was held at Atlantic City in June, 1915, and another has been called to meet on June 1, 1916, at the same place. It is expected that there will be present not only representatives of general voluntary organizations, but also of the Commissions of the Council. The secretary of this Commission is the Rev. Roy B. Guild, and the Report made at Columbus, Ohio, gives promise of large results in the future.

4. PANAMA-PACIFIC EXPOSITION.—Evangelistic services at the Panama-Pacific Exposition were in charge of a Committee of One Hundred, with the Rev. H. H. Bell, D.D., as executive secretary. In connection with the evangelistic services, an exhibit of the work of the Churches was made in the Palace of Education, and it is said to have been the best Christian exhibit made at any great exposition. The attendance at the evangelistic services in the tabernacle, erected for the purpose, were conducted for five months, with a total attendance of 450,000, and it is estimated that the conversions were about 3,500. There were also six great and well-attended Congresses held there, viz., "The Social Congress"; "The Women's Missionary Congress"; "The Immigrant Congress"; "The World's Battle Congress"; "The Young People's Congress"; and the "International Peace Congress." The amount of funds expended was in the neighborhood of \$18,000. The work of this Committee is highly to be commended, and especially the skill and efficiency of the secretary.

5. THE CHURCH AND COUNTRY LIFE.—The Commission on the Church and Country Life was established by the Executive Committee of the Federal Council, at its meeting in December, 1914, at Richmond, Va. The first general meeting of the Commission was held December 8 to 10, 1915, at Columbus, Ohio. A Conference of representatives and delegates from various sections of the country was called to meet with the Commission, was largely attended, and was a striking feature of the meeting of the Executive Committee. Among the speakers was the President of the United States, whose address is published in full in the Report of the Federal Council for the year 1915. The following quotations are made from his address:

"I am hoping that the outcome of this Conference, and all that we say and do about this important matter, may be to remind the Church that it is put into this world not only to save the individual soul, but to save society also, and it has got to go to work in society in one sense, with a greater sense of the exigency of the thing than in the case of the individual, because you have got to save society in this world, not in the next. We may have something to do with the individual soul in the next world by getting it started for the next world, but we have nothing to do with the organization of society in the next world. We have got to save society, so far as it is saved, by the instrumentality of Christianity in this world. . . . The proof of Christianity is written in the biography of the saints—and by the saints I do not mean the technical saints, but the people whose individual lives have been transformed by Christianity. It is the only force in the world that I have ever heard of that does actually transform life; and the proof of that transformation is to be found all over the Christian world, and is multiplied and repeated as Christianity gains territory in the heathen world. Men begin suddenly to erect great spiritual standards over the little personal standards which they heretofore professed, and will walk smiling to the stake in order that their souls may be true to themselves. There isn't anything else that does that.

"Surely this is the instrumentality by which rural communities may be transformed, and led to the things that are great, and surely there is nothing in the rural community in which the rural church ought not to be the leader and in which it ought not to be the vital actual center."

The general impression made by the Conference was excellent, and it is hoped that the result will be a larger attention to the needs of rural

districts than has been recently given. The tendency of population in the United States is to draw vitality from the countryside and to center life in the cities. It is not more than a generation since our country was practically rural, and the changes which have come need the close attention of the Church, and should be more and more in the thought of those who are in charge of organized ecclesiastical Agencies.

6. TEMPERANCE.—The Commission on Temperance of the Federal Council has two offices, one in Pittsburgh, Pa., by the courtesy of the Presbyterian Board of Temperance, with Professor Charles Scanlon as secretary in charge, the other in the Widener Building, in Philadelphia, Pa., under the supervision of the Chairman of the Commission, the Rev. Rufus W. Miller, D.D., of the Reformed Church in the U. S. A noteworthy feature of the progress made by this Commission has been the organization of the National Temperance Union, whose purpose is to present a comprehensive educational program, which has as its constant aim to stress voluntary personal abstinence. The first mass meeting in connection with this movement was held on March 15, 1915, in the "Sunday" Tabernacle, at Philadelphia, Pa., when 16,000 persons listened to an address by the Hon. William J. Bryan, and thousands signed the "pledge." One of the methods of work of the union is to coöperate with the heads of great industrial plants and likewise with the officers in charge of the welfare and health departments of municipalities and railroads. Further, literature has been and will be disseminated in the interest of temperance among the foreign-speaking population of our cities.

In this connection it is to be noted that the Christian people of this country annually contribute upwards of \$1,500,000 to the cause of temperance education and legislation, in addition to what is given through Church Agencies. The Church, however, must lead in this work, for the success of the temperance cause depends largely upon Christian principles and conscience. Emphasis is laid on the fact that the National Temperance Union, in its comprehensive purposes, does not propose to interfere in any way with the work of existing Agencies, nor to take up their particular operations. It seeks to coöperate with them and to aid them in their respective fields of activity. Attention is drawn to the following resolution adopted by the Council:

"Resolved, That all Churches of the Council, through their ministers and several Agencies, observe unitedly the World's Temperance Sunday, in November, 1916, and by sermons, Bible lessons, temperance instruction and pledge-signing, challenge the attention of all persons to the fundamental importance of this commanding question of our time."

It is hoped that this Commission will be able to bring to the temperance movements an increasing unity of purpose and of efficiency.

7. EVANGELISM.—The work of the Commission on Evangelism is in charge of an Executive Committee of twelve members. The secretary, the Rev. William E. Biederwolf, D.D., has carried forward the work of organization in a most efficient manner. Attention is drawn to the fact that twenty-five of the Churches in the Federal Council, at the suggestion of the Commission, have appointed denominational Committees on Evangelistic Work. This is an indication not only of a desire for concerted action on evangelism, but of what is far more important, a united conviction as to the vital relation of evangelism to the purposes of the Church,

and to the fundamental thought of its Divine Founder and Head in relation to the primal needs of the world for which He died. Among other matters to be noted is the fact that the Committee on Literature of the Commission has a number of manuscripts, which are ready for the press, and which it hopes to publish in a short time. Among these is a manual on Evangelism. The secretary, further, has gathered together a library on evangelism, which is now stationed at the headquarters in Chicago in the Lakeside Building, and in behalf of which assistance is requested by the gift of books and of money for the purchase of books.

It is clearly to be understood that the Commission on Evangelism represents the endeavor to bring into coöperation in evangelistic work the denominational Churches. Each denomination will be expected, whatever plan of coöperation is adopted, to carry out evangelistic work according to its own methods, and under the direction of its own denominational Committee. It is all important, in the judgment of the Commission, if, from the human side, success is to be hoped for, to have each denomination work in its own way, and yet in full fellowship with other denominations, in any given field.

The Commission desires further to emphasize the judgment both of its Chairman and its secretary, that the time has come, to arrange carefully for a nation-wide evangelistic campaign. It is believed that this campaign is required by the situation within our own borders as a nation, and also by world conditions throughout the world. Men everywhere now appear to be more deeply impressed with the value of spiritual realities than for two generations.

These conditions controlled the General Convention of the Protestant Episcopal Church in the United States at its last meeting, when it adopted the following resolution:

“Resolved, The House of Bishops concurring, That this Church, in General Convention assembled, registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the Church at large, and whose sole purpose and aim shall be the salvation of men through Him whose Name is above every name.” P. 1

This preaching mission is in active operation, and other denominations are moving in the same line, realizing the opportunities of the time.

The following resolutions, adopted on the recommendation of the Commission by the Executive Committee of the Federal Council at Columbus, are submitted for approval:

Resolved, 1. That the national denominational Committees lend themselves to the organization of Evangelistic Committees in the various districts, Conferences and Synods, with a view both to furthering the work of their own denomination, and to the federation of the forces for concerted evangelistic work in their own territory.

Resolved, 2. That the various national denominational Committees seriously and prayerfully consider whether the hour is not about upon us for the inauguration and promotion of a country-wide movement of evangelistic endeavor of such a character as will meet with the approval and appreciation of the united ministry of our land.

S. DELEGATES TO THIRD COUNCIL.—The Committee was authorized, by the General Assembly of 1915, to name the delegates, both principals

and alternates, to the Third Quadrennial Meeting of the Federal Council, to be held at St. Louis, Mo., December, 1916, reporting the members of the Committee as a part of the delegation. The number of principal delegates to which this General Assembly is entitled is thirty-four. After careful consideration by a Subcommittee and by the General Committee, delegates were named.* The addresses are given.

The following resolutions are submitted for adoption:

Resolved, 1. That the General Assembly reaffirms its sympathy with the purposes of the Federal Council of the Churches of Christ in America.

Resolved, 2. That the General Assembly again advises its representatives on the Federal Council to advocate caution in connection with action upon all subjects which are upon the border line of the jurisdiction of the State and the Church, in particular, as there is present need for this caution owing to the international complications of the Great War.

Resolved, 3. That the General Assembly again declares that, in view of the doctrinal basis of the Federal Council, and of the agreement of the constituent Churches as to fundamentals, the representatives and the officers of the Council should not criticize in public the distinctive doctrines of the several constituent Churches or the doctrines which they hold in common.

Resolved, 4. That the Committee on Church Coöperation and Union is hereby authorized, as during past years, to represent the General Assembly in all matters dealing with the affairs of the Federal Council, and, in particular, to fill vacancies in the membership of the Council.—1916, pp. 28-37.

The Federal Council held its third quadrennial meeting at St. Louis, Mo., December 6 to 11, 1916. There was a good representation present from the several constituent Churches of the Council. The Report of the proceedings has not as yet been published, and the Report thereupon cannot be of a detailed character. The following matters are noted:

The president of the Council for the current term of four years is the Rev. Frank Mason North, D.D., secretary of the Board of Foreign Missions of the Methodist Episcopal Church. The Rev. Charles S. Macfarland, Ph.D., was reelected as the general secretary. The Chairmen of the Commissions were all changed by the president, with the exception of the Commission on Interchurch Federations, and likewise the membership. Among the members many of those who had previously served were reappointed. Three of the Commissions were replaced by Committees, by action of the Council, viz.: Family Life and Religious Rest Day; Foreign Missions, and Home Missions. The number of the Commissions now is eight, as follows: Interchurch Federations; Evangelism; Church and Social Service; Church and Country Life; Temperance; Christian Education; International Justice and Goodwill; Relations to the Orient.

The statistics of the constituent Churches of the Federal Council for 1916 are hereby submitted for information:

*For list of delegates, see *Minutes*, 1916, p. 35.

CHURCHES	MINISTERS	CHURCHES	COMMUNICANTS
Baptist Churches, North.....	8,572	9,542	1,289,009
Free Baptist.....	805	1,110	65,440
National Baptist Convention.....	13,806	16,842	2,113,635
Seventh-Day Baptist.....	98	82	8,255
Christian Church.....	1,066	1,360	106,159
Congregational.....	5,974	6,106	790,488
Disciples of Christ.....	6,324	8,533	1,177,792
Evangelical Association.....	1,056	1,625	120,387
United Evangelical.....	516	948	89,530
Friends.....	1,287	748	97,514
German Evangelical Synod.....	1,089	1,389	274,787
Lutheran, General Synod.....	1,425	1,847	360,749
Mennonite, General Conference.....	180	116	15,451
Methodist Episcopal.....	18,763	28,360	3,743,031
Methodist Episcopal, South.....	7,320	16,993	2,123,785
African Methodist Episcopal.....	5,000	6,000	620,000
African Methodist Episcopal Zion.....	3,552	3,180	568,608
Colored Methodist Episcopal.....	3,072	3,196	240,798
Methodist Protestant.....	1,410	2,400	201,110
Moravian.....	144	126	20,859
Presbyterian in U. S. A.....	9,585	9,784	1,543,027
Presbyterian in U. S. (South).....	1,861	3,437	348,223
United Presbyterian.....	973	992	156,954
Welsh Presbyterian.....	91	142	14,668
Reformed Presbyterian (General Synod)....	16	17	3,300
Protestant Episcopal.....	5,598	8,054	1,066,970
Reformed Church in America.....	775	724	131,724
Reformed Church in U. S.....	1,245	1,773	326,112
Reformed Episcopal.....	82	80	11,465
United Brethren.....	1,937	3,577	345,705
Totals for 1916.....	103,622	139,083	17,996,435
Totals for 1915.....	103,113	139,091	17,742,509

The attention of the General Assembly is asked to the summarized Report of the Federal Council, printed in the Appendix, and also to the following resolutions approved by the Council:

1. *Evangelism*.—The Council, after a debate caused by the action of one of the delegations to the Council which opposed its passage, adopted the following resolution as to a nation-wide campaign. This campaign had been planned by the Rev. Dr. Wm. E. Biederwolf, who is secretary of the Commission on Evangelism.

Resolved, That the action of the Executive Committee of the Federal Council, at Columbus, Ohio, authorizing the Commission on Evangelism, through its own Executive Committee, to promote a nation-wide movement of evangelistic endeavor, in coöperation with the various denominational Committees, is hereby confirmed and emphasized, and that the various denominational Committees be urged to promote by every means in their power this nation-wide movement of evangelistic endeavor.

2. *Ministerial Relief and Sustentation*.—The Council, feeling that it was necessary to present a more united and comprehensive appeal to Christian people in behalf of the disabled servants of the Church, adopted the following:

Resolved, That a Committee of the Federal Council be constituted, consisting of one representative from each of the constituent Churches of the Council, to be known as the Committee on Ministerial Relief and

Sustentation; this Committee to give consideration to the whole Relief and Sustentation movement, and in particular to the forms of it which are at present operative in the several Churches of the Council, and shall be authorized, in coöperation with all Agencies already existing in the constituent bodies of the Federal Council, to prepare and to issue such united appeal for the whole work of Ministerial Sustentation as shall safeguard the integrity of each separate plan and at the same time enhance the claims of the whole movement, this Committee to seek the unity and further the efficiency of all plans. The Committee shall be a Permanent Committee of the Federal Council and shall report regularly to the Executive Committee and to the Council.

3. *Authority of Certain Portions of Reports.*—This question was raised in the Council as to the authority of historical and informational portions of Reports, and the following action was taken:

Resolved, That the Council hereby declares that the historical and informational portions of Reports of Committees and Commissions approved by the Council are not the voice of the Council in the same sense as the recommendations and resolutions duly adopted.

4. *Finances.*—At the meeting of the Assembly's Committee held in Philadelphia, March 27, the question was brought up of the appeals made by the Administrative Committee of the Federal Council to Presbyterian congregations for annual contributions towards the expenses of the Council. A resolution contained in the list of general resolutions presented by the Committee is submitted for the consideration of the Assembly. The Assembly annually contributes its share for the general office expenses of the Federal Council, and the members of your Committee feel that the matter of additional contributions should be left to the generosity of individuals, and that the congregations of this Church should be relieved from contributions, as congregations, to the Council. This contribution of the Assembly the past fiscal year amounted to \$1,497.

Inasmuch as there has not been time for the Committee to examine in detail the proceedings of the St. Louis Council, it is felt that the Committee on Church Coöperation and Union, through a Subcommittee, might well undertake the work, report to be made to the next Assembly.

The following resolutions are recommended for adoption:

Resolved, 1. That the General Assembly reaffirms its sympathy with the general purposes of the Federal Council of the Churches of Christ in America.

Resolved, 2. That the General Assembly again advises the representatives of this Church on the Federal Council to advocate caution in connection with action upon all subjects which are upon the border line of the jurisdiction of the State and the Church.

Resolved, 3. That the General Assembly again declares that, in view of the doctrinal basis of the Federal Council and of the agreement of the constituent Churches as to fundamentals, the representatives and the officers of the Council should not criticize in public either the distinctive doctrine of the several constituent Churches or the doctrines which they hold in common.

Resolved, 4. That the payment by the General Assembly of an annual sum for the general expenses of the Federal Council makes it unnecessary to request contributions from the particular churches of this denomination for such expenses.

Resolved, 5. That the Committee on Church Coöperation and Union is hereby authorized, as during past years, to represent the General Assembly in all matters dealing with the affairs of the Federal Council, and, in particular, to fill vacancies in the Assembly's representation in the membership of the Council, and also in the official staff of the Council so far as assigned to this Church.—1917, pp. 200–204.

The attention of the General Assembly is asked to the summarized Report of the Federal Council, printed in the Appendix, and also to the fact that the Executive Committee of the Federal Council met at Cincinnati, Ohio, December 12, 1917, with the Rev. James I. Vance, D.D., of Nashville, Tennessee, as Chairman. Owing to the inclement weather and the delays in railroad transportation, the attendance of members was not as large as had been hoped for. The meeting, however, was effective, and in one way and another contributed to the progress of the great cause represented by the Council. It is important to draw attention to the following matters:

1. *Purpose*.—That the Federal Council is an organization of denominations "for the prosecution of work that can be better done in union than in separation."

2. *Limited Authority*.—Article No. 4 of the Plan of Federation states: "This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local Councils and individual Christians. It has no authority to draw up a common creed or form of government or worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

It is emphasized that the Council is officially connected with and representative of the several denominations adopting the Plan of Federation, and holding to historical and evangelical Christianity. It is recognized that the Council has been during the past two years of decided value as giving expression of the manifest oneness of the evangelical Churches of Christ in the United States in relation to all the great questions and problems connected with the present war. As the general Report indicates, such an organization as the "War-Time Commission" has come into being, and has rendered admirable service in the development of the latent but potential public opinion, which, whenever it has opportunity of expression, supports the Government of the United States in the maintenance and prosecution of the "just and necessary war" upon which this nation has entered. The Chairman of the Commission is Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions.

3. *Authority of Reports, etc.*—Another matter needing attention is a question raised in the Council at St. Louis, Mo., in 1916, as to the authority of historical and informational portions of Reports, and the following action was taken:

Resolved, That the Council hereby declares that the historical and informational portions of Reports of Committees and Commissions approved by the Council, are not the voice of the Council in the same sense as the recommendations and resolutions duly adopted.

4. *Finances*.—The question has been brought again to the Committee as to the appeals made by the Administrative Committee of the Federal Council to Presbyterian congregations for annual contributions towards

the expenses of the Council. The Assembly annually contributes its share for the general office expenses of the Council, and the members of your Committee feel that the matter of additional contributions should be left to the generosity of individuals, and that the congregations of this Church should be relieved from contributions as congregations to the Council. This contribution of the Assembly for the year ending December 31, 1917, amounted to \$1,158.00, leaving one fourth due on the present year.

The following resolutions are submitted for adoption:

Resolved, 1. That the General Assembly reaffirms its sympathy with the general purposes of the Federal Council of the Churches of Christ in America, and it specifically declares its approval of the action of the Council in establishing the General War-Time Commission, thus securing united support for the Government of the United States in its prosecution of a most just and necessary war.

Resolved, 2. That the General Assembly again advises the representatives of this Church to the Federal Council to advocate caution in connection with action upon all subjects which are upon the border line of the jurisdiction of the State and the Church.

Resolved, 3. That the General Assembly again declares that, in view of the doctrinal basis of the Federal Council and of the agreement of the constituent Churches as to fundamentals, the representatives and the officers of the Council should not criticize in public, either the distinctive doctrines of the several constituent Churches, or the doctrines which they hold in common.

Resolved, 4. That the General Assembly feels that prior to any movement on the part of the Federal Council involving coöperation of the ministers and congregations connected with this General Assembly, that the Assembly itself should be fully informed thereupon, and give its decision prior to final action. This course of procedure is regarded as necessary in order to secure the highest interests of all the Christian denominations in the membership of the Council.

Resolved, 5. That the payment by the General Assembly of an annual sum for the general expenses of the Federal Council makes it unnecessary to request contributions from the particular churches of this denomination for such expenses.

Resolved, 6. That the Committee on Church Coöperation and Union is hereby authorized, as during past years, to represent the General Assembly in all matters dealing with the affairs of the Federal Council, and, in particular, to fill vacancies in the Assembly's representation in the membership of the Council, and also in the official staff of the Council, so far as assigned to this Church.—1918, p. 116.

The usual concise Annual Report of the Federal Council to the Constituent Churches is omitted this year. The Administrative Committee of the Federal Council voted to substitute for it the full Report, which is not yet printed. The Executive Committee of the Council met at Atlantic City, N. J., December, 1918, with the Rev. James I. Vance, D.D., of Nashville, Tennessee, as Chairman. There was a large attendance and much business was transacted. The Executive Committee authorized a call for a special meeting of the Council to transact business of which, at the time of writing of this Report, no specific notice was received, neither was it practicable to have a Report of the proceedings of this meeting of

Council for the Report, owing to the fact that the meeting was called for May 6-8, 1919. The date was unfortunate, so far as several of the representatives of the Presbyterian Church on the Council are concerned, coming the week preceding the General Assembly. It is important in connection with the Council once more to draw attention to its purpose and limited authority.

1. *Purpose*.—That the Federal Council is an organization of denominations “for the prosecution of work that can be better done in union than in separation.”

2. *Limited Authority*.—Article No. 4 of the Plan of Federation states: “This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local Councils and individual Christians. It has no authority to draw up a common creed or form of government or worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.”

It is emphasized that the Council is officially connected with and representative of the several denominations adopting the Plan of Federation, and holding to historical and evangelical Christianity. It is recognized that the Council has been during the past two years of decided value as giving expression to the manifest oneness of the evangelical Churches of Christ in the United States in relation to all the great questions and problems connected with the present war. As the general Report indicates, such an organization as the “War-Time Commission” has come into being, and has rendered admirable service in the development of the latent but potential public opinion, which, whenever it has opportunity of expression, supports the Government of the United States in the maintenance and prosecution of the “just and necessary war” upon which this nation has entered. The Chairman of the Commission is Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions.

3. *Authority of Reports, etc.*—Another matter needing attention is a question raised in the Council at St. Louis, Mo., in 1916, as to the authority of historical and informational portions of Reports, and the following action was taken:

Resolved, That the Council hereby declares that the historical and informational portions of Reports of Committees and Commissions approved by the Council, are not the voice of the Council in the same sense as the recommendations and resolutions duly adopted.

4. *Finances*.—The question was raised by the members of the Executive Committee of the Federal Council as to the payment of their expenses in attendance upon meetings. The Executive Committee for several years paid these expenses out of the funds of the Council. Last December, however, the executive officers of the Federal Council requested that the expenses of members of the Executive Committee be paid by the Churches which they represent, the ground being that the Federal Council did not have funds for the purpose. The subject was considered by the Committee on Church Coöperation and Union, and as the request of the Executive Committee of the Federal Council meant an increase of the annual contribution by the General Assembly toward the expenses of the Council, the matter was also submitted to the Executive Commission. Both the Committee of the Assembly and the Executive Commission of the Assem-

bly came to the conclusion that it was the place of the Federal Council, out of the funds contributed annually by the Assembly for the current expenses of the Federal Council, to meet the expenses above referred to. The action of the Executive Commission will be found in the Report of that body, pp. 120-121.

5. *The French Protestant Churches*.—The General Assembly authorized the Committee on Church Coöperation and Union to represent the Assembly in all matters dealing with the affairs of the Federal Council. Attention is drawn to the fact that the Federal Council has taken into its jurisdiction the affairs of the French Protestant Churches, the great majority of French Protestants being connected with the Reformed Church of France, which is Presbyterian. The reason for this action on the part of the Federal Council was the emergency which had arisen through the ruin wrought in France by the German armies in their invasion. Very material assistance was rendered by the Federal Council and, in particular, by its general secretary, the Rev. Charles S. McFarland, D.D. Considerable sums of money were raised and sent, and an organization has been effected by the Federal Council of a Committee representative of all the evangelical Churches to carry forward its work. The Rev. J. Wilbur Chapman was appointed by your Committee on Coöperation and Union to act with the Federal Council's Committee on this subject. After his decease, the Rev. H. G. Mendenhall, D.D., acted for a time and, recently, the Committee appointed the Rev. Wm. S. Holt, D.D., as the representative of the Church upon this important cause.

It is proper here to draw attention to the fact that the New Era Movement provided in its budget for the relief of the Protestant Churches of France and Belgium, the sum of \$500,000. We believe most heartily in this general cause but likewise feel that the emergency created by the war being in process of removal, that the time is at hand when the Presbyterian Church in the U. S. A. should take upon itself, either through this Committee or some other Committee, the management of this movement for the relief of the French and Belgian Churches so far as it is directly concerned. It is, therefore, respectfully requested that the Assembly either authorize the creation of a special Committee or specify a special Agency to act for it in the distribution of any funds which may be raised by our congregations, or given by benevolent members of our Church to this most worthy cause. We have always been greatly interested in the Churches of France, we have in our membership a large number of persons who trace their ancestry back to the Huguenot Church, and we have an obligation which is necessarily humanitarian because it is Christian. It is also recommended that the Agency appointed by our Church coöperate with the Committees appointed by any other Presbyterian and Reformed Churches in this matter.

The following resolutions are submitted for adoption:

Resolved, 1. That the General Assembly reaffirms its sympathy with the general purposes of the Federal Council of the Churches of Christ in America, and it specifically declares its approval of the action of the Council in establishing the General War-Time Commission, thus securing the united support of the Churches for the Government of the United States in its prosecution of a most just and necessary war.

Resolved, 2. That the General Assembly again advises the representatives of this Church to the Federal Council to advocate caution in con-

nection with action upon all subjects which are upon the border line of the jurisdiction of the State and the Church.

Resolved, 3. That the General Assembly feels that, prior to any movement on the part of the Federal Council involving the coöperation of the ministers and congregations connected with this General Assembly, that the Assembly itself should be fully informed thereupon, and give its decision prior to final action. This course of procedure is regarded as necessary in order to secure the highest interests of all the Christian denominations in the membership of the Council.

Resolved, 4. That the payment by the General Assembly of an annual sum for the general expenses of the Federal Council makes it unnecessary to request contributions from the particular churches of this denomination for such expenses.

Resolved, 5. That the Committee on Church Coöperation and Union is hereby authorized, as in past years, to represent the General Assembly in all matters dealing with the affairs of the Federal Council, and, in particular, to fill vacancies in the Assembly's representation in the membership of the Council, and also in the official staff of the Council, so far as assigned to this Church.

Resolved, 6. That this Committee is in particular empowered to take such action as may be necessary in conference with the New Era Committee on the subject of arrangements for assistance to and relief of the Reformed Churches of the continent of Europe.—1919, p. 100.

19. Comity with other denominations.

In connection with this whole subject it is necessary to emphasize the double need under which every Christian denomination rests of withholding from hasty entrance upon fields seemingly occupied in an adequate manner by another denomination; and also of declining to allow undue claims of monopoly or prior right made by another denomination or its agents. A Christian denomination is under obligation to provide for the spiritual welfare of its own members wherever they may be Providentially located, and this obligation is enforced by that right fundamental to the liberties of the Protestant Churches, the right of private judgment. To deny or to minimize the fostering care of a denomination to its scattered members in spiritually destitute regions, on the plea that another denomination can do the work as well or better, is, in the opinion of the Committee, an effort to shift the burden of proper responsibility upon other shoulders, and may in some cases come to look like an attempt to compel on the part of weak churches a change of religious allegiance. The first course named, if taken, may be significant of denominational indolence or weakness, the second may become a serious encroachment on religious liberty. The American Presbyterian Church has always been able to care for its own people—has cared for them persistently—and by its traditions, its history, its intimate relations to and its vital connections with every step in the development of the United States of America, has an enduring spiritual responsibility for every part of the nation's territory from Maine to Alaska, and from Canada to Mexico and Porto Rico. There is no part of our country that is not a portion of its spiritual heritage, and its absence from or weakness in any region means serious spiritual loss to individuals, to communities, and to the nation. Our Church, while invari-

ably cherishing a spirit of true fraternity toward all other Christian denominations, is under supreme obligations to prove faithful to duty in the Home Mission field.

It is clear to your Committee that any rules of comity proposed for adoption must be framed with a view to the principles and facts just stated. It is also clear that the work of the self-supporting Synods, the Constitutional rights of Presbyteries and Synods, the Assembly's power of superintendence of the concerns of the whole Church, must be kept in view, as well as the work, rights, and rules of the Assembly's Board of Home Missions. In the complex system of management of mission work, which by the provisions of the Constitution and the force of Providential circumstances exists to-day in our Church, there is only one way to secure efficient and satisfactory results, coextensive with the nation-wide field of work. While there must be due recognition of the Constitutional authority of all Church courts, and of the requirements of Christian charity, there must also be continued recognition of the supreme authority of the General Assembly, and of the existence and authority of the Board of Home Missions as an Agency of the General Assembly.

Your Committee, after due consideration of all the interests involved, recommends the adoption of the following resolutions:

Resolved, 1. That the General Assembly recognizes that God in His Providence has laid upon the Presbyterian Church the obligation of carrying forward the work of evangelization in every portion of the territory of the United States of America.

Resolved, 2. That the work of evangelization under the direction of our Church judicatories, and especially of the General Assembly, should be conducted always with due regard to the obligations resting upon the Church, the Constitutional rights of Church judicatories, the unity of the Church and of the work, and the requirements of Christian courtesy toward the Agencies of other Christian denominations.

Resolved, 3. That the Plan of Coöperation with the Presbyterian and Reformed Churches in America adopted by the Assembly of 1897, be and is hereby reaffirmed as the rule of conduct for all the field work of the Board of Home Missions, the Board of Publication and Sabbath School Work, and the Board of Missions for Freedmen, in their relations to the work of similar Boards or Committees of the above-named Churches.

Resolved, 4. That the Board of Home Missions be authorized to arrange for comity upon its field of work with any Agency or organization authoritatively representing any one of the Protestant and non-Presbyterian denominations, subject, however, to the provisions of the Constitution of this Church as to the powers of Presbyteries, Synods, and the General Assembly; and it is recommended that all Presbyteries and Synods continue cordially to coöperate with each other and with the Board of Home Missions, that the work may be efficiently and successfully conducted.

Resolved, 5. That present comity relations with the Congregational Churches can be improved only by the cultivation of greater Christian charity, larger forbearance, and mutual good understanding on the part of the workers on the field in both denominations; that there are no rules, heretofore laid down or to be laid down, that can, in all cases, guide in that courteous Christian conduct which is becoming in brethren and disciples of our common Lord.

Resolved, 6. That the specific local application and working out of the rules of comity heretofore laid down or approved by the General Assembly be referred, with large discretionary powers, to the Home Mission Committees of the Presbyteries and the Synodical superintendents of Home Missions, and where necessary to the Synodical Home Missionary Committees in the self-supporting Synods.—1904, p. 124.

The General Assembly of 1917, *Minutes*, pp. 284, 285, approved the following statement:

"The matter of comity between the Presbyterian Church in the U. S. A., and other Christian Churches of the country, has been under consideration and action by the chief governing body of the Church from an early period in its history. During the epoch of the General Synod, extending from 1717 to 1788, comity was in force with the German Reformed Church, the Dutch Reformed Church, the Consociated Churches of Connecticut and the Congregational Churches of Massachusetts. Some of the movements referred to were not only comity in the sense of arrangements as to the fellowship of ministers and churches, but also actual coöperation by formal plans for joint work. Notably was this the case in connection with the General Convention of delegates of the Synod of New York and Philadelphia, and the General Association of Connecticut which existed from 1766 to 1775, and which sought the preservation of the religious rights of the American colonies, the spread of the Gospel on the American continent, and the promotion of Christian fellowship between the Churches. This General Convention by the joint action of Presbyterians and Congregationalists promoted in a notable manner the cause of American Independence. It is to be noted that all arrangements for comity and coöperation carried forward during the epoch of the existence of the General Synod were without exception directly under the control of the Synod. It claimed and exercised sole jurisdiction in these matters.

"The General Assembly, from the time of its establishment in 1789, has acted, in all matters connected with comity and coöperation with other Christian bodies, on the basis of its possession of the necessary power. Its sole authority is recognized in the Constitution adopted by the Church in 1788, for in Chapter xii, entitled, 'Of the General Assembly,' and Section v, the following specification, *inter alia*, is found, 'To the General Assembly also belongs the power . . . of corresponding with foreign Churches, on such terms as may be agreed upon by the Assembly and the corresponding body.' Again, in said Chapter xii and in Section iv, it is said concerning the General Assembly, 'and it shall constitute the bond of union, peace, *correspondence* and mutual confidence among all our churches.' The Assembly controls, Constitutionally, both external and internal 'correspondence' for the denomination.

"In the matter of correspondence with other Christian bodies, the General Assembly, among other things, adopted in 1800, under the provisions of the Constitution just named, a rule requiring that ministers coming from 'foreign Churches' should be reported either to a Synod or the General Assembly prior to their final reception by any Presbytery, and that no Presbytery should receive a minister from such Churches without the consent of either a Synod or the Assembly. This rule was enforced for a long period of time, and is still in force in connection with a few 'foreign Churches.' This rule of the year 1800 was also a rule of the General Synod,

first adopted in 1735, and acted upon in many other years. By 'foreign Churches' is meant all other Christian Churches except our own. The phrase has an ecclesiastical, not a geographical meaning. Further, all arrangements for coöperation and comity have gone into effect in the history of the Presbyterian Church in the U. S. A. only after action by the General Assembly. Such was the case with the Plan of Union of 1801, made with the Congregational Churches, and later on in connection with such movements as the World Presbyterian Alliance, the Federal Council of the Churches of Christ in America, and the Council of the Reformed Churches in America Holding the Presbyterian System.

"In particular is the sole jurisdiction of the General Assembly made evident in all the history of the Church in connection with comity and coöperation with the Churches of the Presbyterian family in the United States. The comity arrangements established in 1870 with such Churches as the Reformed Church in America, the Presbyterian Church in the U. S., the United Presbyterian Church, etc., have always been subject to the enacting power of the General Assembly. The Articles of Agreement constituting the Council of the Reformed Churches in America entered into in 1907 by seven Presbyterian and Reformed denominational Churches, were adopted solely by the General Assembly for this Church. No other judicatory of the Church is vested with power to enter into any plan of comity or coöperation with any other Christian body except with the consent of the General Assembly. No more than a state of the Federal Union can make a treaty with a foreign nation, can a Synod or Presbytery of its own motion establish a plan of comity or coöperation with another Church. And it is because of this fact that it is proper to note that acts of the General Assembly as to comity and coöperation adopted within the past few years, on the recommendation of an Assembly Committee or on the recommendation of the Council of the Reformed Churches, emphasize the rule that Presbyteries and Synods of this Church have acted under such plans only with the consent of the Assembly, and that they have no independent power in such matters."

It is also to be noted that such plans of comity and coöperation as may be adopted are subject to change by the General Assembly at any one of its annual meetings.

"Acting upon this Constitutional provision, the last General Assembly adopted the following two resolutions:

1. "That this General Assembly calls the attention of every Synod and Presbytery in our Church, with a view of having them open communication by their Committees on Home Missions or Church Extension, with the Church Conferences of equal rank occupying similar territory, in order that definite proposals and plans pertaining to comity as aforesaid may be carried into effect; and,

2. "That these judicatories be requested to report to your Committee on Christian Life and Work any comity arrangements made by them, that the same may be reported to the next General Assembly for the information of the whole Church."

Attention is drawn also to the fact that the matter of comity in interdenominational relations was referred by the Assembly of 1918, subject to its own review, to two other bodies, namely the Council of the Reformed Churches in America Holding the Presbyterian System, and the Com-

mittee on Church Coöperation and Union. This was owing to the non-receipt from Presbyteries and Synods of information on the subject. These resolutions read:

"Resolved, 1. That all matters of comity connected with the relations of the Churches in the Council of the Reformed Churches in America, be, and hereby are referred to said Council, subject to review by the General Assembly, as provided by the Articles of Agreement of 1907.

"Resolved, 2. That all matters of comity in relation to other Churches than those composing the Council of the Reformed Churches in America be and hereby are referred to the Committee on Church Coöperation and Union, to be reported upon annually to the General Assembly."

The Committee thus empowered, begins its work by singling out certain acts of the General Assembly bearing upon comity, taking—

First. Part of the Plan of Coöperation with the Presbyterian Church in the U. S. adopted in 1889, *in re* Home Missions:

1. Where Presbyteries belonging to the two Assemblies cover the same ground, they are advised to endeavor, either as Presbyteries, or through their Committees, to agree as brethren to have the efforts of one Church expended in certain fields, and the efforts of the other Church expended in certain other fields, within their common bounds, so as to prevent hurtful rivalry or antagonism.

2. Where there are weak churches, which, standing alone, cannot support a minister, but which can be grouped with churches connected with the other Assembly so as to form one ministerial charge, Presbyteries having jurisdiction are advised to allow such churches to be grouped under a minister from either body to whom their respective Presbyteries are willing to give them in charge, and to have their contributions to the general benevolent funds passed through the channels appointed by their respective Assemblies; and where such churches are sufficiently near, they are recommended, a majority of each congregation agreeing, to consolidate and form one congregation, with such Presbyterial connections as may be most agreeable to the membership. (See *Digest*, 1907, p. 320.)

Second. In 1896, on the recommendation of the World Alliance of the Reformed Churches, American Section, the following was adopted:

"Resolved, That the Plan of Coöperation in Home Missions contained in the Report be cordially adopted:

"The Boards and Committees of Home Missions, Church Erection, Freedmen's Missions and Sabbath School Work of the American Churches in 'The Alliance of the Reformed Churches Holding the Presbyterian System' both in the United States and Canada, recognizing with gratitude to God their substantial unity both in faith and polity, do agree upon the following principles of action for their guidance in their work, viz.:

"1. That in the work of all these Boards as related to each other the authority of the Church courts is to be recognized as final.

"2. That there shall be no interference with churches, missions or Sabbath schools at present existing, unless by voluntary agreement between the denominations directly concerned.

"3. That ordinarily, no churches, missions or Sabbath schools shall be established in small communities where the field is fully occupied by other Presbyterian or Reformed Churches.

"4. That the supreme judicatories of the several Churches recommend their Church members when moving into new communities in which there is no congregation of their own Church, to unite for the time being, with some other Presbyterian or Reformed church, if such there be.

"5. That if cases of difference of opinion arise in connection with the work, they shall be referred for consideration and amicable adjustment to the missionary authorities of the denominations directly concerned." (1898, pp. 66-68.)

Third. The General Assembly of 1904 adopted resolutions which in part read:

Resolved, 3. That the Plan of Coöperation with the Presbyterian and Reformed Churches in America adopted by the Assembly in 1896, be and is hereby reaffirmed as the rule of conduct for all the field work of the Boards of Home Missions, the Board of Publication and Sabbath School Work, and the Board of Missions for Freedmen, in their relations to the work of similar Boards or Committees of the above-named Churches.

Resolved, 4. That the Board of Home Missions be authorized to arrange for comity upon its field of work with any Agency or organization authoritatively representing any one of the Protestant and non-Presbyterian denominations, subject, however, to the provisions of the Constitution of this Church as to the powers of Presbyteries, Synods and the General Assembly; and it is recommended that all Presbyteries and Synods continue cordially to coöperate with each other and with the Board of Home Missions that the work may be efficiently and successfully conducted.

Resolved, 5. That present comity relations with the Congregational Churches can be improved only by the cultivation of greater Christian charity, larger forbearance, and mutual good understanding on the part of the workers on the field in both denominations; that there are no rules, heretofore laid down or to be laid down, that can, in all cases, guide in that courteous Christian conduct which is becoming in brethren and disciples of our common Lord.

Resolved, 6. That the specific local application and working out of the rules of comity heretofore laid down or approved by the General Assembly be referred, with large discretionary powers, to the Home Mission Committees of the Presbyteries and the Synodical Superintendents of Home Missions, and where necessary to the Synodical Home Missionary Committees in the self-supporting Synods. (*Digest*, 1907, p. 1005.)

Fourth. The Executive Commission in 1916, in the El Paso, the New Orleans, and other cases, which were considered jointly with a Committee of the Presbyterian Church in the U. S., recommended the following rules, adopted by the Joint Committees, in addition to the Rules of Comity already in existence, and the General Assembly of that year adopted them. They read:

1. The covenants and agreements between the two Churches should be kept without modification or annulment, excepting through the contracting General Assemblies.

2. The right is recognized of a particular church to withdraw from its own body to that of the other, where it is done at its own motion or at the permission of its supreme judicatories, and the proper ecclesiastical and legal steps are taken.

Fifth. In connection with this subject of comity it is proper to state that the Council of the Reformed Churches in America Holding the Pres-

byterian System is by virtue of the Articles of Agreement adopted by its constituent Churches which are seven in number, and of which the Presbyterian Church in the U. S. A. is one, is entitled to act on the subject and adopted certain rules of comity, subject to confirmation by the supreme judicatories, which are stated in the Minutes of that body for March, 1918, in the following manner:

In order to make effective the principles of comity adopted at previous meetings of the Council, we recommend:

1. That the supreme judicatories direct their Synods each to appoint three representatives and that the Synods direct the Presbyteries and Classes also to appoint three representatives to act with representatives of other Presbyterian and Reformed bodies in constituting Joint Advisory Committees of Comity for the purpose of effecting a fair exchange of churches, to discourage overlapping of Home Mission forces, to settle cases of friction, and promote other phases of coöperation in Home Mission work, the Joint Advisory Committees to report to each of the appointing bodies.

Before definite action is taken on any specific matter a Conference between the interested bodies shall be had.

2. That in cities with less than one hundred thousand population, where one Presbyterian or Reformed Church is operating among the foreign population, all other Presbyterian and Reformed Churches are instructed to coöperate in said work through the denomination already in charge.

3. That the various constituent bodies engaged in work among foreigners of the same nationality be encouraged to coöperate in the matter of providing suitable literature for these people, in the education of young men for the ministry, and in the possible exchange of congregations where such action would advance the work among such people.

Sixth. To make clear the general interest in the subject of comity, reference is made to the Report of the Home Missions Council, to the General Assembly of 1918, the portion found on pp. 183, 184 of the *Minutes*. It deals with the matter from the view point of Home Missions and states the difficulties which inhere in the situation. Far more interests than Home Missions, however, are involved in the subject, and whatever plans are formed should have a relation to the entire organized work of the several Churches which coöperate. Further, within our own bounds as a Church there is need for more systematic work, and it is to be hoped that Presbyteries and Synods will report what they have done or propose to do in order that the General Assembly may prepare rules which shall adjust all questions involved in an adequate and satisfactory manner.

The following recommendation is therefore submitted:

That this General Assembly refer all the statements^{as to} correspondence and comity with other Churches, which have been adopted by other Assemblies, to the Committee on Church Coöperation and Union to harmonize and digest the same, and that the Committee take the subject of comity in its present conditions, under advisement during the year, and report fully upon the subject to the next General Assembly.—1919, pp. 110-117.

The last General Assembly sent a communication to the General Assembly of the Presbyterian Church in the U. S. in answer to a complaint that no response had been made to messages sent to previous Assem-

blies in reference to supposed violations of comity agreements. (See Assembly *Minutes*, p. 188.) Upon receipt of this communication the General Assembly of the Presbyterian Church U. S., appointed a Special Committee to confer with a corresponding Committee of our Church regarding comity matters. Notice of this action was not received until our Assembly had adjourned. When the Committee of the Presbyterian Church in the U. S., desired a Conference, the Moderator of our Assembly, after consulting the Executive Commission, referred the matter to your Committee on Church Coöperation and Union under whose jurisdiction previous Assemblies had placed all matters pertaining to comity agreements. (See Assembly *Minutes*, 1918, p. 284; 1919, p. 116.)

At the meeting of your Committee at Richmond, Va., November 29, 1921, a friendly Conference was held with the Committee of the Presbyterian Church in the U. S., regarding comity agreements, and answer was made to criticisms which were presented as to the course pursued by our Church following the action of the Assembly in 1916, when an agreement between the Executive Commission and a Committee of the Presbyterian Church in the U. S. was approved. A second Conference was held in New York City on Wednesday, April 12, 1922. The following action was taken: The Joint Committee recommends that the two Assemblies urge their respective Presbyteries and Synods to make every effort to settle all cases of comity locally before appeal is made to the Assemblies. When cases are initiated the procedure shall be as follows:

The complaining body shall prepare in writing its case and keep a written Record of the facts as directed in local Conferences before appeals shall be made to a higher court, and these shall be transmitted to the appeal courts for their use.

One of the comity agreements which we have had under discussion is Comity Rule No. 2 of the Council of Reformed Churches and which reads as follows:

"Resolved, 2. That in any city of less than 100,000 where a Presbyterian or Reformed Church is at work among foreign people, no other Presbyterian or Reformed Church shall open a work for the same people in that city until other cities and towns where such work is needed, have been occupied."

In order to make this rule, dealing with work among foreign populations, conform to the Comity Rule for work among native populations, we recommend:

1. That the General Assembly withdraw its approval of Rule No. 2, and
2. That the Assembly recommend to the Reformed Council of Churches the revision of Rule No. 2 basing it on the number of foreigners in a community instead of on the total population. In agreement with this we recommend that Rule No. 2 read as follows: That in a community where a Presbyterian or Reformed Church is at work among foreign people, no other Presbyterian or Reformed Church shall enter until the number of said foreigners shall reach five thousand.

The General Assembly of 1919 took the following action regarding comity and correspondence:

"This General Assembly refers all the statements as to correspondence and comity with other Churches, which have been adopted by other Assemblies, to the Committee on Church Coöperation and Union to harmonize

and digest the same, and that the Committee take the subject of comity in its present conditions, under advisement during the year, and report fully upon the subject to the next General Assembly."

Owing to the serious illness of the Chairman of the Committee, Dr. Roberts, no Report was made on this subject either to the Assembly of 1920 or 1921. We therefore recommend that this Assembly reaffirm the action taken by the Assembly of 1919.—1922, p. 81.

20. Work among the Hungarians in the U. S.

1. *Committee on Hungarian Work appointed.*

a. "In the matter of *Overture No. 44*, that a Committee, consisting of Rev. William Henry Roberts, D.D., LL.D., as Chairman; Rev. Arthur S. Hoyt, D.D., of Auburn Seminary; Rev. Geerhardus Vos, D.D., of Princeton Seminary; Rev. David R. Breed, D.D., of Western Seminary; Rev. David S. Schaff, D.D., of Lane Seminary; Rev. A. C. Zenos, D.D., of McCormick Seminary; Rev. E. B. Hodge, D.D., secretary of the Board of Education, and Rev. S. C. Logan, D.D., or others whom the Moderator may appoint, be directed to consider the condition of the immigrants from Hungary holding the Reformed faith. This Committee shall have power to correspond with the Reformed Church of Hungary, in order to secure the coöperation of that Church in providing a wise and worthy evangelical care of these immigrants. The Committee shall also suggest plans whereby our Board of Education and our theological seminaries may prepare young men of foreign blood for work among the people whom they represent, where missions may be established among them in our country."—1902, p. 134.

b. The Committee was increased, by virtue of the authority vested in the Moderator, by the addition of the Rev. Ferdinand von Krug, of Kingston, Pa., and Prof. John H. Finley, of Princeton University.—1903, p. 106.

2. *Report of Committee on Hungarian Work, 1903.*

The Special Committee appointed by the last Assembly to consider methods of providing a ministry for Hungarian and other foreign immigrants holding the Reformed faith, respectfully reports as follows (in part):

EXISTING AGENCIES.—a. The *Reformed Church* in the United States already has a well-established work among the Hungarians of the Reformed faith in this country. The Board of Missions of the Reformed Church has expended considerable sums in the supply of the spiritual destitution of the Magyars, but finds the work in this and allied fields increasing beyond expectation. No action should be taken by this General Assembly which would in any way interfere with the work as conducted by this historic and vigorous Church, which has been associated with our own Church in the spiritual development of the nation for more than one hundred and fifty years. Whatever is done should be done in harmony with the plan of coöperation in Home Mission Work adopted by all the Churches, both Presbyterian and Reformed, which are in the "Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System."

b. The Home Mission Work of the *self-supporting Synods* constitutes an important feature of the problem under consideration. Seven of the Synods, viz., New York, New Jersey, Pennsylvania, Baltimore, Ohio, Indiana, and Illinois, have conducted for several years past Home Mission work within their bounds by Committees under their own control, and have accomplished considerable results.

c. *The Board of Home Missions.* The work among the immigrant populations, outside the bounds of the self-supporting Synods, is under the direction of the Board of Home Missions, the one Agency of the Church by which, throughout all our history, unity and general efficiency in home missionary work has been secured.

The Committee submits (in part) the following recommendations for adoption:

2. That the first duty of the Church, in the present emergency, is a provision of a ministry for the immigrants from Hungary holding the Reformed faith and the Presbyterian order.

3. That to secure the performance of this duty, a deputation be appointed, who shall visit Hungary, if the way be clear, to obtain a suitable person or persons to work among the Magyars in the United States, the expenses to be provided by special contributions, and the deputation to be appointed by the Committee in its discretion.—1903, p. 112.

3. *Report of the Committee on Hungarian Work, 1904.*

In accordance with directions the Committee has given special attention to the Hungarian situation.

A deputation was appointed to visit the Reformed Church of Hungary, in order to ascertain what could be done in the way of securing ministers for the numerous Hungarian Calvinists in our land. The Rev. Ferdinand von Krug, a member of the Committee and the Rev. Julius Hamborsky, both visited Hungary, and after consultation with representatives of the Hungarian Church and several of the theological faculties of the Church, reported that a number of ministers might be secured to supply the fields in the United States, provided the necessary funds were furnished. The expenses connected with the visits of these brethren were borne in part by benevolent laymen of our Church.

In relation to the correspondence conducted by authority of the General Assembly with the General Convention of the Reformed Evangelical Church of Hungary, we have to state that a Committee of five was appointed by said General Convention, in April, 1903, to investigate the situation in the United States. The members are Rev. Prof. Joseph Pokoly, of Kolosvar, Chairman; Rev. Prof. Louis Csiky and Rev. Prof. Bele Sass, Debreczen; Chief Judge Aladar Szilassy and Hon. Andrew György, Budapest. As is well known, quite a number of churches composed of Hungarians are connected with the Reformed Church in the United States, commonly known as the German Reformed Church. Communications from representatives of the General Synod of the Reformed Church, as well as the Stated Clerk of this General Assembly, were before the Hungarian General Convention. At a meeting of the Convention held in December, 1903, inasmuch as the Committee of five had failed to report, pending the presentation of such Report, the Convention empowered its two presidents, Rt. Hon. Baron Desiderius Banffy,

late Prime Minister of Hungary, the secular president, and Rt. Rev. Bartholomew Kun, ecclesiastical president of the Convention, to delegate some one member to go to the United States, with a view to reporting upon the condition of affairs. The two presidents delegated Count Joseph Degenfeld, curator general of the Trans-Tissian Synod, to this duty. Count Degenfeld spent several weeks in the United States during the present year, visited the Hungarian congregations of different states, conferred with the Chairman of this Committee, and held a Conference with many of the Hungarian ministers, both Presbyterian and Reformed, at Johnstown, Pa., on April 6, 1904. Count Degenfeld submitted, in all his interviews and Conferences, a Plan for the establishment of a branch of the Reformed Church of Hungary in the United States, guaranteeing that where \$450 per annum was contributed for the salary of a pastor, an equal amount would be given by the Hungarian Church, to which the latter would add \$500 for each congregation to build a church. The financial help was conditioned upon acceptance of a connection with the Hungarian Church. At the Conference held at Johnstown, Pa., there being present five Presbyterian and thirteen Reformed Hungarian ministers, the proposal of Count Degenfeld was rejected by a decisive vote, and it was agreed that a connection with the Hungarian Church was unacceptable and inadvisable. It was also recommended that the work of the two American Churches should remain *in statu quo*, and that if the Hungarian Reformed Church desired to take further action in the premises, that said Church should enter into direct communication with the American Churches interested.

The Committee has secured from competent persons suggestions as to the best methods of procedure in connection with the provision of a ministry for Hungarian Presbyterian churches. It is their judgment that the entire Hungarian interests of our Church should be concentrated in the hands of one special Agency, with authority and means to act immediately when action is decided upon. This Agency should act in harmony, in securing and appointing ministers, with the General Convention of the Evangelical Reformed Church in Hungary, whose good will is essential.—1904, pp. 203, 204.

[NOTE.—The Committee, at its own request, was discharged and the work turned over to the Board of Home Missions.]

4. *Coöperation as to Hungarian religious work urged. Committee of Conference appointed.*

Overture No. 242, from the Presbytery of Shenango, urging consideration of the needs of Magyar Workers, and *Overture No. 273*, from the Presbytery of New Brunswick, urging harmony and coöperation in Hungarian religious work. It is recommended that the *Overture* from the Presbytery of New Brunswick be adopted by this Assembly as setting forth its action in the premises, as follows:

Whereas, There are in the United States Hungarian churches, missions, ministers, educational and publishing Agencies connected with three distinct ecclesiastical bodies, the Reformed Church of Hungary, the Reformed Church in the United States, and the Presbyterian Church in the U. S. A.; and,

Whereas, These three denominations all hold the same Reformed system of doctrine, and are governed in accordance with the same Presbyterian polity; and,

Whereas, It is very desirable that this unity should receive practical recognition and that there should be harmony and coöperation in Hungarian religious work; therefore,

The General Assembly of the Presbyterian Church in the U. S. A. hereby declares its assent to the following principles, and its willingness to join in the policy herein below indicated, and invites the governing bodies of the other Churches having similar jurisdiction, or their properly authorized representatives, to take like action:

1. Where any one of the denominations named is regularly carrying on work, neither of the other denominations should inaugurate work intended to draw from the same community or section of a city.

2. The right of congregations to determine their ecclesiastical connection should be recognized, but all attempts to alienate or disrupt congregations already affiliated should be forbidden.

3. The full qualifications for the ministry usually required in the respective denominations should be demanded of those to be ordained for the Hungarian work.

4. There should be one well-equipped Hungarian religious newspaper representing all three denominations, and supported by them all.

5. There should be a Committee of Conference and Advice, consisting of nine members, three to be named by the highest judicatory of each of the denominations or its authorized representatives. This Committee may concert measures to promote the religious interests of the Hungarian common to the denominations, and may give counsel concerning any matters of controversy referred to it by the proper authorities of the respective Churches, but it shall have only the power of advice. The Moderator of this Assembly is hereby authorized to appoint three representatives, who may act on behalf of the Presbyterian Church in case similar Committees shall be appointed by either of the other bodies.—1906, p. 181.

II. WITH FOREIGN CHURCHES

1. Churches in general.

It belongs to the Assembly "to correspond with foreign Churches" (Form of Government, Chap. xii, Sec. v).—1827, p. 219; 1866, p. 80, O. S.

Names, etc., of Churches in correspondence.

[The following Churches have been in correspondence with the General Assembly since 1897, either by delegates, letters, or telegrams. Brief reference is made in each case to the form of correspondence. The details of movements for federation, etc., will be found in *Digest*, 1907, p. 1005.]

Australia, Presbyterian Church of—letter, 1906, pp. 231, 257.

Bulgaria, Evangelical Church of, 1904, p. 104.

Canada, Presbyterian Church in, 1904, p. 163.

Cumberland Presbyterian Church. [See this *Digest*, Vol. II, pp. 47-74.]

England, Presbyterian Church in—letters, 1905, p. 213; 1906, pp. 87; 152, 198, 256.

Evangelical Lutheran Church—delegates, 1900, pp. 145, 146; 1905, pp. 11, 162; 1906, pp. 11, 154, 198, 199; letters, 1900, pp. 145, 179, 180.

France, Free Evangelical Churches of—delegate, 1904, pp. 11, 104; 1905, pp. 11, 149.

Hungary, Reformed Church in—letters, 1901, pp. 195, 196; 1904, pp. 98, 187, 203; deputation, 1904, p. 203.

India, Presbyterian Church of—delegates, 1906, p. 199.

Ireland, Presbyterian Church in—delegates, 1906, p. 198; letters, 1905, p. 213; 1906, p. 253.

Methodist Episcopal Church—delegates, 1900, pp. 24, 29, 55; 1902, pp. 142, 144, 171; 1906, pp. 154, 198, 199; letters, 1902, p. 192; telegrams, 1900, pp. 24, 26; 1904, pp. 46, 56.

Mexico, Presbyterian Church in—delegates, 1902, p. 144; 1903, p. 11; 1906, pp. 11, 154, 198, 199; telegram, 1905, p. 85.

Moravian Synod, 1903, p. 150.

Presbyterian Church in the U. S.—telegrams, 1899, pp. 32, 36; 1900, p. 45; 1901, p. 20; 1902, p. 43; 1903, pp. 43, 44; 1904, p. 50; 1905, p. 70; 1906, p. 33.

Protestant Episcopal Church—letter, 1902, pp. 47, 125.

Reformed (Dutch) Church in America—delegates, 1899, p. 118; 1900, pp. 145, 146; 1901, p. 11; 1902, pp. 143, 144, 171; 1906, pp. 11, 154, 198, 199; letters, 1898, pp. 118, 153, 1900, pp. 145, 178; 1901, p. 193; 1902, p. 191; 1904, p. 187.

Reformed Episcopal Church—delegates, 1899, pp. 90, 94, 118; 1902, pp. 143, 144, 171; letters, 1901, pp. 169, 194; telegram, 1906, p. 37.

Reformed (German) Church in the U. S.—delegates, 1899, pp. 11, 20, 21, 90, 118; 1900, pp. 145, 179; 1904, p. 104; 1906, pp. 11, 154, 198, 199; telegrams, 1905, pp. 108, 126; 1906, p. 81.

Virginia Classis—telegram, 1906, p. 85.

Reformed Presbyterian Church, General Synod—letter, 1902, p. 192.

Scotland, Church of—letter, 1905, p. 213; delegate, 1906, p. 198.

Scotland, United Free Church of—letters, 1901, pp. 171, 172.

United Brethren—telegram, 1901, p. 42.

United Presbyterian Church—delegates, 1900, p. 146; 1904, p. 187; telegrams, 1900, pp. 135, 166; 1901, pp. 119, 149; 1906, p. 185.

Waldensian Church—delegate, 1904, p. 205; 1905, p. 162; correspondence, 1906, pp. 87, 152, 200.

Wales, Presbyterian Church of—letters, 1905, p. 213; 1906, pp. 87, 152, 198, 255.

2. Churches in Great Britain and Ireland.

1. *Report on foreign correspondence.*

The Committee on Foreign Correspondence reported in part as follows:

The Committee on Foreign Correspondence respectfully recommend to the Assembly that the Rev. William Arnot and the Rev. William G. Blaikie, D.D., from the General Assembly of the Free Church of Scotland; the Rev. Robert Watts, D.D., and Mr. Thomas Sinclair, from the General Assembly of the Presbyterian Church in Ireland; the Rev. John Edmond, D.D., and the Rev. John McLeod, D.D., from the Synod of the United Presbyterian Church of Great Britain and Ireland, and the Rev.

David Inglis, and the Rev. Thomas Lowry, from the Synod of the Canada Presbyterian Church, be admitted to seats in this Assembly as delegates from the several ecclesiastical bodies they represent, and that they be heard in the order above named at a session of the Assembly to be held for that purpose on Wednesday next, at 7.30 o'clock P. M.

The Committee further recommend the adoption of the following resolution:

Resolved, That this Assembly cordially receives the delegates from the Synod of the United Presbyterian Church of Great Britain and Ireland—a body not hitherto in correspondence with either branch of our reunited Church—and that the Committee on Correspondence be directed to nominate delegates who shall present our greetings to that Synod at its meeting next year.—1870, pp. 17, 18.

[NOTE.—See next section, entitled “The Presbyterian Alliance.”]

3. The Presbyterian Alliance.

The delegates to the General Council of the “Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System,” held in London in 1875, presented their Report, which was approved, and is as follows:

1. *Report of the delegates to the London Conference of 1875.*

The undersigned were appointed by the General Assembly of 1875 (see *Minutes*, p. 528) as a delegation to the General Council of Presbyterians which was to meet in London on the 21st of July of that year. They were also vested with power to substitute, or add to their membership, other ministers or laymen from the Presbyterian Church, to take part with them in the deliberations of the proposed Conference. Under this provision the following brethren, some of whom had been conspicuous from the beginning in furthering the object contemplated in this appointment, were invited to share with the original delegation in representing our Church in this General Council: Rev. James McCosh, D.D., Rev. Philip Schaff, D.D., Rev. Alexander M. Reid, Ph.D., Rev. Albert T. Chester, D.D., Rev. W. Wallace Atterbury, Rev. Elijah R. Craven, D.D., Rev. William H. Hornblower, D.D., John Wanamaker, Esq., John S. Kennedy, Esq., Rev. George D. Mathews, Rev. Alexander Reed, D.D., Rev. Thomas H. Robinson, D.D., Rev. Robert M. Patterson, Rev. Roswell D. Hitchcock, D.D., Rev. John Hall, D.D., William E. Dodge, Jr., Hon. Stanley Matthews.

Five of these brethren, together with two of the original Committee—Drs. Crosby and Hatfield—were prevented, by various causes, from attending the sessions of the Conference.

The remaining twelve were present, together with two members of the Committee—Rev. Samuel J. Wilson, D.D., LL.D., and Prof. Edward D. Morris.

The Council was held in the city of London on the 21st, 22d and 23d of July. Sixty-four delegates, representing twenty-two Presbyterian organizations in various parts of the world, were present during the session. Rev. Dr. McCosh, of our delegation, presided. The deliberations

were characterized by a spirit of brotherly love and by a strong desire to establish closer relations between all Presbyterian bodies throughout the world. A copy of the Minutes, containing a full Record of the proceedings, is herewith submitted as a part of this Report.

The chief business of the Conference was the preparation of a form of constitution which provides for a permanent "Presbyterian Alliance to meet in General Council from time to time in order to confer upon matters of common interest." It is for this General Assembly to determine whether our branch of the Presbyterian Church shall enter into such an Alliance, and whether the constitution proposed by the Conference (as incorporated in their Minutes), shall be approved as a proper basis for such a confederation.

It was resolved that the first meeting of this Alliance should be held at Edinburgh, Scotland, on the first Tuesday of July, 1876; and it was agreed that the several bodies choosing to enter into the Alliance under the proposed constitution may be represented on that occasion in such a proportion as would entitle our Church to send forty delegates. These delegates, accordingly, are to consist, "as far as practicable," of an equal number of ministers and elders. The time of this meeting has been changed to July, 1877, yet it is important that this General Assembly should take action with respect to the delegation to be sent from our Church. We would respectfully suggest that such selection be entrusted to a Special Committee, consisting of the Moderator and the Stated and Permanent Clerks of this Assembly, together with Rev. Howard Crosby, D.D., Rev. James McCosh, D.D., and Rev. S. Irenæus Prime, D.D.

All which is respectfully submitted.

HOWARD CROSBY,
SAMUEL J. WILSON,
EDWIN F. HATFIELD,
EDWARD D. MORRIS.

2. *The constitution of the Alliance.*

Whereas, Churches holding the Reformed faith and organized on Presbyterian principles are found, though under a variety of names, in different parts of the world; *whereas*, many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work; and *whereas*, in the Providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action: It is agreed to form a Presbyterian Alliance to meet in General Council from time to time, in order to confer upon matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King. In forming this Alliance the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions, that the Church of God on earth, though composed of many members, is one body in the communion of the Holy Ghost, of which body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

Articles.

I. **DESIGNATION.**—This Alliance shall be known as “The Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System.”

II. **MEMBERSHIP.**—Any Church organized on Presbyterian principles which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.

III. **THE COUNCIL.**

1. *Its Meetings.*—The Alliance shall meet in General Council ordinarily once in three years.

2. *Its Constituency.*—The Council shall consist of delegates, being ministers and elders appointed by the Churches forming the Alliance, the number from each Church being regulated by a Plan sanctioned by the Council, regard being had generally to the number of congregations in the several Churches, the delegates, as far as practicable, to consist of an equal number of ministers and elders. The Council may, on the recommendation of a Committee on Business, invite Presbyterian brethren not delegates to offer suggestions, to deliver addresses and to read Papers.

3. *Its Powers.*—The Council shall have power to decide upon the application of Churches desiring to join the Alliance; it shall have power to entertain and consider topics which may be brought before it by any Church represented in the Council, or by any member of the Council, on their being transmitted in the manner hereinafter provided; but it shall not interfere with the existing creed or constitution of any Church in the Alliance, or with its internal order or external relations.

4. *Its Objects.*—The Council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of Churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the Kingdom of Christ throughout the world; it shall commend the Presbyterian system as Scriptural and as combining simplicity, efficiency, and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of evangelization, such as the relation of the Christian Church to the evangelization of the world, the distribution of mission work, the combination of Church energies, especially in reference to great cities and destitute districts, the training of ministers, the use of the press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance and other prevailing vices, and the best methods of opposing infidelity and Romanism.

5. *Its Methods.*—The Council shall seek to guide and stimulate public sentiment by Papers read, by addresses delivered and published, by the circulation of information respecting the allied Churches and their missions, by the exposition of Scriptural principles, and by defenses of the truth; by communicating the Minutes of its proceedings to the supreme courts of the Churches forming the Alliance, and by such other action as is in accordance with its constitution and objects.

6. *Committee on Business.*—The Council, at each general meeting, shall appoint a Committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The

Committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

[NOTE.—1881, pp. 516, 542. See 1885, pp. 704, 705.]

IV. CHANGE OF CONSTITUTION.—No change shall be made in this constitution, except on a motion made at one general meeting of Council, not objected to by a majority of the Churches, and carried by a two-thirds vote at the next general meeting.

The following resolutions were then offered, and adopted unanimously:

Resolved, 1. That our branch of the Presbyterian Church, as represented in this General Assembly, approves the constitution proposed by the London Conference, and cordially enters into the Presbyterian Alliance on this basis.

2. That the Moderator and the Stated and Permanent Clerks of this Assembly, and Rev. Howard Crosby, D.D., Rev. James McCosh, D.D., and Rev. S. Irenæus Prime, D.D., be a Special Committee, to appoint delegates from this Church to the first meeting of the Presbyterian Alliance at Edinburgh, July, 1877.—1876, pp. 50–53.

3. *Provision for expenses of Executive Commission.*

In order to act with efficiency in furthering the interests of Presbyterians scattered over the world, the Council found it necessary to appoint a Standing Commission with a permanent secretary. The quota of annual expense of this Commission falling to our great branch of this Church is —, which your Committee recommend to be paid annually out of the General Assembly's Contingent Fund on and after May 15, 1886.—Adopted. 1885, p. 684.

The "Executive Commission," is divided into the Eastern and Western sections. The general secretary is the Rev. George D. Mathews, D.D., London, England; and the American secretary, the Rev. W. H. Roberts, D.D., LL.D., Philadelphia, Pa.

Overture No. 200, being the Annual Report of the "Alliance of the Reformed Churches Holding the Presbyterian System," requesting the customary annual appropriation for its expenses. The Committee being informed that the Assembly is committed to pay this amount each year, for their fifty-one delegates at \$15 each, have no alternative but to recommend that this request for an appropriation of \$765 be complied with, and that the treasurer be authorized to pay the same. Adopted.—1895, p. 117; 1896, p. 69.

4. *The Assembly will not appoint delegates to Churches represented in the Alliance.*

Whereas, The different branches of the Presbyterian Church throughout the world are now associated with each other in the General Presbyterian Alliance; and

Whereas, At the Councils of the Alliance delegates from all these Churches are present on a footing of perfect equality, and in the enjoyment of the most unreserved fellowship; and

Whereas, Under such circumstances there seems to be little necessity for retaining the custom of appointing delegates to visit the supreme

courts of other Presbyterian Churches—a custom involving a not inconsiderable outlay of time, money and labor; therefore

Resolved, That the Assembly, with the most cordial esteem for the brethren of the other Presbyterian Churches, will in future decline to appoint any such delegates, and content themselves with the appointment of commissioners to the General Councils of the Alliance.—1879, p. 616.

a. An exception to the above action was made in favor of the Southern Presbyterian Church.—1883, p. 687.

b. *Resolved*, That the invitation of Rev. Mr. Lortsch for the Assembly to appoint a representative be approved, and that the Rev. George F. Moore, of the Presbytery of Boston, is hereby appointed to perform this service at the next meeting of the Synod of the Free Evangelical Church of France, at St. Foy la Grande (Gironde), on the 23d of September, 1885.—1885, p. 632.

5. *The basis of representation altered.*

That the representation in the Council be for each 100 congregations or less, two delegates, up to 1000 congregations; above 1000 congregations, one delegate for each additional 100, up to 2000 congregations; above 2000 congregations, one delegate for each additional 250 congregations.

In the case of the union of Churches represented in the Alliance, it is recommended that the number of delegates remain as previous to union; on the union being reported to the Council, the future number of delegates shall be determined.—1889, p. 113.

[NOTE.—See p. 308 of the Minutes of the Fourth General Council.]

6. *Plan of coöperation in work on the North American continent.*

The Committee of Bills and Overtures presented, with their approval, the Annual Report of the Commission of the Alliance of the Reformed Churches Holding the Presbyterian System, which was received, and, after an address by the president of the Alliance, the Rev. William H. Roberts, D.D., LL.D., was approved, and it was unanimously

Resolved, That the plan of coöperation in Home Missions contained in the Report be cordially adopted:

“The Boards and Committees of Home Missions, Church Erection, Freedmen’s Missions and Sabbath School Work of the American Churches in ‘The Alliance of the Reformed Churches Holding the Presbyterian System’ both in the United States and Canada, recognizing with gratitude to God their substantial unity both in faith and polity, do agree upon the following principles of action for their guidance in their work, viz.:

“1. That in the work of all these Boards as related to each other the authority of the Church courts is to be recognized as final.

“2. That there shall be no interference with churches, missions or Sabbath schools at present existing, unless by voluntary agreement between the denominations directly concerned.

“3. That ordinarily, no churches, missions or Sabbath schools shall be established in small communities where the field is fully occupied by other Presbyterian or Reformed Churches.

“4. That the supreme judicatories of the several Churches recommend their Church members when moving into new communities in which there

is no congregation of their own Church, to unite, for the time being, with some other Presbyterian or Reformed church, if such there be.

"5. That if cases of difference of opinion arise in connection with the work, they shall be referred for consideration and amicable adjustment to the missionary authorities of the denominations directly concerned."—1896, pp. 66-68.

7. Action as to the Seventh General Council.

The General Assembly hear with pleasure of the continued work of the Alliance of the Reformed Churches Holding the Presbyterian System, and especially of its marked influence in the interests of international arbitration. We cordially reiterate our interest in the plan and purpose of this Alliance, and call the attention of our people to the Seventh General Council to be held in Washington, D. C., September 27 to October 6, 1899, praying that its influence may be blessed to the more intimate fellowship and coöperation of the Churches thus affiliated, and to the more evident emphasis in the whole Church of Christ of the Master's prayer, "That they all may be one."—1899, p. 54; 1900, pp. 145, 146.

8. The work of the Alliance approved.

We recommend that this General Assembly express its gratification at the far-reaching and valuable work of the Alliance in uniting the Presbyterian family of Churches throughout the world in a close bond of sympathy, loyalty, and service.—1902, p. 173.

9. Committee appointed to nominate delegates to the Eighth General Council.

a. That in anticipation of the meeting of the Eighth General Council of the Alliance in Liverpool, England, in the summer of 1904, the following persons be appointed, in pursuance of precedents in this matter, as delegates from this Church to that Council, and that they constitute a Committee to nominate the full list of representatives in that Council, to be reported to the General Assembly of 1903, viz.: The Moderator of this Assembly; the Stated Clerk, Rev. William Henry Roberts, D.D.; the Permanent Clerk, Rev. William B. Noble, D.D.; Rev. Henry Collin Minton, D.D., the retiring Moderator of this Assembly, with the Rev. David R. Kerr, D.D., the Rev. James D. Moffat, D.D., Gen. Ralph E. Prime, and Hon. William M. Lanning.—1902, p. 74.

b. The Committee further states that the appointment of delegates was made on the basis of the comparative strength of the several Synods, care being taken to secure the representation of every portion of the Church.

The Committee recommends that its appointments, both of principals and alternates, herewith submitted, be confirmed, and also that, in accordance with past usage, the Moderator for the time being with the Stated and Permanent Clerks be the Committee to fill vacancies in the delegation.—1903, p. 162.

[NOTE.—Sec. for list of delegates, *Minutes*, 1903, pp. 161, 162.]

10. Change in basis of representation in the General Council of the Alliance.

It was felt that inasmuch as the expenses had been adjusted in the past in proportion to representation, that it was wise to adhere to the same rule

in the present. A change, however, has been made in the representation in the General Council. The number of delegates assigned to the Western section by the Liverpool Council is 190. After careful thought the Commission has increased the number of representatives in the Council of the Presbyterian Church in the U. S. A., which means also an increase in its share of the expenses of the Alliance. It is hoped that the new adjustment of expenses and representation will meet general approval. It is as follows:

	Members	Annual Payment
Presbyterian Church in Canada.....	19	\$380
Presbyterian Church in U. S. A.....	81	1620
Presbyterian Church in U. S.....	19	380
Reformed Church in America.....	11	220
Reformed Church in U. S.....	21	420
Cumberland Presbyterian Church.....	16	320
United Presbyterian Church.....	16	320
Reformed Presbyterian Church, General Synod	2	40
Associate Reformed Presbyterian Church.....	2	40
Presbyterian Church of Brazil.....	2	40
Reformed Presbyterian Synod.....	2	40
Presbyterian Church, Mexico.....	2	40

—1906, p. 253.

11. *Religious services for the English-speaking people in Europe.*

That we most heartily commend the effort to supply religious services according to the Faith and Order of the Reformed Churches Holding the Presbyterian System for the English-speaking people of the continent of Europe, and that our Board of Foreign Missions be authorized to co-operate with the Alliance to this end.—1900, p. 146; 1901, p. 169.

12. *Committee on European Work appointed.*

a. That in reply to the request printed in this Report, a Committee be appointed by this Assembly, to be known as a Committee of Correspondence on work on the European continent, such a Committee be appointed to consist of three ministers and four elders.—1902, p. 74; 1903, p. 112.

b. Committee: Joseph W. Cochran, D.D., S. S. Palmer, D.D., Campbell Coyle, Edward D. Emerson, Edward C. Stringer.—1903, p. 169.

13. *Reports of the Committee on European Work.*

a. In conclusion your Committee would recommend:

1. The continuance of this work, either under the direction of a Special Committee of the General Assembly or one of the Missionary Boards of the Church.

2. That an effort be made to organize a preaching station for this summer at Frankfort-on-the-Main, Germany, if the way be clear.

3. That those to whom this work is entrusted be instructed to make diligent inquiries as to the needs of evangelical Protestantism, to learn the attitude of Reformed and Lutheran pastors to the proposed work, and to present a Report, gleaned, if possible, from actual experience upon the field, to the next General Assembly.—1904, p. 117.

b. Your Committee, created in 1903, in response to the request of the Alliance of the Reformed Churches, looking toward the establishing of summer preaching stations for American tourists, has been compelled this year to center its efforts upon the developing of a very interesting work at Frankfort-on-the Main, Germany.

Under instructions from the General Assembly, your Chairman began services on the first Sunday of July, 1904, in the Hotel Imperial, Frankfort.

Your Committee has been in correspondence and personal conference with the Rev. Dr. William H. Roberts, American secretary of the Alliance, and the Rev. James I. Good, D.D., Chairman of the Committee of the Alliance on Work on the European continent. As reported last year, Dr. Good has been interested in opening preaching stations in behalf of the Reformed Churches at several points in Europe. He succeeded last summer in inaugurating an encouraging work at The Hague. The attitude of the Reformed and Lutheran pastors to the work of your Committee is heartily sympathetic. The attitude of the Established Church in Germany to the independent Protestant bodies is, however, precisely similar to the attitude of the Anglican Church to the Nonconformist bodies of England.

In conclusion your Committee would recommend:

1. That the work at Frankfort be commended to the liberality of our churches and individual givers.

2. That the Committee be continued, with power to fill vacancies and with authority to take steps looking toward a continuous and organized work in behalf of the American colonies in the cities of Europe, report to be made to the next Assembly.—1905, pp. 137, 138.

c. Your Committee was given authority "to take steps looking toward a continuous and organized work in behalf of the American colonies in the cities of Europe," report to be made to this Assembly. The isolated and meagerly supported American churches and preaching stations at Paris, Berlin, Leipsig, Frankfort, and The Hague must depend for a considerable portion of their support upon unrelated and often haphazard methods of solicitation and appeal. Will not the time soon come when the American Church will seriously address herself to the merging of these independent interests into one well-sustained and thoroughly equipped enterprise? The Free Church of Scotland has forty-five preaching stations in Europe and spends seventy-five thousand dollars a year upon them. And yet American tourists and colonists far outnumber the Scotch in the countries of Europe.

English-speaking services at The Hague were carried on last summer by the Reformed Church in America, with an attendance of from forty to fifty-two. The Rev. Dr. James I. Good expects to open these services this year also from June to October inclusive.—1906, pp. 169, 170.

14. *Expenses of the Alliance voted.*

That the Stated Clerk be authorized to pay the sum of \$1620 to the World Presbyterian Alliance.—1906, p. 209. See also, for payments of \$765 per annum, 1899, p. 135; 1900, p. 129; 1901, p. 130; 1902, p. 147; 1903, p. 88; 1904, p. 154; and 1905, p. 161.

15. Delegates and Reports of the Alliance.

DELEGATES.—1899, p. 11; 1900, pp. 11, 146, 1901, pp. 11, 169; 1902, pp. 11, 144; 1903, pp. 11, 140; 1904, pp. 11, 187; 1905, pp. 11, 162; 1906, pp. 11, 199.

4. Matters relating to Universal Conference of the Church of Christ on Life and Work.

Your Committee has also received the following communication regarding a preliminary meeting held in Geneva last August to consider the advisability of holding a Universal Conference of the Church of Christ on Life and Work, accompanied by the printed "Records" of this meeting:

"The Conference proved to be of extraordinary interest. The attendance was large and came from many different countries and Christian Communion. The outcome was a unanimous conviction that a Conference should be held that should not deal with organic union, or any ecclesiastical or theological questions at issue between different Communion, but should concern itself solely with the practical work of the Church at home and abroad. The proposal attracted wide and favorable comment in Europe. The Archbishop of Sweden, who was the original mover in the matter, believes that it could be made a memorable event in the history of the Church of God, and the Archbishop of Canterbury has said that it ought to be the most notable assemblage of the followers of Christ since the Council of Nicæa.

"The delegates in Geneva appointed a temporary Committee on Arrangements, whose names you will find on pages 30, 31 of the enclosed pamphlet; but with the distinct understanding that this Committee was entirely provisional and with no authority to do anything except to seek the official actions of the various ecclesiastical authorities. It was the unanimous conviction of the delegates that the proposed Conference should be distinctively a Conference of the authorized representatives of the Churches themselves, and not merely a Conference of individual Christians or self-appointed Committees. Communications are therefore being sent to the ecclesiastical authorities of the various Communion, expressing the hope that they will approve the Plan and choose their own representatives upon the Committee on Arrangements.

"It has been agreed that, in addition to the two members at large appointed at Geneva, Dr. Merrill and Dr. Brown, the Presbyterian Church, U. S. A., should be asked to appoint three members of the Committee. Dr. Merrill and Dr. Brown, however, very cordially desire that the proper authority in the Presbyterian Church should appoint all the Presbyterian representatives so that the entire number of Presbyterians will serve by appointment of the Church. Dr. Merrill and Dr. Brown therefore gladly place the whole matter in the hands of the General Assembly's Committee on Church Coöperation and Union, which we understand to be the Agency of the General Assembly for dealing with all matters which relate to our coöperation with other denominations.

"We venture to ask therefore that your Committee appoint five members of the permanent Committee on Arrangements. We hope that you will feel that the way is clear to do this at an early date, as the present Com-

mittee appointed at Geneva is, as we have intimated, only provisional, with no authority except to present the matter to the ecclesiastical bodies, and it will cease to exist as soon as those bodies have designated their representatives upon a permanent Committee. The procedure, as far as it has gone, has been purely preliminary, and it is not operative until the Church bodies, through their authorities, have taken proper action. It is highly desirable that the representatives of the Churches should be chosen so that the authorized Committee can meet in January to effect a permanent organization and get to work upon a program and the many other important matters that will require attention.

"ARTHUR J. BROWN

"CHARLES L. THOMPSON

"WILLIAM PIERSON MERRILL."

Your Committee decided that it was highly desirable to have our Presbyterian Church represented in the Committee to arrange for this Universal Conference of the Church of Christ on Life and Work, and appointed as Presbyterian representatives, C. L. Thompson, A. J. Brown, W. P. Merrill, E. P. Hill and H. G. Mendenhall, subject to the approval of the General Assembly. We respectfully present this whole matter to the Assembly with the request that our action in appointing these representatives to serve on the Committee be approved.—1921, p. 80.

The last Assembly on the recommendation of this Committee appointed as a Committee to arrange for this Universal Conference of the Church of Christ on Life and Work the following Presbyterian representatives: C. L. Thompson, A. J. Brown, W. P. Merrill, E. P. Hill and H. G. Mendenhall. As Dr. Mendenhall feels compelled to resign on account of his health, we recommend that George Reynolds be appointed to take his place. Plans for the proposed Conference are making satisfactory progress.

The purpose of the Conference, which will probably be held in 1924, is not primarily to promote the reunion of Christendom, though such coöperation between the Churches as it proposed would undoubtedly help to this end. It is not intended to deal with questions of Faith and Order. The purpose is rather to concentrate the thought of Christendom on the mind of Christ as revealed in the Gospels towards those great social questions, industrial and international, which are so acutely urgent in every country. Believing that only in Christ's way of life can the world find healing and rest, we desire to discover how best His message may be applied to the problems with which, since the war, every nation has been confronted. The need for making some such concerted endeavor to learn afresh the mind of Christ cannot be exaggerated. The nations are yearning for purer politics. Industrial unrest is producing chaos and confusion. The basic motives of citizenship need strong reinforcement. In international affairs men are seeking anxiously for permanent peace and deeper fellowship. We believe that the message and teaching of Jesus Christ afford the only solution. To set ourselves to discover His will and under the guidance of His Spirit to find wise ways of applying His teaching, would seem to be the paramount task of the Church.

A Committee has been formed in three sections, representing many Christian Communions in Continental Europe, in the British Empire and

in the United States of America. On this Committee are leaders from the Church of England, the Church of Scotland, the Free Churches of Great Britain and most of the Communions in Europe and America. Eighteen denominations in the United States, including our own, have appointed representatives on the American Committee, and others are expected to act at their next meetings. The Chairman of the European Section is Archbishop Nathan Söderblom, of the Lutheran Church of Sweden, the Chairman of the British Section is the Bishop of Manchester, and the Chairman of the American Section is the Rev. Dr. Arthur J. Brown, one of the representatives of our own General Assembly.

In thus presenting our Report for the year we recommend that the Committee be continued and that the expenses of the Committee be paid as heretofore by the General Assembly.—1922, p. 86.

PART II

The Confession of Faith

Adopted 1729. Amended 1788-1903.

THE CONFESSION OF FAITH

I. CASE OF THE REV. CHARLES A. BRIGGS, D. D.

1. Preliminary note.

[January 20, 1891, the Rev. Charles A. Briggs, D.D., LL.D., a member of the Presbytery of New York, delivered an inaugural address on the occasion of his induction as Professor of Biblical Theology in Union Theological Seminary. This address was brought to the attention of the Presbytery of New York. A Committee of Investigation was appointed April 13, 1891, and on its Report a Committee of Prosecution was appointed May 11, 1891.

Charges and specifications were duly tabled, citations were issued to the parties and the case was heard at a meeting of the Presbytery held November 4, 1891.

At this meeting the accused appeared and presented his objections to the sufficiency of the charges and specifications in form and legal effect.

The Presbytery then entered on its Record its decision and final judgment, dismissing the case in the following words:

"Resolved, That the Presbytery of New York, having listened to the Paper of the Rev. Charles A. Briggs, D.D., in the case of the Presbyterian Church in the United States of America against him as to the sufficiency of the charges and specifications in form and legal effect; and, without approving of the positions stated in his inaugural address, at the same time desiring earnestly the peace and quiet of the Church, and in view of the declarations made by Dr. Briggs touching his loyalty to the Holy Scriptures and the Westminster Standards, and of his disclaimers of interpretations put on some of his words, deem it best to dismiss the case, and does so dismiss it."

From this action of the Presbytery of New York, dismissing the case, the Prosecuting Committee took an Appeal in the name of the Presbyterian Church in the United States of America. See for the Appeal, *Minutes*, 1892, pp. 232-241, Appendix.

This Appeal was presented to the General Assembly in session at Portland, Ore., May, 1892, and found in order (1892, p. 90). After full argument the Appeal was sustained (1892, p. 141) and judgment was rendered as follows:]

2. Action of the Assembly of 1892.

The General Assembly having, on the 28th day of May, 1892, duly sustained all the specifications of error alleged and set forth in the Appeal and specifications in this case,

It is now, May 30, 1892, ordered, that the judgment of the Presbytery of New York, entered November 4, 1891, dismissing the case of the Presbyterian Church in the United States of America against Rev. Charles A. Briggs, D.D., be, and the same is hereby, reversed. And the case is remanded to the Presbytery of New York for a new trial, with directions to the said Presbytery to proceed to pass upon and determine the sufficiency of the charges and specifications in form and legal effect, and to permit the Prosecuting Committee to amend the specifications or charges, not changing the general nature of the same, if, in the furtherance of justice, it be necessary to amend, so that the case may be brought to issue and tried on the merits thereof as speedily as may be practicable.

And it is further ordered, that the Stated Clerk of the General Assembly return the Record, and certify the proceedings had thereon with the necessary Papers relating thereto, to the Presbytery of New York.—1892, p. 152.

3. The charges passed upon by the Presbytery of New York, 1893.

In obedience to this mandate of the General Assembly, the Presbytery of New York, sitting in a judicial capacity, January 9, 1893, passed upon the amended charges and specifications, which are:

CHARGE I.

The Presbyterian Church in the United States of America charges the Rev. Charles A. Briggs, D.D., being a minister of the said Church, and a member of the Presbytery of New York, with teaching that the reason is a fountain of Divine authority which may and does savingly enlighten men, even such men as reject the Scriptures as the authoritative proclamation of the will of God, and reject also the way of salvation through the mediation and sacrifice of the Son of God as revealed therein; which is contrary to the essential doctrine of the Holy Scripture and of the Standards of the said Church, that the Holy Scripture is most necessary, and the rule of faith and practice.

Specification I.—In an inaugural address, which the said Rev. Charles A. Briggs, D.D., delivered at the Union Theological Seminary in the city of New York, January 20, 1891, on the occasion of his induction into the Edward Robinson Chair of Biblical Theology, which address has been published and extensively circulated with the knowledge and approval of the said Rev. Charles A. Briggs, D.D., and has been republished by him in a second edition with a preface and an appendix, there occur the following sentences:

Page 24, lines 7-10 and 31-33: "Divine authority is the only authority to which man can yield implicit obedience, on which he can rest in loving certainty and build with joyous confidence. . . . There are historically three great fountains of Divine authority—the Bible, the Church and the Reason."

Page 27, lines 9-21: "Martineau could not find divine authority in the Church or the Bible, but he did find God enthroned in his own soul. There are those who would refuse these rationalists a place in the company of the faithful. But they forget that the essential thing is to find God and Divine certainty, and if these men have found God without the mediation of Church and Bible, Church and Bible are means and not ends; they are avenues to God, but are not God. We regret that these rationalists depreciate the means of grace so essential to most of us, but we are warned lest we commit a similar error, and depreciate the Reason and the Christian consciousness."

Inaugural Address, Appendix, Second Edition, pages 88, 89:

"(c) Unless God's authority is discerned in the forms of the Reason, there is no ground upon which any of the heathen could ever have been saved, for they know nothing of Bible or Church. If they are not savingly enlightened by the Light of the World in the forms of the Reason the whole heathen world is lost forever."

Specification II.—In an inaugural address, which the said Rev. Charles A. Briggs, D.D., delivered at the Union Theological Seminary in the city of New York, January 20, 1891, on the occasion of his induction into the Edward Robinson Chair of Biblical Theology, which address has been published and extensively circulated with the knowledge and approval of the said Rev. Charles A. Briggs, D.D., and has been republished by him in a second edition with a preface and an appendix, there occur the following sentences:

Page 28, lines 1-22: "(3) *The Authority of Holy Scripture.*—We have examined the Church and the Reason as seats of divine authority in an introduction to our theme, *The Authority of the Scriptures*, because they

open our eyes to see mistakes that are common to the three departments. Protestant Christianity builds its faith and life on the Divine authority contained in the Scriptures, and too often depreciates the Church and the Reason. Spurgeon is an example of the average modern Evangelical, who holds the Protestant position, and assails the Church and Reason in the interest of the authority of Scripture. But the average opinion of the Christian world would not assign him a higher place in the Kingdom of God than Martineau or Newman. May we not conclude, on the whole, that these three representative Christians of our time, living in or near the world's metropolis, have, each in his way, found God and rested on Divine authority? May we not learn from them not to depreciate any of the means whereby God makes himself known to men? Men are influenced by their temperaments and environments which of the three ways of access to God they may pursue."

These declarations are contrary to Scripture: Isa. 8:20; Matt. 10: 32, 33; Luke 16:29-31; John 5:39; John 14:6; I John 5:10; Gal. 1:9; II Tim. 3:15-17; II Peter 1:19-21.

These declarations are contrary to the Standards: Confession of Faith, Chap. i, Secs. i, v, vi, x; Larger Catechism, Questions 2, 3; Shorter Catechism, Question 2.

CHARGE II.

The Presbyterian Church in the United States of America charges the Rev. Charles A. Briggs, D.D., being a minister of the said Church and a member of the Presbytery of New York, with teaching that the Church is a fountain of Divine authority, which, apart from the Holy Scripture, may and does savingly enlighten men; which is contrary to the essential doctrine of the Holy Scripture and of the Standards of the said Church, that the Holy Scripture is most necessary and the rule of faith and practice.

Specification I.—In an inaugural address, which the said Rev. Charles A. Briggs, D.D., delivered at the Union Theological Seminary in the city of New York, January 20, 1891, on the occasion of his induction into the Edward Robinson Chair of Biblical Theology, which address has been published and extensively circulated with the knowledge and approval of the said Rev. Charles A. Briggs, D.D., and has been republished by him in a second edition with a preface and an appendix, there occur the following sentences:

Page 24, lines 7-10 and 31-33: "Divine authority is the only authority to which man can yield implicit obedience, on which he can rest in loving certainty and build with joyous confidence. . . . There are historically three great fountains of divine authority—the Bible, the Church and the Reason."

Page 25, lines 1-14 inclusive: "(1) *The Authority of the Church.*—The majority of Christians from the apostolic age have found God through the Church. Martyrs and Saints, Fathers and Schoolmen, the profoundest intellects, the saintliest lives, have had this experience. Institutional Christianity has been to them the presence chamber of God. They have therein and thereby entered into communion with all saints. It is difficult for many Protestants to regard this experience as any other than pious illusion and delusion. But what shall we say of a modern like Newman, who could not reach certainty, striving never so hard, through the Bible"

or the Reason, but who did find Divine authority in the institutions of the Church?"

Specification II.—In an inaugural address, which the said Rev. Charles A. Briggs, D.D., delivered at the Union Theological Seminary in the city of New York, January 20, 1891, on the occasion of his induction into the Edward Robinson Chair of Biblical Theology, which address has been published and extensively circulated with the knowledge and approval of the said Rev. Charles A. Briggs, D.D., and has been republished by him in a second edition with a preface and an appendix, there occur the following sentences:

Page 28, lines 1-22: "(3) *The Authority of Holy Scripture.*—We have examined the Church and the Reason as seats of divine authority in an introduction to our theme, *The Authority of the Scriptures*, because they open our eyes to see mistakes that are common to the three departments. Protestant Christianity builds its faith and life on the divine authority contained in the Scriptures, and too often depreciates the Church and the Reason. Spurgeon is an example of the average modern Evangelical, who holds the Protestant position, and assails the Church and Reason in the interest of the authority of Scripture. But the average opinion of the Christian world would not assign him a higher place in the kingdom of God than Martineau or Newman. May we not conclude, on the whole, that these three representative Christians of our time, living in or near the world's metropolis, have, each in his way, found God and rested on divine authority? May we not learn from them not to depreciate any of the means whereby God makes himself known to men? Men are influenced by their temperaments and environments which of the three ways of access to God they may pursue."

These declarations are contrary to the Holy Scripture: Isa. 8:20; Matt. 10:32, 33; Luke 16: 29-31; John 5:39; John 14:6; I John 5:10; Gal. 1:9; II Tim. 3:15-17; II Peter 1:19-21.

These declarations are contrary to the Standards: Confession of Faith, Chap. i, Secs. i, v, vi, x; Larger Catechism, Questions 2, 3; Shorter Catechism, Question 2.

CHARGE III.

The Presbyterian Church in the United States of America charges the Rev. Charles A. Briggs, D.D., being a minister of the said Church and a member of the Presbytery of New York, with teaching that errors may have existed in the original text of the Holy Scripture, as it came from its authors, which is contrary to the essential doctrine taught in the Holy Scripture and in the Standards of the said Church, that the Holy Scripture is the Word of God written, immediately inspired, and the rule of faith and practice.

Specification.—In an inaugural address, which the said Rev. Charles A. Briggs, D.D., delivered at the Union Theological Seminary in the city of New York, January 20, 1891, on the occasion of his induction into the Edward Robinson Chair of Biblical Theology, which address has been published and extensively circulated with the knowledge and approval of the said Rev. Charles A. Briggs, D.D., and has been republished by him in a second edition with a preface and an appendix, there occur the following sentences, beginning with line 4 of p. 35:

"I shall venture to affirm that, so far as I can see, there are errors in the Scriptures, that no one has been able to explain away; and the theory that they were not in the original text is sheer assumption, upon which no mind can rest with certainty. If such errors destroy the authority of the Bible, it is already destroyed for historians. Men cannot shut their eyes to truth and fact. But on what authority do these theologians drive men from the Bible by this theory of inerrancy? The Bible itself nowhere makes this claim. The creeds of the Church nowhere sanction it. It is a ghost of modern evangelicalism to frighten children. The Bible has maintained its authority with the best scholars of our time, who with open minds have been willing to recognize any error that might be pointed out by Historical Criticism; for these errors are all in the circumstantials and not in the essentials; they are in the human setting, not in the precious jewel itself; they are found in that section of the Bible that theologians commonly account for from the providential superintendence of the mind of the author, as distinguished from divine revelation itself. It may be that this providential superintendence gives infallible guidance in every particular; and it may be that it differs but little, if at all, from the providential superintendence of the fathers and schoolmen and theologians of the Christian Church. It is not important for our purpose that we should decide this question. If we should abandon the whole field of providential superintendence so far as inspiration and divine authority are concerned and limit divine inspiration and authority to the essential contents of the Bible, to its religion, faith and morals, we would still have ample room to seek divine authority where alone it is essential, or even important, in the teaching that guides our devotions, our thinking, and our conduct."

These declarations are contrary to the statements of Scripture: Zech. 7:12; Mark 7:13; Romans 3:1, 2; I Cor. 2:13; Gal. 3:8; II Peter 1:20, 21; II Tim. 3:16.

These statements are contrary to the Standards: Confession of Faith, Chap. i, Secs. i, ii, iv, viii.

CHARGE IV.

[NOTE.—This charge was stricken out by the Presbytery of New York. The Assembly declared that the Presbytery erred in so doing, but did not sit in judgment upon the charge. It is printed here, without the specification, for information.]

The Presbyterian Church in the United States of America charges the Rev. Charles A. Briggs, D.D., being a minister in said Church and a member of the Presbytery of New York, with teaching that many of the Old Testament predictions have been reversed by history, and that the great body of Messianic prediction has not been and cannot be fulfilled, which is contrary to the essential doctrine of Holy Scripture and of the Standards of the said Church, that God is true, omniscient and unchangeable.

CHARGE V.

The Presbyterian Church in the United States of America charges the Rev. Charles A. Briggs, D.D., being a minister of the said Church, and a member of the Presbytery of New York, with teaching that Moses is not the author of the Pentateuch, which is contrary to direct statements of Holy Scripture and to the essential doctrines of the Standards of the said Church, that the Holy Scripture evidences itself to be the Word of God by the consent of all the parts, and that the infallible rule of interpretation of Scripture is the Scripture itself.

Specification.—In an inaugural address, which the said Rev. Charles A. Briggs, D.D., delivered at the Union Theological Seminary in the city of New York, January 20, 1891, on the occasion of his induction into the Edward Robinson Chair of Biblical Theology, which address has been published and extensively circulated with the knowledge and approval of the said Rev. Charles A. Briggs, D.D., and has been republished by him in a second edition with a preface and an appendix, there occurs the following sentence:

Page 33, lines 6–8: “It may be regarded as the certain result of the science of the Higher Criticism that Moses did not write the Pentateuch.”

This declaration is contrary to direct statements of Scripture: Ex. 24:4; Num. 33:2; Deut. 5:31; Deut. 31:9; Josh. 1:7, 8; I Kings 2:3; I Chron. 6:49; Ezra 3:2; Ezra 6:18; Neh. 1:7; Luke 24:27, 44; John 5:45–47; Acts 7:38; Acts 15:21.

This declaration is contrary to the Standards: Confession of Faith, Chap. i, Secs. v and ix.

CHARGE VI.

The Presbyterian Church in the United States of America charges the Rev. Charles A. Briggs, D.D., being a minister of the said Church and a member of the Presbytery of New York, with teaching that Isaiah is not the author of half of the book that bears his name, which is contrary to direct statements of Holy Scripture and to the essential doctrines of the Standards of the said Church that the Holy Scripture evidences itself to be the Word of God by the consent of all the parts, and that the infallible rule of interpretation of Scripture is the Scripture itself.

Specification.—In an inaugural address which the said Rev. Charles A. Briggs, D.D., delivered at the Union Theological Seminary in the city of New York, January 20, 1891, on the occasion of his induction into the Edward Robinson Chair of Biblical Theology, which address has been published and extensively circulated with the knowledge and approval of the said Rev. Charles A. Briggs, D.D., and has been republished by him in a second edition with a preface and an appendix, there occurs the following sentence:

Page 33, lines 14, 15: “Isaiah did not write half of the book that bears his name.”

This declaration is contrary to direct statements of Scripture: Matt. 4:14, 15; Matt. 12:17, 18; Luke 3:4; Acts 28:25, 26; John 12:38, 41; Rom. 10:16, 20.

This declaration is contrary to the Standards: Confession of Faith, Chap. i, Secs. v and ix.

CHARGE VII.

[NOTE.—This charge was stricken out by the Presbytery of New York. The Assembly declared that the Presbytery erred in so doing, but did not sit in judgment upon the charge. The charge is printed here for information.]

The Presbyterian Church in the United States of America charges the Rev. Charles A. Briggs, D.D., being a minister of said Church and a member of the Presbytery of New York, with teaching that the processes of redemption extend to the world to come in the case of many who die in sin; which is contrary to the essential doctrine of Holy Scripture and the Standards of the said Church, that the processes of redemption are limited to this world.

CHARGE VIII.

The Presbyterian Church in the United States of America charges the Rev. Charles A. Briggs, D.D., being a minister of the said Church and a member of the Presbytery of New York, with teaching that sanctification is not complete at death, which is contrary to the essential doctrine of Holy Scripture and of the Standards of the said Church that the souls of believers are at their death at once made perfect in holiness.

Specification.—In an inaugural address, which the said Rev. Charles A. Briggs, D.D., delivered at the Union Theological Seminary, in the city of New York, January 20, 1891, on the occasion of his induction into the Edward Robinson Chair of Biblical Theology, which address has been published and extensively circulated with the knowledge and approval of the said Rev. Charles A. Briggs, D.D., and has been republished by him in a second edition with a preface and an appendix, there occur the following sentences:

Pages 53, 54, 55:

“(c) Another fault of Protestant theology is in its limitation of the process of redemption to this world, and its neglect of those vast periods of time which have elapsed for most men in the Middle State between death and the resurrection. The Roman Catholic Church is firmer here, though it smears the Biblical doctrine with not a few hurtful errors. The reaction against this limitation, as seen in the theory of second probation, is not surprising. I do not find this doctrine in the Bible, but I do find in the Bible the doctrine of a Middle State of conscious higher life in the communion with Christ and the multitude of the departed of all ages; and of the necessity of entire sanctification, in order that the work of redemption may be completed. There is no authority in the Scriptures, or in the creeds of Christendom, for the doctrine of immediate sanctification at death. The only sanctification known to experience, to Christian orthodoxy, and to the Bible, is progressive sanctification. Progressive sanctification after death is the doctrine of the Bible and the Church; and it is of vast importance in our times that we should understand it, and live in accordance with it. The bugbear of a judgment immediately after death, and the illusion of a magical transformation in the dying hour, should be banished from the world. They are conceits derived from the ethnic religions, and without basis in the Bible or Christian experience as expressed in the symbols of the Church. The former makes death a terror to the best of men, the latter makes human life and experience of no effect; and both cut the nerves of Christian activity and striving after sanctification. Renouncing them as hurtful, unchristian errors, we look with hope and joy for the continuation of the processes of grace, and the wonders of redemption in the company of the blessed, to which the faithful are all hastening.”

Inaugural Address, Appendix, Second Edition, pages 107, 108: “Sanctification has two sides—a negative and a positive—mortification and vivification; the former is manward, the latter is Godward. Believers who enter the Middle State enter guiltless; they are pardoned and justified; they are mantled in the blood and righteousness of Christ; and nothing will be able to separate them from His love. They are also delivered from all temptations such as spring from without, from the world and the devil. They are encircled with influences for good such as they have never enjoyed before. But they are still the same persons, with all the gifts and

graces, and also the same habits of mind, disposition and temper they had when they left the world. Death destroys the body. It does not change the moral and religious nature of man. It is unpsychological and unethical to suppose that the character of the disembodied spirit will all be changed in the moment of death. It is the Manichean heresy to hold that sin belongs to the physical organization and is laid aside with the body. If this were so, how can any of our race carry their evil natures with them into the Middle State and incur the punishment of their sins? The eternal punishment of a man whose evil nature has been stripped from him by death and left in the grave is an absurdity. The Plymouth Brethren hold that there are two natures in the redeemed—the old man and the new. In accordance with such a theory, the old man might be cast off at death. But this is only a more subtle kind of Manichæism, which has ever been regarded as heretical. Sin, as our Saviour teaches, has its source in the heart—in the higher and immortal part of man. It is the work of sanctification to overcome sin in the higher nature.”

These declarations are contrary to Scripture: I Cor. 15:51,52; Heb. 12:23.

These declarations are contrary to the Standards: Confession of Faith, Chap. xxxii, Sec. i; Larger Catechism, Question 86; Shorter Catechism, Question 37.

4. Decision and final judgment of the Presbytery of New York, 1893.

The Presbytery of New York, sitting in a judicial capacity, January 9, 1893, made and entered on its Record its decision and final judgment in the above case, in the following words, viz.:

“The case of the Presbyterian Church in the United States of America against the Rev. Charles A. Briggs, D.D., having been dismissed by the Presbytery of New York on November 4, 1891, was remanded by the General Assembly of 1892 to the same Presbytery, with instructions that ‘it be brought to issue and tried on the merits thereof as speedily as possible.’

“In obedience to this mandate, the Presbytery of New York has tried the case. It has listened to the evidence and argument of the Committee of Prosecution, acting in fidelity to the duty committed to them. It has heard the defense and evidence of the Rev. Charles A. Briggs, presented in accordance with the rights secured to every minister of the Church.

“The Presbytery has kept in mind these established principles of our polity, ‘that no man can rightly be convicted of heresy by inference or implication’; that ‘in the interpretation of ambiguous expressions candor requires that a court should favor the accused by putting upon his words the more favorable rather than the less favorable construction’; and ‘there are truths and forms with respect to which men of good character may differ.’

“Giving due consideration to the defendant’s explanation of the language used in his inaugural address, accepting his frank and full disclaimer of the interpretation which has been put upon some of its phrases and illustrations, crediting his affirmations of loyalty to the Standards of the Church and to the Holy Scriptures as the only infallible rule of faith and practice, the Presbytery does not find that he has transgressed the limits of liberty allowed under our Constitution to scholarship and opinion.

"Therefore, without expressing approval of the critical or theological views embodied in the inaugural address, or the manner in which they have been expressed and illustrated, the Presbytery pronounces the Rev. Charles A. Briggs, D.D., fully acquitted of the offenses alleged against him, the several charges and specifications accepted for probation having been 'not sustained.'"—1893, pp. 232, 233.

Against this action the Presbytery of New York, an *Appeal* to the General Assembly was taken by the Prosecuting Committee in accordance with the provisions of Sections 94 to 102 inclusive of the Book of Discipline.—1893, p. 234.

5. Action of the Assembly of 1893.

(1) *Hearing and Judgment*

The Judicial Committee in the case of the Presbyterian Church in the U. S. A. *vs.* the Rev. Charles A. Briggs, D.D., reported, and it was

Resolved, That the General Assembly finds that due notice of Appeal in this case has been given, and that the Appeal and the specifications of the errors alleged have been filed in due time, and that the Appeal is in order in accordance with the provisions of the Book of Discipline.—1893, p. 70.

After full discussion the Appeal was entertained, 410 to 145.—1893, pp. 95-104.

The parties having been fully heard, the Appeal was sustained: to sustain as a whole, 295; to sustain in part, 84; not to sustain, 116. The Moderator declared the Appeal to be sustained.—1893, pp. 140-150.

It was then *Resolved*, That the specifications of error, excepting Ground IV, Specifications I and V, in *Judicial Case No. 1*, having been sustained, and the Appeal in said case having been sustained, the question of the reversal of the judgment of the Presbytery of New York, of the form of the judgment of the Assembly, and all other matters connected with the case, be referred to a Committee of fifteen, of which the Rev. Thomas A. Hoyt, D.D., shall be Chairman, said Committee to report at the earliest opportunity.—1893, p. 150.

The Judgment.

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, <i>Appellant</i> , <i>vs.</i> REV. CHARLES A. BRIGGS, D.D., <i>Appellee</i> .	}	On appeal from the final judgment of the Presbytery of New York.
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This Appeal being regularly issued, and coming on to be heard on the judgment, the notice of Appeal, the Appeal, and the specifications of errors alleged, and the Record in the case from the beginning, and the reading of said Record having been omitted by consent, and the parties hereto having been heard before the judicatory in argument, and the opportunity having been given to the members of the judicatory appealed from to be heard, and they having been heard, and opportunity having been given to the members of this judicatory to be heard, and they having been heard,

as provided by the Book of Discipline, and the General Assembly, as a judicatory sitting in said cause on appeal, having sustained the following specifications of error, to wit:

All of said specifications of errors set forth in said five grounds of appeal, save and except the first and fifth under the fourth ground of appeal, on consideration whereof, this judicatory finds said Appeal should be and is hereby sustained, and that said Presbytery of New York, the judicatory appealed from, erred in striking out said amended charges four and seven and erred in not sustaining, on the law and the evidence, said amended charges one, two, three, five, six and eight; on consideration whereof this judicatory finds that said final judgment of the Presbytery of New York is erroneous, and should be and is hereby reversed; and this General Assembly sitting as a judicatory in said cause coming now to enter judgment on said amended charges one, two, three, five, six and eight, finds the appellee, the said Charles A. Briggs, has uttered, taught and propagated views, doctrines and teachings, as set forth in said charges contrary to the essential doctrine of Holy Scripture and the Standards of said Presbyterian Church in the United States of America, and in violation of the ordination vow of said appellee, which said erroneous teachings, views, and doctrines strike at the vitals of religion, and have been industriously spread; wherefore, this General Assembly of the Presbyterian Church in the United States of America, sitting as a judicatory in this cause on appeal, does hereby suspend Charles A. Briggs, the said appellee, from the office of a minister in the Presbyterian Church in the United States of America, until such time as he shall give satisfactory evidence of repentance to the General Assembly of the Presbyterian Church in the United States of America, for the violation by him of the said ordination vow as herein and heretofore found.

And it is ordered that the Stated Clerk of this General Assembly transmit a certified copy of this judgment to the Presbytery of New York, to be made a part of the Record in this case. It is also ordered that a copy be furnished to the appellee, the Rev. Charles A. Briggs, D.D.,—1893, pp. 164, 165.

(2) *Explanatory Minute—Case of Charles A. Briggs, D.D.*

The Committee on the Judgment in *Judicial Case No. 1* also presented a judicial deliverance and explanatory Minute, which was adopted, as follows:

Your Committee, to whom was entrusted the duty of formulating an explanatory Minute of this Assembly on the doctrinal points involved in the Appeal of the Committee of Prosecution from the judgment of the Presbytery of New York, in the case of the Presbyterian Church in the United States of America *vs.* the Rev. Charles A. Briggs, D.D., reports as follows:

1. We find that the doctrine of the errancy of the Scripture as it came from them to whom, and through whom, God originally communicated His revelation, is in conflict with the statements of the Holy Scripture itself, which assert that "all Scripture" or "every Scripture" is given by "inspiration of God" (II Tim 3:16); "that the prophecy came not of old by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:12); and also with the statements of the Standards

of the Church which assert that "the Holy Scriptures of the Old and New Testaments are the Word of God" (Larger Catechism, Question 3), "of . . . infallible truth" and "divine authority" (Confession of Faith, Chap. i, Sec. v).

2. That we find in this case involved the questions of the sufficiency of the human reason and of the Church, as authorized guides in the matter of salvation. Your Committee recommend that this General Assembly declare that the reason and the Church are not to be regarded as fountains of Divine authority; that they are unreliable and fallible, and whilst they may, and no doubt are, channels or media through which the Holy Spirit may reach and influence for good the human soul, they are never to be relied upon as sufficient in themselves, and aside from Holy Scripture, to lead the soul to a saving knowledge of God. To teach that they are sufficient is most dangerous, and contrary to the Word of God and our Standards, and our ministers and Church members are solemnly warned against such teachings.

3. We find involved in this case a speculation in regard to the process of the soul's sanctification after death, which in the judgment of this Assembly is a dangerous hypothesis, in direct conflict with the plain teaching of the Divine Word and the utterance of the Standards of our Church. "These Standards distinctly declare that 'the souls of believers are at their death made perfect in holiness, and do immediately pass into glory, while their bodies being still united to Christ do rest in their graves till the Resurrection'" (Shorter Catechism, Question 37; II Cor. 5:8; Phil. 1:23; John 17:24).

The judgment, with the judicial deliverance and explanatory Minute, was ordered to be entered on the Record, and the Stated Clerk was directed to forward a copy of the same to the Presbytery of New York, and also to the appellee, the Rev. Charles A. Briggs, D.D.,—1893, pp. 164, 165.

6. Protest against action of the Assembly on inerrancy.

The Rev. Herrick Johnson, D.D., LL.D., for himself and others, presented the following *Protest*, which was received and ordered to be recorded:

The undersigned enter respectful and earnest protest against the action of this Assembly which declares the inerrancy of the original autographs of Scripture to be the faith of the Church. We protest against this action:

1. Because it is insisting upon a certain theory of inspiration, when our Standards have hitherto only emphasized the fact of inspiration. So far as the original manuscript came from God, undoubtedly it was without error. But we have no means of determining how far God controlled the penmen in transcribing from documents in matters purely circumstantial.

2. Because it is dogmatizing on a matter of which, necessarily, we can have no positive knowledge.

3. Because it is insisting upon an interpretation of our Standards which they have never borne, and which, on their face, is impossible. No man in subscribing to his belief in the Scriptures as the Word of God, and the only infallible rule of faith and practice, has his mind on the original autographs.

4. Because it is setting up an imaginary Bible as a test of orthodoxy. If an inerrant original Bible is vital to faith, we cannot escape the conclusion that an inerrant present Bible is vital to faith.

5. Because it is disparaging the Bible we have, and endangering its authority under the pressure of a prevalent hostile criticism. It seems like flying for shelter to an original autograph, when the Bible we have in our hands to-day is our impregnable defense.

Believing these present Scriptures to be "the very Word of God" and "immediately inspired by God," "kept pure in all ages" and "our only infallible rule of faith and practice," notwithstanding some apparent discrepancies in matters purely circumstantial, we earnestly protest against the imposing of this new interpretation of our Standards upon the Church, to bind men's consciences by enforced subscription to its terms.—1893, p. 167.

7. Answer to the foregoing Protest.

The Committee appointed to prepare an answer to the Protest of Revs. Herrick Johnson, D.D., LL.D., S. J. Nicolls, D.D., LL.D., and others, presented its Report, which was received, and is as follows:

As already announced by this General Assembly, the deliverance of the Portland Assembly, and the deliverances of this body, touching the inspiration of the Holy Scriptures, impose no new test of orthodoxy, nor do they set forth any theory of inspiration, but only reaffirm the statements of our Confession of Faith, Chap. i, Secs. i, ii, iv, v, viii, x, and the Larger Catechism, Question 3; statements to which every minister and every elder in the Church gives his assent at his ordination in response to the following question: "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?"

We can, therefore, say with the protestants, we believe "these present Scriptures to be the very Word of God," and "immediately inspired by God," "kept pure in all ages," and "our only infallible rule of faith and practice"; while if errors were found in the original autographs they could not have proceeded from "God, who is truth itself, the author thereof."

In behalf of the Committee,

E. D. WARFIELD, *Chairman*.

—1893, p. 169.

II. CASE OF THE REV. HENRY PRESERVED SMITH, D. D. On an Appeal from the Decision of the Synod of Ohio

1. Charges and specifications.

[NOTE.—On the 12th of December, 1892, the Presbytery of Cincinnati found the Rev. Henry Preserved Smith guilty on two out of three charges. The charges sustained are as follows:]

CHARGE II.

The Presbyterian Church in the United States of America charges the Rev. Henry Preserved Smith, D.D., being a minister in said Church and a member of the Presbytery of Cincinnati, with teaching, in a pamphlet entitled "Biblical Scholarship and Inspiration," contrary to a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did not so control the inspired writers in their composition of

the Holy Scriptures as to make their utterances absolutely truthful, *i. e.*, free from error when interpreted in their natural and intended sense.

Specification I.—In a pamphlet entitled “Biblical Scholarship and Inspiration,” published by the said Rev. Henry Preserved Smith, D.D., in different editions in the year 1891, which pamphlet has been extensively circulated with his knowledge and approval, he teaches that the inspired author of Chronicles has asserted sundry errors of historic fact.—Pages 92, 100, 101 and 102, cited below.

Specification II.—In the pamphlet referred to in Specification I, he teaches that the inspired author of Chronicles has suppressed sundry historic truths, owing to inability or unwillingness to believe them.—Pages 104, 105, 107, 109 cited below.

Specification III.—In the pamphlet referred to in Specification I, he teaches that the inspired author of Chronicles incorporated into his narrative and endorsed by his authority material drawn from unreliable sources.—Pages 101, 103, cited below.

Specification IV.—In the pamphlet referred to in Specification I he teaches that the historic unreliability of the inspired author of Chronicles was so great that the truth of history therein contained can only be discovered by such investigation, discrimination and sifting as is necessary to the discovery of the truth in histories by uninspired and fallible men.—Page 100, cited below.

Specification V.—In the pamphlet referred to in Specification I, he teaches the historic unreliability of the inspired author of Chronicles to have been such that “the truth of events” cannot be ascertained from what he actually asserts, but from what he unwittingly reveals.—Pages 100, 108, 109, cited below.

Specification VI.—In the pamphlet referred to in Specification I, he teaches that the historic unreliability of the inspired author of Chronicles extended to other inspired historic writers of the Old Testament.—Page 102, cited below.

Specification VII.—In the pamphlet referred to in Specification I, he teaches that the historic unreliability charged by him upon the inspired historical writers of the Old Testament is chargeable, though in a less degree, upon the inspired writers of the New Testament.—Page 115, cited below.

Specification VIII.—In the pamphlet referred to in Specification I, he teaches that the disclosures of religious experience given by the inspired authors of The Psalms are not in accord with the mind of the Holy Spirit, and free from moral defect.—Page 101, cited below.

Specification IX.—In the pamphlet referred to in Specification I, he teaches that the assertions made by the inspired authors of The Psalms are not to be relied upon as absolutely true.—Page 101, cited below.

Specification X.—In the pamphlet referred to in Specification I, he teaches that the last twenty-seven chapters of The Book of Isaiah are not correctly ascribed to him.—Pages 95, 96, cited below.

Specification XI.—In the pamphlet referred to in Specification I, he specifically affirms the impossibility of the Old Testament Scriptures being free from all error of fact.—Page 92, cited below.

Quotations from "Biblical Scholarship and Inspiration."

Page 92: "I have always supposed Dr. Charles Hodge to mean the same thing when he says (*Theol.* i, 152) that the Scriptures are 'free from all error, whether of doctrine, fact or precept.' If what the sacred writers assert, he says later (p.163), 'God asserts, which as has been shown, is the Scriptural idea of inspiration, their assertions must be free from error.' Again, he says, 'The whole Bible was written under such an influence as preserved its human authors from all error, and makes it for the Church the infallible rule of faith and practice.' Notice there are *two statements here*. Had Dr. Hodge contented himself with affirming that the whole Bible was written 'under such an influence as makes it for the Church the infallible rule of faith and practice,' no one could have objected. *The other clause* is the one to which we object, and *whose application* to the Old Testament I affirm to be impossible."

Pages 94 and 95: "The first class of facts is the least important, and may be said not to bear upon inerrancy. It includes the cases where writings have been included in the books of those who were not their authors. . . .

"Strictly speaking, the hypothesis does not contradict the doctrine of inerrancy, and I should not have alluded to it except to prepare the way for a similar case which has made no small scandal in the theological world. I allude, of course, to the Book of Isaiah. Divest your mind now of preconceptions, and look at this case. Let us suppose the redactor of the book of the minor prophets to have had a Book of Isaiah, which included only the first thirty-nine chapters of our book of that name. He has also in his possession the magnificent evangelical prophecy which is (p. 95) more familiar to us than almost any other part of the Old Testament. He does not know the author's name, or perhaps it is not safe to have it known. What more likely than that he should make of it an appendix to the book of the kindred prophet—the two together make up a roll about the size of the book of the twelve? This would not be out of harmony with the process of gathering the other book, and the only way in which it would violate the strictest theory of inspiration is in making appear as Isaiah's what is not his."

Page 96: "Read this and you will feel that the message could have come with appropriateness to the people in the captivity, and not to the people of Isaiah's time, whose situation was so different. This is, at any rate, the conclusion of the majority of the critics. No one denies the genuineness of the prophecy; no one denies that it is a genuine prophecy that is, and this being admitted, it gains in force and beauty on the critical theory."

Page 100: "For arguing on the basis of individual style, we discover that the redactor has generally left unaltered the documents he has embodied in his narrative. His supervision has generally gone only so far as to make an occasional note, or insert a connecting phrase. Or does his inerrancy extend simply to the reproduction, so that our confidence extends only to the accuracy of his quotation? This, indeed, is what the critics generally accept. But it is far from what the advocates of inerrancy claim. Unless we can assume the standing miracle, the historical sources of the Old Testament need, in order to discover the truth of events, the same sort of analysis, sifting and cross-questioning that must be given

to other sources of history, and this analysis, sifting and cross-questioning, is precisely—higher criticism.”

Page 101: “The value of the Book of Job lies in the spectacle of a human soul in the direst affliction, working through its doubts, and at last humbly confessing its weakness and sinfulness in the presence of its Maker. The inerrancy is in the truth of the picture presented. It cannot be located in any statement of the author or of any of his characters. The same is true of the Psalms. They present us a picture of pious experience in all its phases. We see every variety of soul in every variety of emotion. The assertions of the authors cannot be taken for absolute truth. . . .

“The Psalms present us a record of actual experience of believers in the past. We can study and profit by this experience all the more that it has in it human weakness. The subjects of the experience doubtless had the power of correctly expressing their feelings, but that is not the inerrancy which has been claimed for them, and which the theologians desire. The imprecations, which have been such a stumbling-block to some, are enough to prove this point.”

Pages 101–103: (101) “So far we have noticed the difficulty of applying the theory of inerrancy. We are in a position, however, to go further. We have, as you know, two parallel histories in the [102] Old Testament. One is contained in the books from Genesis to II Kings;; the other is contained in the Books of Chronicles. These latter, indeed, once were joined with Ezra and Nehemiah, so as to form a continuous narrative (if narrative it may be called, where so much is simply genealogical) from Adam to the Persian monarchy. But this does not now concern us. For our present inquiry, we are interested in the two forms of the history of Israel as presented on the one side by the Books of Samuel and Kings; and on the other in the Books of Chronicles. The study of these books shows the method of the authors with a definiteness which leaves nothing to be desired. We see that the chronicler had before him our Book of Kings as one of his sources. He takes from it what suits his purpose. What he takes he generally transfers without material change. He omits a good deal which does not answer his purpose, and he inserts a good deal from other sources. He pursues exactly the plan, that is, which we suppose to have been followed by the other historical writers. Now compare the following passages:” [Dr. Smith then compares II Sam. 8:4 with I Chron. 18:3; II Sam. 10:16 with I Chron. 29:6; II Sam. 10:18 with I Chron. 19:18; II Sam. 24:9 with I Chron. 21:5; II Sam. 34:24 with I Chron. 21:25; I Kings 4:26 with II Chron. 9:25; I Kings 16:2 with II Chron. 3:4, and I Kings 7:26 with II Chron. 4:5.]

Page 103: “Now it will be said at once that these are all discrepancies in numbers, which are very liable to corruption, and that, therefore, these are all cases of error in transmission. But I ask you to notice that these are all, but one, cases in which the larger number is in the text of the chronicler. Where the age of a king or the length of his reign is concerned, I have not taken account of the difference. But in matters of statistics it is curious that the errors should be nearly all one way. Remembering that the chronicler was much further away in time from the events narrated, we find it natural that he should have an exaggerated idea of the resources of his country in the days of her glory. In the case of David's purchase of the field of Ornan, he finds the price a niggardly one for the

prince to pay. He, therefore, does not hesitate (supposing that a mistake has been made) to put in a larger sum. Of course we need not lay this to the charge of the final redactor of the book. He had probably before him other written elaborations of the history in which his exaggerated idea of the past was already embodied. The personal equation is as difficult to suppress in the historian as is individuality of style. Why should one be overruled any more than the other?"

Page 104: "Now, we all know how difficult it is to picture to ourselves a different piety from our own. Abraham, the Father of the Faithful, we picture to ourselves as an enlightened Christian of the nineteenth century. We do not like to confess that he was guilty of deception, or that Jacob, the prince of God, took an unfair advantage of his own brother. So with the chronicler. He could think of David only as a saint of his own pattern. Therefore he does not copy from the older history the shadows that rest upon David's life—his adultery, the trouble with Amnon, the usurpation of Absalom and Adonijah, the charge of vengeance he delivered to Solomon—these are left out of his history altogether. To him David is the nursing father of the legitimate priesthood, and the virtual builder of the Temple."

Pages 104, 105: "But you will say this does not give us error in the record. Let me then call attention to the following. [Dr. Smith then compares I Kings 9:11 with II Chron. 8:2; and I Kings 15:14 with II Chron. 14:3-5.]

"These certainly look on their face like direct contradictions, and if we allow for the personal equation of which I have spoken, we can easily explain them. It would be hard, indeed, for a Jew of the Persian period to imagine Solomon giving away the sacred territory of Israel to the heathen king. Rather must he suppose the mighty Solomon to be the recipient of gifts of territory. The same line of reasoning is [105] followed in the second quotation. The high places were the old sanctuaries of Jehovah, regarded as legitimate before the building of the Temple, even by the author of the Book of Kings (I Kings 3:2), and used without reserve by Samuel. As time went on they fell more and more into disrepute, and after the exile the requirements of the law were carried out, and the only sanctuary of the people was the Temple at Jerusalem. The remembrance of the high places was only that of illegitimate places of worship. The chronicler and his generation could not imagine a good king as even tolerating them. Hence the change in his account."

Pages 108, 109: "It is clear that we cannot ascribe freedom from error to the statements of a book compiled in this way. You will say, then it should be cast out of the Canon. To which I reply, by no means. The Book of Chronicles is invaluable to us, not for what it directly teaches, but for the light it throws indirectly upon its own time. What the Jews of the Persian monarchy were thinking, how they regarded the older history, how they were preparing the way for the scribes and Pharisees, for the crucifixion and the Roman war, for the Talmud and Barkochba—this is made known to us in the Book of Chronicles and by almost no other book in the Bible. But it is made known to us by reading between the lines, that is to say, by considering and weighing not what the author says of others, but by what he betrays of himself. What is the truth of history, my friends? Is it simply the narrative of events definitely defined, and labeled, and arranged in order? Is it a catalogue of kings, of each of

which it records that he was born, made war and died? Is it not rather a series of pictures, each of which describes an age with its thoughts, its aspirations, its ideals? If so, sacred history cannot be made up by a string of inerrant statements."

Note, page 108: "As some questions have been raised by my assertions about the chronieler, I will add that of course I do not suppose him guilty of intentional falsification of the record. He had before him, it would appear, a considerable literature which commented on the history in the spirit of the time—his changes are made from these documents. The ideas which govern this literature were a part of the mental furniture of the chronieler himself. His inspiration, which made him a source of religious edification to his contemporaries, and which makes his work still a part of the infallible rule of faith, did not correct his historical point of view, any more than it corrected his scientific point of view, which no doubt made the earth the centre of the solar system."

Page 109: "It must show unconsciously and by suggestion the spirit that informs the Church of God and makes it live and grow. To secure us an inerrant chronicle of dates and names would not give us this history. To give us the pictures of the men drawn by themselves is to give us this history. To discover these pictures, and to locate them, and set them in their true light, is the work of Biblical theology working by criticism."

Page 115: "Only it should be observed that the chances for error in the Old Testament are much greater than in the New Testament. The Old Testament took form in a cruder state of society and its books cover a much greater period of time than is the case in the New Testament. We should naturally expect greater difficulties in the Old Testament. The caution exercised with regard to *a priori* theories in regard to the New Testament commends itself with double force, when we come to the Old."

These declarations are contrary to the Scriptures: II Tim. 3:16, 17; II Peter 1:20, 21; II Peter 3:15, 16, R. V.; John 10:34-36; Deut. 4:2; Rev. 22:18, 19; Exod. 4:14-16; Num. 16:28-30, 33; Num. 23:7, 8, 12, 13, 25, 26, 24:12, 13; I Cor. 10:11; I Cor. 14:37; Num. 12:6-8; Deut. 28:1, 15; Jer. 36:16; Isa. 51:1-6; Jer. 1:9; Jer. 2:1; Ps. 95:7, 8; Heb. 3:7, 8; Heb. 1:1, 2, R. V.; Jer. 31:33; Heb. 10:15, 16, R. V.; Matt. 10:19, 20; Luke 12:11, 12; John 14:26; John 16:13-15; Luke 24:27, 44, 45; John 5:46, 47; Matt. 4:4, 7, 10; Matt. 5:17, 18; Isa. 8:20; I Peter 1:23, 25; II Sam. 23:2; Ps. 19:7; Dan. 10:21; Num. 23:19; Ps. 119:160; Prov. 30: 5, 6; Matt. 1:22; cf. also R. V.; Acts 1:16; John 17:16, 17; Matt. 24:35; Matt. 22:29, 32; John 17:12; Acts 24:14; Mark 12:36; Acts 4:24, 25; Acts 3:21; I Thess. 2:13; Gal. 3:8, 16; I Peter 1:10, 11; James 4:5; cf. also R. V.; John 19:24, 36, 37; Matt. 3:3; cf. Isa. 40:3; Matt. 8:17; cf. Isa. 53:4; Matt. 12:17, 18; Matt. 12:17, cf. Isa. 40:1; Luke 3:4-6; cf. Isa. 40:3-5; Luke 4:17-19; cf. Isa. 61:1, 2; John 1:23; cf. Isa. 40:3; Rom. 10:16, 20; John 12:38; cf. Isa. 53:1; Acts 8:28, 30; cf. Isa. 53:7, 8.

These declarations are contrary to our Standards: Confession of Faith, Chap. i, Secs. i, ii, iv, v, viii, ix, x; Chap. xiv, Sec. ii; Larger Catechism, Questions 2 and 3, 4 and 157.

CHARGE III.

The Presbyterian Church in the United States of America charges the Rev. Henry Preserved Smith, D.D., a minister in said Church, a member

of the Presbytery of Cincinnati, in a pamphlet entitled "Biblical Scholarship and Inspiration," while alleging that the Holy Scriptures are inspired, and an infallible rule of faith and practice, with denying in fact their inspiration in the sense in which inspiration is attributed to the Holy Scriptures, by the Holy Scriptures themselves and by the Confession of Faith.

Specification I.—In a pamphlet entitled "Biblical Scholarship and Inspiration," published by the said Rev. Henry Preserved Smith, D.D., in different editions in the year 1891, which pamphlet has been extensively circulated with his knowledge and approval, he teaches that the inspiration of the Holy Scriptures is consistent with the unprofitableness of portions of the sacred writings.—Page 116, cited below.

Specification II.—In the pamphlet referred to in Specification I, he teaches that the inspiration of the Holy Scriptures is consistent with error of fact in their affirmations.—Pages 92, 95, 96, 100, 101, 102, 103, 104, 105, 107, 109, 115, cited under Charge II; 93, cited below.

Specification III.—In the pamphlet referred to in Specification I, he teaches that the inspiration of the Holy Scriptures is consistent with such unreliability in their utterances that the truth of events cannot be ascertained from their utterances themselves.—Pages 100, 102, 108, 109, cited under Charge II.

Specification IV.—In the pamphlet referred to in Specification I, he teaches that the inspiration of the Holy Scriptures is consistent with a bias in the inspired writers, rendering them incapable of recording the truth of events because incapable of believing it.—Pages 104, 105, 107, 109, cited under Charge II.

Quotations from "Biblical Scholarship and Inspiration."

Page 116: "All Scripture is God-inspired—true. But the remarkable thing is that the text affirms more than this. All Scripture is not only God-inspired, but all Scripture is 'profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be furnished completely unto every good work.' This seems to me the hardest part of it. I find no difficulty in supposing the list of dukes of Edom God-inspired, even though in the original autographs it had some names wrongly placed, but do you make it profitable for instruction in righteousness? Do you make it profitable to yourself for completely furnishing yourself to every good work? If not, you can not lightly condemn me for not drawing your deduction from its inspiration."

Page 93: "First, however, allow me a word of personal explanation. Some years ago, when a candidate for ordination, I received as a text for my trial sermon the well-known passage of II Timothy: 'All Scripture is given by inspiration of God.' In that sermon I took the very ground of the authors I have been quoting. For more than fifteen years since that time I have been engaged in direct daily study of the Old Testament. It has been my duty to familiarize myself with the facts of the record, and as well with the statements of scholars about these facts. I well recall the reluctance which I felt to read some books which departed from 'the views commonly received among us,' and on reflection I cannot convict myself of undue sympathy with German mysticism or rationalism.

But I have felt it my duty to know facts, and I sincerely believe that the truth of God is evident in all the facts of His Word. But in the examination of facts to which I now proceed, remember that it is my desire to give no one pain, and I ask you not to take my statement, but to examine the record itself."

2. Finding and judgment of the Presbytery of Cincinnati.

On December 13, Presbytery suspended the accused from the ministry in the following action:

"Charges II and III have thus been proved, and Dr. Smith is found guilty of both charges.

"Therefore the judgment of the Presbytery sitting as a court is, that the Rev. Henry Preserved Smith, D.D., be, and hereby is, suspended from the ministry of the Presbyterian Church until such time as he shall make manifest, to the satisfaction of Presbytery, his renunciation of the errors he has been found to hold, and his solemn purpose no longer to teach or propagate them."

3. Appeal of Dr. Smith to the Synod of Ohio.

[From this action of the Presbytery of Cincinnati, Dr. Smith took an *Appeal* to the Synod of Ohio, meeting in Cincinnati, October 10-13, 1893.

The Appeal was entertained by the Synod, and, after trial had, it was not sustained, 51 to 78.

No one of the specifications of error having been sustained, and no error having been found in the Record, the Moderator declared the judgment of the inferior judicatory to be affirmed.]-*Minutes*, Synod of Ohio, 1893, p. 173.

4. Appeal of Dr. Smith to the General Assembly; judgment of Synod affirmed.

From this decision and final judgment of the Synod of Ohio, Dr. Smith took an *Appeal* to the General Assembly.

[NOTE.—For the Appeal in full, see *Minutes*, 1894, pp. 197-201.]

The Appeal was entertained, and, after full discussion and trial had, was not sustained, 102 to 396.

The Moderator made announcement as follows:

No specification of error having been sustained, and the Appeal as a whole not having been sustained, the judgment of the Synod of Ohio in the case of the Presbyterian Church in the United States of America vs. Rev. H. P. Smith, D.D., has been and is affirmed.—1894, p. 106.

[NOTE.—See also in this connection the action of the Assembly on a Memorial from the Independent Synod of Missouri.—1874, p. 30.]

III. CASE OF THE REV. ARTHUR C. MCGIFFERT, D. D.

1. Counsel given, either to conform views to the Standards or to withdraw peaceably from the Presbyterian ministry.

The Report as amended was adopted, as follows:

The Committee on Bills and Overtures respectfully submits the following Report on:

Overture No. 9 referred to this Committee by the Assembly. This is an Overture from the Presbytery of Pittsburgh, calling to the attention of the Assembly a volume of the International Theological Library, entitled, *A History of Christianity in the Apostolic Age*, the author of which is the Rev. A. C. McGiffert, D.D., a member of the Presbytery of New York, and overturing the General Assembly to adopt such measures in regard thereto as shall be conducive to the Church's purity, peace, and honor, and to the maintenance of the authority of the oracles of God.

To this Overture we recommend the following answer:

The Assembly recognizes the zeal for pure doctrine represented by the Overture from the Presbytery of Pittsburgh, and is itself now as always profoundly concerned for the maintenance of the faith. It enjoins upon all its ministers especial care in these times of doubt, and even denial of things which the Church holds sacred, to distinguish, as clearly as possible, from all forms of error, the truth of God as revealed in His Word and interpreted in the Standards of our Church; and, in particular, constantly to endeavor, whether in preaching or in teaching, by the spoken or written word, to present the positive truth so distinctly and so attractively that men shall understand it and be drawn toward it; and that especially the Scriptures, which are the Word of God, may be everywhere accepted and believed as the only infallible rule of faith and practice.

The Assembly, indeed, desires the fullest and freest investigation and inquiry on the part of reverent Christian students into the foundations of the Christian faith, but it deprecates everything which, whether in its substance or in the form of its expression, needlessly disturbs the faith of Christian people.

The General Assembly deplores the renewal of controversy occasioned by the publication of this book at a time when our recent divisions were scarcely healed. It sympathizes with the widespread belief that the utterances of Dr. McGiffert are inconsistent with the teachings of Scripture, as interpreted by the Presbyterian Church and by evangelical Christendom, and the Assembly stamps with its emphatic disapproval all utterances in the book called to its attention by the Presbytery of Pittsburgh, not in accord with the Standards of our Church.

But the Church needs peace: the union of all its forces; the coöperation of all its members; a spirit of brotherhood and mutual confidence, so that it may address itself with intense zeal and no waste of energy to its great pressing and practical work of saving the souls of men.

The Assembly, therefore, in the spirit of kindness, no less than in devotion to the truth, counsels Dr. McGiffert to reconsider the questionable views set forth in his book, and if he cannot conform his views to the Standards of our Church, then peaceably to withdraw from the Presbyterian ministry.—1898, p. 107.

2. Unanimous deliverance on The Inerrancy of the Holy Scriptures, The Infallibility of Jesus Christ, The Direct Personal Institution of the Lord's Supper by Our Lord, and Justification by Faith Alone.

The first part of the Report was unanimously adopted by a rising vote, and is as follows:

In reference to *Overtures Nos. 131-139* inclusive, and *Overture No. 223*, respecting the teachings of the Rev. A. C. McGiffert, D.D., and also in reference to Communication No. 140, being the reply of the Rev. A. C. McGiffert, D.D., to the deliverance of the Assembly of 1898, the Committee on Bills and Overtures would report as follows:

Inasmuch as the General Assembly of 1898, "in the spirit of kindness no less than in devotion to the truth," counseled Dr. McGiffert to reconsider questionable views set forth in a book entitled *A History of Christianity in the Apostolic Age*, and in the event of his failure to conform his views to the Standards of our Church to withdraw peaceably from the Presbyterian ministry, and inasmuch as the General Assembly of 1899 has received a communication from the Rev. A. C. McGiffert, D.D., in which he says: "The action of the Assembly, as well as the Overture from the Presbytery of Pittsburgh, upon which that action was based, make it evident that many of my positions, together with the spirit and purpose of my book as a whole, have been seriously misapprehended. Such misapprehension I sincerely regret, and I wish here emphatically to repudiate the false constructions that have been placed upon my book in many quarters. So far as my views are concerned, they have been and remain, as I believe, in accord with the faith of the Presbyterian Church and evangelical Christendom in all vital and essential matters"; the Assembly, therefore, note the repudiation by Dr. McGiffert of the interpretation placed upon his utterances in said book as being not in accord with the Standards of our Church, and his assertion of devotion to the truth and his concern for the welfare of the Church, and while accepting the same as sincere, the Assembly, nevertheless, reassert the deliverance of 1898, condemning the statements of said book as being such as to justify the interpretation so repudiated.

And in regard to fundamental doctrines of our Church involved in this matter, this Assembly solemnly declare:

1. It is a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did so control the inspired writers in their composition of the Holy Scriptures as to make their statements absolutely truthful, *i. e.*, free from error when interpreted in their natural and intended sense. All seeming discrepancies and contradictions in the Bible are to be referred to the limitations upon human knowledge. To hold that the Holy Scriptures are in any respect historically inaccurate is to oppose the teaching of the Confession, Chap. i, Sec. iv, which declares that "the authority of the Holy Scriptures, for which it ought to be believed and obeyed, dependeth wholly upon God the author thereof; and therefore it is to be received because it is the Word of God."

2. It is a fundamental doctrine of the Word of God and the Confession of Faith that "the Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon Him man's nature with all the essential properties and common infirmities thereof, yet without sin. So that two whole perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person without conversion, composition, or confusion." It is also a fundamental doctrine that "the Lord Jesus, in His human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; having in Him all the

treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell" (Confession, Chap. viii, Secs. ii and iii). These doctrines of the Confession forbid any teaching respecting the Lord Jesus which would attribute to Him, in any particular, liability to error.

3. It is also a fundamental doctrine of the Word of God and the Confession of Faith that "our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper to be observed in His Church unto the end of the world," and further that "the Lord Jesus hath, in this ordinance, appointed His ministers to declare His Word of Institution to the people, to pray, and bless the elements of bread and wine, etc." (Confession, Chap. xxix, Secs. i and iii) No teaching which declares that the Lord's Supper was instituted in any other manner than by the direct personal act of the Lord Jesus, is in harmony with the truth of the Holy Scripture, or loyal to the person of Jesus Christ.

4. It is also a fundamental doctrine of the Word of God and the Confession of Faith that God justifies men "by imputing the obedience and satisfaction of Christ to them, they receiving and resting upon Him and His righteousness by faith, which faith they have not in themselves; it is the Gift of God. Faith, thus receiving and resting in Christ and His righteousness, is the alone instrument of justification" (Confession, Chap. xi, Secs. i and ii). Any teaching which in any way modifies or belittles the essential act and exclusive necessity of faith, in human salvation, is mischievous, and dishonoring to the Word and sacrifice of Jesus Christ.

This Assembly enjoins upon all Sessions and Presbyteries loyally to defend and protect these fundamental doctrines of this Confessional Church.—1899, p. 96.

3. Dr. McGiffert withdraws and case closed.

Judicial Case No. 8, being the Appeal of George W. F. Birch, D.D., *vs.* final judgment of the Presbytery of New York. Your Committee finds said Appeal regular, but inasmuch as the case raises difficult technical questions as to procedure (because, through the course that has been taken, the situation created is unique, and should not become a precedent), and also inasmuch as Rev. Dr. McGiffert has withdrawn from the jurisdiction of the Presbyterian Church in the United States of America; therefore, be it

Resolved, That without entering upon the Constitutional questions involved, and without any prejudice whatever to the appellant while entertaining the Appeal as regular, this General Assembly deems it best, considering the peace and prosperity of the Church, that the appellant be given leave to withdraw his Appeal.—1900, p. 82.

Resolved, That the desire of Rev. Dr. George W. F. Birch, appellant, be granted, and the case be and is hereby closed.—1900, p. 85.

IV. CASE OF THE REV. HEZEKIAH BALCH

The consideration of the references relative to Mr. Balch was resumed, and after some amendments made on the draught brought in by the Committee, it was adopted, and is as follows, viz.:

They remark upon the first article of the creed aforesaid that Mr. Balch is erroneous in making disinterested benevolence the only definition

of holiness or true religion, because this may perplex the minds of those not accustomed to abstract speculations, is questionable in itself, and may convey the idea that an absolute God, or a God out of Christ, is the object of the highest affection to the renewed mind.

On the second article they remark that he has confounded self-love with selfishness in an abstract speculation calculated to puzzle plain Christians and lead to unprofitable disputes.

On the third article they remark that the transferring of personal sin or righteousness has never been held by Calvinistic divines, nor by any person in our Church, so far as is known to us, and therefore that Mr. Balch's observations on that subject appear to be either nugatory or calculated to mislead. With regard to his doctrine of original sin, it is to be observed that he is erroneous in representing personal corruption as not derived from Adam, making Adam's sin to be imputed to his posterity in consequence of a corrupt nature *already possessed*, and derived from *we know not what*, thus, in effect, setting aside the idea of Adam's being the federal head or representative of his descendants, and the whole doctrine of the covenant of works.

It is also manifest that Mr. Balch is greatly erroneous in asserting that the formal cause of a believer's justification is the imputation of the fruits and effects of Christ's righteousness, and not that righteousness itself, because righteousness, and that alone, is the formal demand of the law, and consequently the sinner's violation of the Divine law can be pardoned only in virtue of the Redeemer's perfect righteousness being imputed to him and reckoned as his. It is also not true that the benefits of Christ's righteousness are, with strict propriety, said to be imputed at all, as these benefits flow to and are possessed by the believer as a consequence of his justification and having an interest in the infinite merits of the Saviour.

On the fourth article no remark is necessary.

With regard to the fifth article it is to be remarked that Mr. Balch appears to confound sentiment with the mere perception of truth, whereas it always partakes of the disposition of the heart, and consequently involves in it either sin or holiness. The article as stated by him contradicts the principle laid down in the introduction to our Form of Government, and levels the important distinction between truth and falsehood so as to be liable to the construction that it is no matter what a man believes. And though Mr. Balch may not, and probably did not, intend to insinuate anything disrespectful to the Holy Scriptures, where he asserts that "there are wrong sentiments in the Bible," yet, as his expression is liable to such a construction, we judge it highly censurable.

With regard to the sixth and seventh articles, no remarks seem to be necessary, except that the offense given by the reflection cast on his brethren, the Presbyterians, in the seventh, has been sufficiently removed by his candid acknowledgment before the Synod and General Assembly.

The eighth, ninth and tenth articles require no remark, except that they appear to be unimportant.

With regard to the twelfth article it is remarked that his observation upon love as exercised by the human race, so far as it may be applicable to a state of infancy, is unintelligible, and that though a distinction may be made between regeneration and conversion, yet the terms in which the

article is expressed are exceptionable, as they seem to discourage the use of the means of grace.

With regard to the thirteenth article it is remarked that in making repentance and faith to proceed wholly from love or charity, Mr. Balch has expressed an opinion unnecessary and improper.

In regard to the subject of false doctrine, in discoursing from Ps. 51:5 and Isa. 48:8, nothing seems necessary to be added to the remarks made on the subject of original sin as contained in Mr. Balch's creed, except that he charges Calvinistic divines with holding sentiments relative to infants which they do not hold; and that he makes positive declarations in regard to the state of infants, when it has pleased a wise and holy God to be silent on this subject in the revelation of his will.

In regard to the subject of indecent language alleged to have been used in the pulpit by Mr. Balch, it is remarked, that if he was not misunderstood by the witnesses, he has, notwithstanding, declared such a deep and suitable abhorrence of all such language in public discourse as renders it unnecessary to take any further notice of it.

On the whole, your Committee recommend that Mr. Balch be required to acknowledge before the Assembly that he was wrong in the publication of his creed; that in the particulars specified as above he renounce the errors therein pointed out; that he engage to teach nothing hereafter of a similar nature; that the Moderator admonish him of the divisions, disorder, trouble and inconvenience which he has occasioned to the Church and its judicatories by his imprudent and unwarrantable conduct, and warn him against doing anything in time to come that may tend to produce such serious and lamentable evils. That if Mr. Balch submit to this, he be considered as in good standing with the Church, and that the reference and queries of the Synod of the Carolinas be considered as fully answered by the adoption of these measures.—1798, pp. 155, 156.

Mr. Balch appeared before the Assembly, acknowledged his error in publishing his creed, disavowed the errors imputed to him, and submitted to the admonition of the Assembly.—1798, p. 158. *Digest*, 1886, pp. 220-222.

V. APPEAL OF THE REV. JOHN MILLER, D. D., FROM THE JUDGMENT OF THE SYNOD OF NEW JERSEY

After a full hearing of the evidence as presented by both parties in the case, the Assembly reached the decision not to sustain the Appeal by the following vote: to sustain, three [3]; to sustain in part, eighteen [18]; not to sustain, two hundred and seventy-four [274].

This expression of the General Assembly approaches the nearer to practical unanimity, since, as it is understood, those who voted to sustain in part have doubts only in regard to the conclusiveness of the proof adduced for Specification No. 2, viz.:

"Mr. Miller teaches that Christ, as a child of Adam, was personally accounted guilty of Adam's sin; that, like other children of Adam, he inherited a corrupt nature; and that he needed to be, and was, redeemed by his own death."

Not to recount his own admission and assertions in the presence of the General Assembly, it is proper to state that the multiplied evidences drawn

from Mr. Miller's book conclusively established the original charge preferred by the Presbytery of New Brunswick, viz.:

"We charge Mr. Miller with publicly denying and assailing important doctrines of the Confession of Faith and the Catechisms of our Church."

Under this charge are the three following specifications:

"*Specification I.*—Mr. Miller teaches that the soul is not immortal; that at the death of the body it dies, becomes extinct, and so continues until the resurrection.

"*Specification II.*—Mr. Miller teaches that Christ, as a child of Adam, was personally accounted guilty of Adam's sin; that, like other children of Adam, he inherited a corrupt nature, and that he needed to be, and was, redeemed by his own death.

"*Specification III.*—Mr. Miller teaches that there is but one person in the Godhead."

This decision of the General Assembly confirms the action of the Synod of New Jersey, which approves the resolution unanimously adopted by the Presbytery of New Brunswick, May 4, viz.:

"*Resolved*, That the Rev. John Miller, be, and hereby is, suspended from the ministry of the Presbyterian Church until such time as he shall make manifest to the satisfaction of the Presbytery his renunciation of the errors he has been found to hold, and his solemn purpose no longer to proclaim them."

Whilst the Assembly thus declare their unwavering adherence to our Confessional symbols, they desire at the same time to express only the kindest feelings toward Mr. Miller; and they make this disposition of the case only because the interests of truth imperatively demand it.

While in accordance with complete freedom of conscience the General Assembly would urge upon all fidelity to our doctrinal Standards, they would, at the same time, earnestly advise anyone who may entertain views irreconcilable with our Standards to take the authorized course, after consultation with his Presbytery, and peacefully withdraw from the ministry of our Church.—1878, pp. 98, 99.

VI. CASE OF THE REV. SAMUEL HARKER

A reference was brought into the Synod from the New Brunswick Presbytery respecting Mr. Samuel Harker, one of their members, as having imbibed and vented certain erroneous doctrines. The further consideration of this affair is deferred till the next *sederunt*.—1758, p. 283.

[The matter was continued from year to year, Synod endeavoring to remove the difficulty and bring Mr. Harker to a sense of his error. In 1761, Mr. Harker printed and published his views, and the Synod (1762) appointed a Committee to examine the book, who reported the next year.]

The Synod proceeded to consider Mr. Harker's principles, collected from his book by the Committee, which are in substance as follows:

1. That the covenant of grace is in such a sense conditional that fallen mankind in their unregenerate state, by the general assistance given to all under the Gospel, have a sufficient ability to fulfill the conditions thereof, and so by their own endeavors to ensure to themselves regenerating grace and all saving blessings.

2. That God has bound Himself by promise to give them regenerating grace upon their fulfilling what he (Mr. Harker) calls the direct conditions

of obtaining it, and, upon the whole, makes a certain and an infallible connection between their endeavors and the aforesaid blessings.

3. That God's prescience of future events is previous to and not dependent on His decrees; that His decrees have no influence on His own conduct, and that the foresight of faith was the ground of the decrees of election.

It is further observed that he often uses inaccurate, unintelligible and dangerous modes of expression that tend to lead people into false notions in several important matters, as that Adam was the federal father of his posterity in the second covenant as well as in the first; that the regenerate are not in a state of probation for heaven, and several such like.

The Synod judge that these principles are of a hurtful and a dangerous tendency, giving a false view of the covenant of grace, perverting it into a new modeled covenant of works, and misrepresent the doctrine of the Divine decrees as held by the best reformed Churches, and, in fine, are contrary to the Word of God and our approved Standards of doctrine.—1763, p. 329.

[NOTE.—See Baird's *Digest*, pp. 624-626; Moore's *Digest*, 1886, pp. 218, 219.]

VII. CASE OF THE REV. WILLIAM C. DAVIS.

An *Overture* from the Synod of the Carolinas was referred to a Committee, whose Report was adopted, as follows:

The Committee, presuming that a complete and perfect enumeration of all the objectionable parts of said book is not expected, called the attention of the Assembly only to the following doctrines, supposed to be contrary to the Confession of Faith of the Presbyterian Church:

Doctrine I.—That the active obedience of Christ constitutes no part of that righteousness by which a sinner is justified, pp. 257, 261, 264, 3d corollary.

Doctrine II.—That obedience to the moral law was not required as the condition of the covenant of works, pp. 178, 180.

These pages being read, the Assembly resolved that they do consider these doctrines as contrary to the Confession of our Church.

Doctrine III.—God Himself is as firmly bound in duty (not obedience) to His creatures as His creatures are bound in obedience or duty to Him, pp. 164, 166. Also, that God's will is not the standard of right and wrong. If God's will is the primary rule of His own action, He would be: 1. Entirely void of holiness; 2. There could be no justice in God; 3. It would be impossible for God to be unchangeable; 4. If the will of God is the standard of right and wrong, then it would be no infringement on the divine character to be unfaithful to His Word and promise, pp. 168, 171.

These pages being read,

Resolved, That, without deciding on the question whether these sentiments are contrary to our Confession of Faith, the Assembly consider the mode in which they are expressed as unhappy, and calculated to mislead the reader.

Doctrine IV.—God could not make Adam, or any other creature, either holy or unholy. Compare p. 194 with 166.

Doctrine V.—Regeneration must be a consequence of faith. Faith precedes regeneration, p. 352.

Doctrine VI.—Faith, in the first act of it, is not a holy act, p. 358, etc. These pages being read,

Resolved, That the Assembly do consider the three last-mentioned doctrines contrary to the Confession of Faith of our Church.

Doctrine VII.—Christians may sin willfully and habitually, pp. 532, 534.

These pages being read,

Resolved, That the Assembly consider the expressions in the pages referred to as very unguarded; and so far as they intimate it to be the author's opinion that a person may live in an habitual and allowed sin, and yet be a Christian, the Assembly consider them contrary to the letter and spirit of the Confession of Faith of our Church, and in their tendency highly dangerous.

Doctrine VIII.—If God has to plant all the principal parts of salvation in a sinner's heart to enable him to believe, the "Gospel Plan" is quite out of his reach, and consequently does not suit his case; and it must be impossible for God to condemn a man for unbelief, for no just law condemns or eliminates any person for not doing what he cannot do, p. 413.

This page, and several others on the same subject, being read,

Resolved, That the Assembly do consider this last-mentioned doctrine contrary to the Confession of Faith of our Church.

On the whole,

Resolved, That this Assembly cannot but view with disapprobation various parts of the work entitled "The Gospel Plan," of which William C. Davis is stated in the title-page to be the author. In several instances in this work, modes of expression are adopted, so different from those which are sanctioned by use and by the best orthodox writers, that the Assembly consider them as calculated to produce useless or mischievous speculations.

In several other instances there are doctrines asserted and advocated, as has been already decided, contrary to the Confession of Faith of our Church and the Word of God; which doctrines the Assembly feel constrained to pronounce to be of very dangerous tendency; and the Assembly do judge, and do hereby declare, that the preaching or publishing of them ought to subject the person or persons so doing to be dealt with by their respective Presbyteries, according to the discipline of the Church relative to the propagation of errors.—1810, pp. 448, 452, 453.

[NOTE.—See Baird's *Digest* (revised edition), pp. 646-648. Mr. Davis was subsequently suspended and deposed by the Presbytery of Concord, October, 1811.]

VIII. CASE OF THE REV. THOMAS B. CRAIGHEAD.

[On an *Appeal* from the Synod of Kentucky. After speaking of certain irregularities in the conduct both of the Synod and the appellant, they say,]

But from matters of form the General Assembly will now pass to the merits of the case; and for the sake of brevity, the first and second charges only shall be brought into view.

CHARGE I.

We charge him with denying and vilifying the real agency of the Spirit in regeneration, and in the production of faith and sanctification in general.

And first they would observe that there can be no doubt that the denial of the real agency of the Spirit is a dangerous and fundamental error;

and if Mr. Craighead taught such an error, he ought to have been suspended.

The question then is, Do the passages of Mr. Craighead's sermon referred to in the charge prove that he did deny the reality of the operations of the Spirit?

Here it will be important to remark that a man cannot fairly be convicted of heresy for using expressions which may be so interpreted as to involve heretical doctrines if they may also admit of a more favorable construction, because no one can tell in what sense an ambiguous expression is used but the speaker or writer, and he has a right to explain himself; and in such cases candor requires that a court should favor the accused, by putting on his words the more favorable, rather than the less favorable, construction.

Another principle is that no man can rightly be convicted of heresy by inference or implication—that is, we must not charge an accused person with holding those consequences which may legitimately flow from his assertions. Many men are grossly inconsistent with themselves; and while it is right in argument to overthrow false opinions by tracing them in their connections and consequences, it is not right to charge any man with an opinion which he disavows.

With these principles in view, the General Assembly proceed to observe that there is abundant evidence that Mr. Craighead did deny the immediate agency of the Spirit, but no clear evidence that he denied the real agency of the Spirit. These are very different things, and the proof of the one does by no means establish the other. Immediate agency or operation is opposed to mediate. This is a well-known distinction in theology, and a point which has been greatly controverted. The Reformed Church, of which ours is a part, in all their purest times, maintained the doctrine of the immediate operation of the Spirit, not without the Word, but distinct from it, and in the order of nature preceding it. Other Protestant Churches, never charged with fundamental error, have as uniformly maintained the doctrine of a mediate agency, and those commonly believe that this operation is not occasional, but uniform, and diversified in its effects by the difference of resistance with which it meets. Neither the Presbytery nor the Synod appear to have attended sufficiently to this distinction. They appear to have thought that a denial of immediate agency was a denial of all real agency. It deserves special regard here that our Confession takes no notice of these nice distinctions about the mode in which the Holy Spirit operates. It usually mentions the Word and the Spirit together, and the former as the instrument of the latter. And they who believe in the immediate agency of the Spirit do not exclude the instrumentality of the Word; they, however, explain it in a different way from those who hold that there is no agency of the Spirit distinct from the Word. But this is the more favorable construction; there is another which, if not more probable, is more obvious. Mr. Craighead may be understood as teaching that the only real agency of the Spirit was in inspiring the Scriptures and confirming them by signs and miracles. There is much in his discourse that has this bearing, and undoubtedly this is the common impression among the people where it is best known. This was the idea of the Synod of Kentucky when they condemned him, and this is in fact denying the reality of the operation of the Spirit in our days; and whether

his expressions have been fairly interpreted or not, they are dangerous, and ought to be condemned. In justice to Mr. Craighead, however, it ought to be remembered that he utterly disclaims this meaning in his defense set up to this Assembly; and would it be fair to continue to charge upon him opinions which he solemnly disavows? Of the sincerity of his disavowal God is the judge. The conclusion is that the first charge, though supported by strong probabilities, is not so conclusively established as to remove all doubts, because the words adduced in proof will bear a different construction from that put on them by the Presbytery and Synod.

The evidence in support of the second charge is still less clear and conclusive.

CHARGE II.

“We charge him with denying, vilifying and misrepresenting the doctrine of Divine foreordination and sovereignty and election.”

It might, perhaps, be shown by argument that Mr. Craighead uses many expressions not consistent with these doctrines; but agreeably to the principle laid down above, he must not be charged with holding these consequences unless he has avowed them. These passages of his discourse, it is true, contain erroneous and offensive things, but they do not establish the charge of denying, vilifying, etc., In one single instance he seems to deny that everything should be referred to the sovereignty of God's will, but the words in their connection may have an innocent meaning. Here again it must be observed that Mr. Craighead solemnly declares his belief in the doctrine of decrees and election as expressed in our Standards.

But whilst the General Assembly are of opinion that the charges against Mr. Craighead are not clearly and fully supported by the references, they feel it to be their duty to say that the impression which they have received from hearing extracts from this discourse are very unfavorable, and they do believe that Mr. Craighead by preaching and printing this sermon did subject himself justly to censure.

Moreover, the Assembly are of opinion that the doctrines of this sermon, in the most favorable construction, are different from those of the Reformed Churches and of our Church, and are erroneous, although the error is not of fundamental importance. They have observed also, that this discourse contains many unjust and illiberal reflections on the doctrines which have been the common and uniform belief of the great majority of the preachers and writers of the Reformed Churches. He mentions the names of a few persons as favoring the doctrine which he opposes; but he might have put into the list almost every standard writer of our own and sister Churches since the Reformation.

The sermon also contains much declamation which confounds fanaticism and piety, and representations of opinions which are true and important, so associated with error and absurdity, as to exhibit them in a ridiculous and odious light.

Finally, the General Assembly are deeply impressed with the evidences of an improper spirit and an evil tendency in this sermon, and are of opinion that Mr. Craighead ought so to retract or explain his sentiments as to afford reasonable satisfaction to his brethren.

Whereupon, *Resolved*, That as the proceedings in the case of Mr. Craighead have been, in many respects, irregular, and he has suffered much injury from the delay produced by these irregularities, and whereas, also,

the charges are not so conclusively established as to remove all doubt, the General Assembly cannot see their way clear finally to confirm the sentence of the Synod of Kentucky, although they are of the opinion that Mr. Craighead has subjected himself, by preaching and printing this sermon, to just censure. But as Mr. Craighead has had no fair opportunity of vindicating himself, or of making satisfactory explanations or retractions, therefore,

Resolved, That the whole cause be transmitted to the Presbytery of West Tennessee, in the bounds of which Mr. Craighead resides; and that they be directed to give him an early opportunity of offering that satisfaction which the Church expects, for the offense received; and that upon receiving such explanation or retractions as to them shall be satisfactory, Mr. Craighead be restored to the Gospel ministry, from which he has been suspended.—1824, pp. 122-124.

[NOTE.—Mr. Craighead was restored. See Baird's *Digest* (revised edition), pp. 649-655.]

IX. CASE OF THE REV. WILLIAM D. GRANT, PH. D.

PRESBYTERIAN CHURCH IN THE U. S. A., APPELLANT.

vs.

REV. WILLIAM D. GRANT, PH.D., APPELLEE.

Appeal from the Presbytery of Northumberland.

The Permanent Judicial Commission, to which was referred for hearing and decision the Appeal in this case, reports as follows:

The Presbytery of Northumberland preferred charges against the Rev. William D. Grant, a minister in said Presbytery, who will hereinafter be called the defendant, charging him with teaching doctrines seriously in conflict with the teachings of the Holy Scriptures as interpreted by the Confession of Faith of the Church. The Judicial Commission of the Presbytery, composed of five ministers and three elders, tried the defendant and by votes ranging from unanimity to a majority five to three acquitted him of the charges, the acquittal on the charges as a whole being by the last-named vote, and without the right of review its judgment became the judgment of the Presbytery. The Presbyterian Church in the U. S. A., hereinafter called the prosecutor, appealed to the General Assembly and filed numerous grounds of appeal and specifications of error.

After the examination of the Record, we decided that the Appeal should be entertained. The prosecutor appeared by counsel and members of its prosecuting Committee, and the defendant by counsel and in person. Pursuant to the requirements of the Book of Discipline, the Record was read and argument heard to the extent of two hours on each side, the defendant reading a written argument in his own behalf. The Committee in executive session fully considered and discussed the evidence in the case, consisting of various written or printed newspaper articles, delivered or published by the defendant, and further consisting of the testimony of numerous witnesses introduced by the respective parties. After mature deliberation the Commission voted on each and all of the grounds and specifications separately, except two, which were withdrawn by the prosecutor.

The grounds and specifications consist of two classes, one class being alleged errors of the Presbyterian Commission in the reception or rejection of testimony and other steps taken in the progress of the cause. The other class consists of alleged errors by the Presbyterian Commission in its decision on the merits of the controversy.

Alleged Errors in the Proceedings.

First Ground of Appeal:

This ground alleges that "the defendant was called upon to produce certain sermons" which he stated he could not produce. As the Presbyterian Commission took no action upon this demand and was not requested to take any, it did not, and could not have committed any error in regard thereto. This ground of appeal therefore is not sustained.

Second Ground of Appeal:

Specification I.—This specification alleges that the Presbytery erred in admitting the evidence of the action of the Session of the church wherein the Session refused to approve the election of a superintendent of the Sabbath school. Inasmuch as it was charged in the trial of the cause that this prosecution to some extent grew out of the personal hostility of the superintendent-elect towards the defendant, because of this refusal to approve his election, we are of the opinion that it was no error to admit proof that the Session did refuse to approve his election or withheld its approval. This specification is therefore not sustained.

Specification II.—In this specification it is alleged that the Presbyterian Commission erred in admitting a sermon of the defendant, as printed in a newspaper some one or two weeks after its delivery, because, as was alleged, this publication was not a literal copy of the defendant's manuscript. As the defendant testified that the manuscript had been destroyed and that the published version of it was in substance the same as the manuscript, we are of the opinion that it was admissible and therefore the specification is not sustained.

Specification III.—In this specification it is assigned as error upon the part of the Presbyterian Commission that it admitted evidence in behalf of defendant of utterances of the defendant made after the prosecution was instituted. We are of the opinion that these utterances were inadmissible and this specification is sustained.

Third Ground of Appeal:

Specification I.—This specification insists that the Presbyterian Commission erred in excluding as evidence a published discourse entitled "A Capital Crime," the objection to it being that the Presbytery had knowledge of the publication more than one year prior to the time the prosecution was instituted. We are of the opinion that under Section 117 of the Book of Discipline there was no error in excluding the Paper, as a basis of prosecution. The Paper had been before the Presbytery more than one year prior to the beginning of this case. This specification is therefore not sustained.

Specifications II, III, IV, V, and VI.—These specifications allege that the Presbyterian Commission erred in excluding the evidence of various witnesses offered to prove utterances made by the defendant more than one year before the prosecution was instituted, the prosecutor insisting that the Presbytery had not been informed of such utterances until within one year of the beginning of the case. The only evidence offered to show that Presbytery had known of the utterances more than one year was contained in a letter presented to the Presbytery, in which the writer, after referring to the article entitled "A Capital Crime," adds that "there are other instances which can be corroborated and given by the members and elders from this section in attendance at this meeting of Presbytery."

We are of the opinion that so general and indefinite a statement made to the Presbytery did not convey knowledge of these utterances to the Presbytery in the meaning of Section 117 of the Book of Discipline, and therefore we think there was error in excluding the testimony, and the specifications are sustained.

Fourth Ground of Appeal:

In this ground of Appeal it is insisted that a member of the Presbyterian Commission manifested prejudice against the prosecutor and in favor of the defendant. As the prosecutor did not object to this commissioner's sitting in the cause, but on the contrary at a subsequent stage of the proceedings declined to object to his voting, all objection to his competency was waived. Therefore this ground of Appeal is not sustained.

In concluding our decision upon this class of specifications of error, we wish to add that for reasons which will hereinafter appear, the Commission is of the opinion that all of the said rulings of the Presbyterian Commission, whether correct or erroneous, are not such as to affect the result in this case and are therefore immaterial.

Alleged Errors in the Finding of the Presbytery on the Merits of the Case.

These alleged errors arise under the fifth ground of appeal. Specifications IV and V under this ground were withdrawn by the prosecutor and therefore are not considered.

Specification II.—Alleges that Presbytery erred in not finding that "in certain printed matter, in pulpit utterances and in conversation, the Rev. William D. Grant has committed the offense of discrediting the Deity of the Lord Jesus Christ." The words "divinity" and "divine," so lightly and freely applied in our day to a variety of persons and to humanity itself, are not withheld in the teachings of the defendant from Christ also. But we do find those teachings fail to ascribe to Christ attributes, and positively call in question the Deity, which belong to Him as the Only Begotten Son of God, distinguished immeasurably from the holiest and wisest of men. This specification is accordingly sustained.

Specification II.—In this specification the prosecutor insists that the Presbytery erred in not finding that "in certain printed matter, in pulpit utterances and in conversation the Rev. William D. Grant, Ph.D., has committed the offense of discrediting the doctrines of Christ's mediatorial office."

The sacrificial and atoning death of Christ which occupies such a commanding place in the New Testament and has such a preponderating influence in the faith of the Church, is denied in the public teaching of defendant. Not only is Christ's mediatorship weakened by doubts raised concerning His person, but positive declarations appear which disparage faith in the existence of it or the need for it.

This specification of error is accordingly sustained.

Specifications IV and V, as before stated, were withdrawn.

Specification VI.—In this specification it is stated that "in certain printed matter, in pulpit utterances, and in conversation, the Rev. William D. Grant, Ph.D., has disseminated views which discredit the Holy Scriptures as the Word of God written, immediately inspired and the rule of faith and life."

We find from the evidence that without doubt the defendant did teach in a manner that impugns the veracity of both the Old and the New Testaments, and divests them of authority.

Specification VI is therefore sustained.

Specifications I and VII.—As each of these specifications is in substance the same as Specifications II, III and VI, it results from the above findings that they should be, and they are, sustained.

Our conclusions as to the erroneous character of defendant's teaching have been reached without any reference to testimony alleged to have been erroneously admitted and are based solely upon testimony whose competency is unquestioned, and they would not be affected by the testimony alleged to have been erroneously excluded.

This unquestioned evidence taken together, both in its documentary and oral form, constrains the Commission to reverse the judgment of the lower judicatory and it is hereby reversed.

From all the evidence in the case we find that the defendant, having taught doctrines contrary to the Word of God, and which tended to mar the spiritual edification of his hearers, is guilty of an offense within the meaning of our Book of Discipline.

The Commission would not be understood as questioning any man's right to interpret for himself the teachings of the Holy Scriptures, but does believe that no minister is entitled to maintain his status as a minister of the Presbyterian Church in the U. S. A., and at the same time as such minister, teach doctrines, fundamental in their character, which are contrary to the doctrines of the Confession of Faith of the Church. The doctrines in question, in the opinion of the Commission, lie at the very foundation, not only of the faith of the Church, but of the Christian religion.

Judgment.

And the Permanent Judicial Commission, having set forth its finding and its reasons therefor, comes now to enter judgment thereon, and does hereby suspend from the exercise of the functions of the office of a minister of the Gospel, William D. Grant, the said appellee and defendant, until such time as he shall make manifest, to the satisfaction of the Presbytery of which he is a member, his renunciation of the errors he has been found to hold and teach, and his solemn purpose no longer to teach or propagate them. And it is ordered that the Stated Clerk of the General Assembly transmit a certified copy of this judgment and of the foregoing findings to

the Presbytery of Northumberland, to be made a part of the Record in this case. It is also ordered that a copy be furnished to the appellee, the Rev. William D. Grant, Ph.D.

Conclusion.

We cannot close this Report without expressing the hope that the defendant may, by a further and prayerful study of the Word of God, come to a realization of the errors into which he has fallen, and may very soon be able to claim, at the hands of his Presbytery, a termination of the suspension herein imposed. To this end he is entitled to, and doubtless will receive, the sympathetic prayers of his brethren.

CHARLES S. CAIRNS, *Moderator.*

ROBERT HUNTER, *Clerk.*

—1911, pp. 135-140.

X. THE INTERMEDIATE CATECHISM.

The Order of the Day, the Report on the Intermediate Catechism, was taken up. The following resolutions were adopted:

Resolved, 1. That the Assembly approves the Intermediate Catechism prepared by its Committee, and directs the Board of Publication to print it for distribution.

Resolved, 2. That the Assembly continues the Committee with the request that it receive suggestions, and make such revision as in its judgment seems advisable, and report to the next Assembly.

The Report was adopted as a whole, and is as follows:

The Committee on an Intermediate Catechism would respectfully report as follows:

Your Committee was created by the General Assembly, meeting in Kansas City, Mo., 1908, in response to Overtures from thirteen Presbyteries, viz., Bellefontaine, Bloomington, Cayuga, Columbus, Dayton, Detroit, La Crosse, Maumee, Monroe, Muncie, Oakland, Princeton and Sedalia.

The action of the Assembly was as follows:

The Committee shall consist "of six ministers and three elders, to consider the preparation of a Catechism, covering the system of faith and practice held by this Church and taught in the Holy Scriptures, to be used for home instruction and in the Sabbath schools. The Catechism shall be simpler in language than the Shorter Catechism, and shall not be one of the Standards of the Church. If the Committee find the way clear, it shall prepare a draft of the Catechism and, before beginning the work and during its progress, shall confer with the Board of Publication and Sabbath School Work."

The Committee reported progress to the Assemblies of 1909 and 1910, and was continued. At the General Assembly of 1911, meeting in Atlantic City, it presented a catechetical draft of seventy-seven questions and answers. The Assembly accepted the Report and continued the Committee for another year, to bring its final Report to the Assembly of 1912. It also enlarged the Committee so as to consist of twelve members instead of nine.

The three additional members are the Moderator of the Assembly, the Rev. John F. Carson, D.D., who was named by the Assembly itself, and the Rev. Henry C. Minton, D.D., and the Rev. Maitland Alexander, D.D., who were appointed by the Moderator. The places made vacant by the resignations of Rev. J. G. K. McClure, D.D., and Rev. Henry Van Dyke, D.D., were filled by the appointment of the Rev. George N. Luccock, D.D., and the Rev. Cleland B. McAfee, D.D., Mr. Charles S. Holt, having found it impossible to attend any meeting of the Committee during the year, presented his resignation, which was accepted and the vacancy not filled.

Your Committee, as thus reconstituted, completed its organization with the Rev. David S. Schaff, D.D., as Chairman, and the Rev. George N. Luccock, D.D., as associate secretary.

During the year the Committee has held six meetings, which occupied the larger part of six separate weeks. Three daily sessions were held from 9.00-12.45, 2.30-5.30 and 8.00-10.00.

In following out the Assembly's instructions, your Committee has re-examined the Scriptures with an eye to including in its statement those truths which, in its judgment, should be embodied in the Catechism it was created to frame. It has also consulted every available and pertinent catechetical and creedal help within its reach. It has examined again the chief catechisms of the period of the Reformation, and the Puritan catechisms prepared in the period preceding the Westminster Assembly. It has also had before it the more recent catechisms of the Baptist, Methodist, and Moravian Communions, and especially the *School Catechism prepared by a Conference of Members of the Reformed Churches in Scotland, 1907*, and the *Evangelical Free Church Catechism for use in Home and School, prepared at the direction of the Free Churches in England and Wales, 1898*. To these is to be added the *Roman Catholic Catechism of Christian doctrine, prepared and enjoined by order of the Third Plenary Council of Baltimore, 1885*. The Committee has also had the benefit of catechetical drafts communicated to us by pastors in our own Communion and of their own making.

In prosecuting our work, your Committee set no limit to full and unrestricted discussion. It was inevitable, with so large a proportion of the Committee new to the work, that the entire material should have to be gone over afresh; while, at the same time, the effort was made not only to preserve the spirit of the draft presented in 1911, but also as far as possible, its form.

The following principles were laid down in the instructions given by the Assembly of 1908: 1. That the Catechism "cover the system of faith and practice held by this Church and taught in the Scriptures." 2. That it be adapted for use in the home and Sabbath school. 3. That "it be simpler in language than the Shorter Catechism."

In carrying out these instructions, it has seemed wise (1) that your Committee should avoid even the appearance of making an attempt to furnish a revision of the Shorter Catechism or a parallel to it, either by adopting its exact sequence of thought or its distinctive phraseology;—and (2) that, as far as possible, it should employ the method of statement and the method of approach to Christian truth now in vogue in the pulpit and Christian intercourse within our Church.

Turning to the Catechism, which we herewith present, your Committee begs leave to call attention to the following particulars:

1. The Catechism will be found, we believe, to contain the fundamental doctrines in clear and unmistakable language.

2. In its general plan, it follows the catechetical type which may be called the Calvinistic or Westminster type. The Lutheran type of catechism, represented by Luther's *Small Catechism* of 1529, begins with the question, "What is the first commandment?" and then proceeds in three parts to explain the Commandments, the articles of the Creed and the clauses of the Lord's Prayer. The Heidelberg Catechism, representing a second group, has as its characteristic feature the experimental element. Its first question runs: "What is thy only comfort in life and in death?" This catechism also arranges its material under three heads—Man's Misery, Christ's Redemption and Our Thankfulness for Redeeming Grace.

On the other hand, Calvin's Catechism, issued in 1542 and containing 373 questions, opens with a question involving man's responsibility. It runs:

"What is the chief end of man's life?"

Answer: "To know God."

This catechism was used in Scotland until the Westminster Catechisms were adopted by the Scotch Assembly, 1648. It gave to the Puritan catechisms of England and this country—and more especially to the Westminster Catechisms—their distinctive tone and method.

Your Committee has also introduced its work by a statement involving man's capacity to know God.

3. The scheme of the Catechism will be seen to follow a natural and orderly progress of thought. It opens with a statement of what man needs most to know and closes with the things promised beyond this life for those that love God. Man's responsibility being set forth, the Bible is defined as the supreme source of Christian truth (Questions 2-4); then follow statements of what God is in Himself and of His will for us (5-7). Sin and its consequences are then taken up (8-10); and the remedy for sin—Salvation (11)). Then follows the section about Christ, through whom salvation is wrought out, His Divine nature, His life on earth, His death and resurrection and His promise to come again (12-17). We next proceed to the appropriation of salvation by repentance and faith and to the work of the Holy Spirit in the sinner and in the heart of the believer (18-22). This treatment is concluded with questions bearing on the sinner's duty to accept and confess Christ (23). Next follows a definition of the Church and its work, together with the last command of Christ to carry the Gospel into all the world (24-29). With question 30, begins the treatment of the helps which God has provided for our growth in grace, viz.: The Bible, the two sacraments, prayer and fellowship in the Church (30-42). A definition of Church membership, with its value and duties, leads naturally to the definition of the meaning of the term *Presbyterian* and the functions of Presbyterian Church officers (43-56). The Ten Commandments are then given, together with a brief summary of their main teachings; and this is followed by a statement of some of the principles of conduct as set forth in the New Testament (57-71). The Catechism closes with the promises given for this life and the life to come to those who love God (72, 73).

The following elements have distinct treatment: the doctrinal (or theological) (1-22); ecclesiological and missionary (23-29); the sacraments and the means of grace (30-42); the governmental (Church polity) (43-46); the ethical (57-71); the eschatological (72, 73). Or, if it is possible to make anything like such a strict distinction, the *doctrinal* element is treated in questions 1-29 and the *practical* in questions (30-73).

Prominence, it will be seen, is given to the word *salvation*. In the definition of the Church, regard was had to the spirit of Christian union now moving among Christians. The obligation of the sinner to accept Christ and enter the Church is strongly emphasized (23, 43, 44). The Constitution of the local church is set forth. A comprehensive statement of our Lord's earthly life is made (13, 14). Special stress is laid upon worship, the Sabbath and the home (62, 63, 65).

4. The Scriptures are at times introduced by exact quotations. After careful discussion, it was decided that such forms as the Lord's Prayer, the words instituting the Lord's Supper, and the Commandments, being in familiar and frequent use, should be given in the words of the Authorized Version. In other cases, the language is taken from the American Revision. The suggestion was made that texts be added to each of the answers, but it was decided to leave this matter to the Assembly.

5. In some cases it will be found that the words we use are not in the historical catechisms. Such words, however, will be found to have Scriptural warrant. One such is "*estrangement*" (10). *Separation, alienation* and other words were suggested to indicate the consequence of sin which the word is intended to stand for. *Estrangement* is derived from Ezek. 14 : 5, and it seemed to us to have a distinct value in view of the Biblical associations with such terms as *stranger* and *foreigner*. Another such word is *success* (71). This word was introduced to call attention in the sharpest way to true ideal of a useful life. It is used in connection with Joshua's career.

6. The experimental element, so it seemed to your Committee, is a valuable feature of this work. The attempt has been made to establish at the very start a sympathetic relation between teacher and learner and thus to lay stress upon religion as an experience as well as a system of of truth. The persuasive has been combined with the mandatory. The form of the first question is not: "What does *man* most need to know?" but: "What do *we* most need to know?" This element—or spirit—will be found pervading the Catechism. On the other hand, the abstract form of statement, which likewise has its great advantages, is also frequently employed.

It is hardly necessary for your Committee to call attention to the fact that, in its attempt to frame questions, it has found itself at times greatly embarrassed in view of the exact and consecrated language used in the Shorter Catechism. Such forms of expression as "effectual calling," for example, were almost compulsive. But to have adopted such cherished phraseology would have been to depart from what we regarded as a sound principle, not to parallel the Shorter Catechism. The expressions, which the Committee has used in this and other cases, will be found, we believe, to be Scriptural, expressing the same truths, although their use in a catechism may at first not seem to be as forcible as the old forms.

As examples of answers on which the Committee—as reconstituted—has expended much time, we call attention to (9, 71). In passing, it may be said that the discussion in each of these cases, as well as in at least one other, occupied more than three hours. The unanimity, with which the final statements were reached, was regarded by the Committee as a cause of special thankfulness.

In the answer to “What is sin?” it will be seen that the definition holds closely to Scriptural language and includes both sins of omission and commission—sin of actual transgression and sin as a state. In the statement of “What is the Lord’s Supper?” we have endeavored to include the full teaching of the Scripture in the light of Christian experience.

If we look at the size of the Catechism, it will be found to have 73 questions as against 107 in the Shorter Catechism, and the extent of it to be two thirds of the extent of the Shorter Catechism.

A catechism, like any other serious work, is a matter of development as well as of study and investigation. It becomes a part of one’s experience and grows from less to more. To bring a body of great truths into a form that will be comprehended by young people, without being childish, and yet to embody these great truths in such statements that the memory may retain them through life, as adequate definitions, this is the task we have had constantly before us.

Thus the labors of four years are brought to a close. In offering the Assembly this Catechism it will be easily understood that probably no individual member of the Committee regards it, as in all respects, the work he would himself offer, if to him alone the construction of the Catechism had been left. This was, as seems probable, the case with the Westminster divines, when they offered the Westminster Catechisms and the Confession of Faith to the British Parliament. Nevertheless, your Committee is unanimous in presenting this as its finished product. It is also unanimous in the hope that the Assembly will find in it a Catechism which will be useful not only as a form of sound words for instruction in home and in Sabbath school, but also as a manual which pastors may use in the preparation of young persons for membership in the Church—a thing which a number of pastors during the progress of our work have signified to us their desire to have. It is confidently believed that the Assembly will find the statements of this manual Scriptural in thought and language, as well as warm and evangelical in Christian tone and spirit.

DAVID S. SCHAFF, *Chairman,*

JOHN F. CARSON,
MAITLAND ALEXANDER,
WILLIAM MCKIBBIN,
MATTHIAS L. HAINES,
GEORGE N. LUCCOCK,

HENRY C. MINTON,
RALPH E. PRIME,
JOHN V. STEPHENS,
CLELAND B. MCAFEE,
PHILIP E. HOWARD.

INTERMEDIATE CATECHISM.

Q. 1. *What do we most need to know?*

A. We most need to know what God would have us believe and do.

Q. 2. *Where do we best learn what God would have us believe and do?*

A. We best learn what God would have us believe and do in the Bible.

Q. 3. *What is the Bible?*

A. The Bible is the Word of God, a collection of books, written by men who were guided by God to teach us about Himself and His will.

Q. 4. *How is the Bible divided?*

A. The Bible is divided into two parts: the Old Testament containing thirty-nine books, and the New Testament containing twenty-seven books.

Q. 5. *What does the Bible teach about God?*

A. The Bible teaches that God is our Heavenly Father, who made all things and rules over all, in wisdom, righteousness and love.

Q. 6. *Is there more than one God?*

A. There is only one God, the true and living God, yet in three persons, the Father, the Son and the Holy Spirit.

Q. 7. *What does the Bible teach about God's will for us?*

A. The Bible teaches that it is God's will for us that we love Him with all our heart, soul, strength and mind; and that we love others as ourselves.

Q. 8. *What is sin?*

A. Sin is disobeying God, or coming short of what He would have us be and do.

Q. 9. *How does God look upon sin?*

A. God looks upon sin with holy displeasure and great sorrow; and calls upon us all to repent, warning us of the consequences of sin.

Q. 10. *What are the consequences of sin?*

A. The consequences of sin are estrangement from God, increasing sinfulness in ourselves, injury to others, and the righteous judgments of God in time and in eternity.

Q. 11. *How has God provided for our salvation from sin?*

A. God, of His great mercy, has provided for our salvation from sin by the gift of His Son, Jesus Christ.

Q. 12. *Who is Jesus Christ?*

A. Jesus Christ is God's eternal and only-begotten Son, who humbled Himself to become man, and so is God and man.

Q. 13. *How did Jesus Christ become man?*

A. Jesus Christ became man by being born of the Virgin Mary in Bethlehem of Judea, as it had been foretold; and His name was called Jesus, which means Saviour, because He was to save His people from their sins.

Q. 14. *How did Jesus Christ live on earth?*

A. Jesus Christ lived on earth a truly human life, with its joys and sorrows, tempted as we are yet without sin, always doing the will of God, and so setting us a perfect example.

Q. 15. *How did Jesus Christ die?*

A. Jesus Christ died on the cross, the just for the unjust, that He might reconcile us to God and save us from our sins.

Q. 16. *When did Jesus Christ rise from the dead?*

A. Jesus Christ rose from the dead the third day after His burial, and after forty days ascended into heaven.

Q. 17. *How will Jesus Christ come again?*

A. Jesus Christ will come again with power and great glory, and will judge us all according to our works.

Q. 18. *How do we receive Jesus Christ as our Saviour?*

A. We receive Jesus Christ as our Saviour by repentance and faith.

Q. 19. *What is it to repent?*

A. To repent is to be truly sorry for sin and to turn from it unto God for forgiveness, with sincere purpose to do God's will.

Q. 20. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is believing on Him and trusting Him as our own Saviour and Lord.

Q. 21. *How does God lead us to believe on Jesus Christ?*

A. God leads us to believe on Jesus Christ by the work of the Holy Spirit

in our hearts, showing us that we are sinful and disposing and enabling us to accept Him, as He is offered to us in the Gospel.

Q. 22. *What is the work of the Holy Spirit in us who believe?*

A. The work of the Holy Spirit in us who believe is to give us hatred of sin and love of righteousness, knowledge of the truth, power for service and assurance that we are children of God.

Q. 23. *What is the duty and privilege of those who believe on Jesus Christ?*

A. The duty and privilege of those who believe on Jesus Christ is to confess Him before men and to come into full communion with the Church.

Q. 24. *What is the Church on earth?*

A. The Church on earth is the whole body of those who confess Christ as Lord and Saviour, together with their children.

Q. 25. *Is there more than one Church?*

A. There is only one Church, Jesus Christ being the Head, in which all the company of the saved, in heaven and on earth, are included.

Q. 26. *What is the great work of the Church on earth?*

A. The great work of the Church on earth is to bear witness to Jesus Christ and so to advance the kingdom of God.

Q. 27. *What is meant by the kingdom of God?*

A. By the kingdom of God is meant the rule of God in the hearts of men so that in love to Him and their fellow men, they live in righteousness, peace and joy.

Q. 28. *What is our sure hope concerning the kingdom of God?*

A. Our sure hope concerning the kingdom of God is that it will increase until it be fully come in all the earth.

Q. 29. *What is our duty concerning the kingdom of God?*

A. Our duty concerning the kingdom of God is to obey the last commandment given by our Lord: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Q. 30. *What special helps has God appointed for us in our Christian life?*

A. The special helps which God has appointed for us in our Christian life are the Bible, the sacraments, prayer and fellowship in the Church.

Q. 31. *How should we use the Bible?*

A. We should use the Bible with reverence, read it daily, treasure it in our hearts and obey it in our lives.

Q. 32. *What are the sacraments?*

A. The sacraments are the two sacred observances which Christ gave to the Church, Baptism and the Lord's Supper.

Q. 33. *What is Baptism?*

A. Baptism is the sacred use of water, as appointed by Jesus Christ to signify God's cleansing us of our sins, our consecration to God and our entrance into the Church.

Q. 34. *Why are the infant children of the members of the Church baptized?*

A. The infant children of members of the Church are baptized to signify their dedication to God, because His covenant made with believing parents includes their children.

Q. 35. *What is expected of baptized children?*

A. It is expected of baptized children that they will think of themselves as dedicated to God and, in early years, confess Jesus Christ and come to the Lord's Supper.

Q. 36. *What is the Lord's Supper?*

A. The Lord's Supper is the sacred use of bread and of the cup, appointed by the Lord Jesus, in which, in thankful remembrance of Him, we shew forth His death and, in communion with one another, by faith partake of Him.

Q. 37. *How was the Lord's Supper appointed?*

A. The Lord's Supper was appointed by the Lord Jesus in the night in which He was betrayed, when He took bread and gave it to His disciples, saying, "Take, eat: this is my body, which is broken for you: this do in remembrance of me"; and also the cup and gave it to His disciples, saying, "This cup is the new testament in my blood, which is shed for many for the remission of sin: drink ye all, of it."

Q. 38. *How should we come to the Lord's Supper?*

A. We should come to the Lord's Supper with true sorrow for our sin, with glad assurance of God's forgiveness in Jesus Christ, and with confidence that He will give us new strength to serve Him.

Q. 39. *What is prayer?*

A. Prayer is communion with God in the name of Jesus Christ, in which we tell God of our love to Him, our sorrow for our sins, our thankfulness for His gifts and our desires for ourselves and others.

Q. 40. *After what manner did Jesus Christ teach us to pray?*

A. Jesus Christ taught us to **pray** after this manner:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

Q. 41. *How did Jesus Christ encourage us to pray?*

A. Jesus Christ encouraged us to pray by His promise: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

Q. 42. *Does God always answer our prayers?*

A. God does answer our prayers, not always as we expect, but as is best for us and for His kingdom.

Q. 43. *How should we value membership in the Church?*

A. We should value membership in the Church as a means of obeying and honoring Christ, of guarding and strengthening our Christian life and of doing good to others.

Q. 44. *What are the chief duties of a member of the Church?*

A. The chief duties of a member of the Church are faithfulness to Christ in daily life, regular attendance on the services of the Church, support of its work by prayer and offerings, and effort to extend its influence.

Q. 45. *To what branch of the Church do we belong?*

A. We belong to that branch of the Church, called Presbyterian.

Q. 46. *How do we obtain the name Presbyterian?*

A. We obtain the name Presbyterian from the word *presbyter*, which means elder.

Q. 47. *What do we mean by a Presbytery?*

A. By a Presbytery we mean the presbyters, or elders, equal in authority and organized to have charge of the Church in a certain district.

Q. 48. *Who are the officers of the Presbyterian Church?*

A. The officers of the Presbyterian Church are ministers, ruling elders and deacons.

Q. 49. *Who are the Trustees of a church?*

A. The Trustees of a church are its temporal officers.

Q. 50. *What is a minister?*

A. A minister is one who is called of God and set apart by the Church to preach the Word and to administer the sacraments, and is ordinarily the pastor, or bishop, of a particular church.

Q. 51. *What are the governing bodies of the Presbyterian Church?*

A. The governing bodies of the Presbyterian Church are the Session, the Presbytery, the Synod, and the General Assembly.

Q. 52. *What is the Session of a church?*

A. The Session consists of the pastor and the ruling elders of that church.

Q. 53. *What are the duties of the Session?*

A. The duties of the Session are to receive and dismiss members, to watch over and promote their spiritual welfare and, in general, to direct the whole work of the church.

Q. 54. *What are the duties of deacons?*

A. The duties of deacons are to care for the poor and to distribute the offerings made for them.

Q. 55. *What are the duties of trustees?*

A. The duties of trustees are to control and care for the property of the church, under the laws of the State and of the Church, and to manage its material interests so as to promote its spiritual welfare.

Q. 56. *By whom are officers in the Presbyterian Church chosen?*

A. Officers in the Presbyterian Church are chosen by the people.

Q. 57. *What special statement of God's will is given us in the Old Testament?*

A. The special statement of God's will given us in the Old Testament is the Ten Commandments.

Q. 58. *What are the Ten Commandments?*

A. The Ten Commandments are:

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Q. 59. *What do the first four commandments teach?*

A. The first four commandments teach that there is but one God, that we should worship Him alone, reverence His name and keep His Sabbath holy.

Q. 60. *What does the fifth commandment teach?*

A. The fifth commandment teaches that it is our duty to love and honor our parents and obey them in all things, in the Lord.

Q. 61. *What do the last five commandments teach?*

A. The last five commandments teach that we should not take from others anything which is theirs: their life, their purity, their property, or their good name; and should not even in our hearts covet what is theirs.

Q. 62. *What great truth did Jesus Christ teach about our worship of God?*

A. The great truth which Jesus Christ taught about our worship of God is: "God is a Spirit; and they that worship Him must worship in spirit and truth."

Q. 63. *How should we keep the Sabbath?*

A. We should keep the Sabbath holy, as a day set apart by God for rest and worship and for the highest good of ourselves and others.

Q. 64. *How should we value our bodies?*

A. We should value our bodies as temples of the Holy Spirit, to be kept pure and healthy, that in them we may serve and glorify God.

Q. 65. *What is our duty to our home?*

A. Our duty to our home is to fill it with devotion to God and the spirit of love, so that it will be a blessing to every member of the household and to the community.

Q. 66. *What is our duty to our country?*

A. Our duty to our country is to love and pray for it, to obey its laws, to secure and sustain worthy officers, and to serve the common good.

Q. 67. *What is our duty to other countries?*

A. Our duty to other countries is to respect their rights, to pray for their welfare and to seek justice and peace among all nations.

Q. 68. *What rule did Jesus Christ give for our treatment of others?*

A. The rule which Jesus Christ gave for our treatment of others is: "All things whatsoever ye would that men should do unto you, even so do ye also unto them."

Q. 69. *What rule did Jesus Christ give for our treatment of enemies?*

A. The rule which Jesus Christ gave for our treatment of enemies is: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you."

Q. 70. *In what spirit are all God's commandments to be obeyed?*

A. All God's commandments are to be obeyed in the spirit of love, for love is the fulfilling of the law.

Q. 71. *What is a Christian's true success in life?*

A. A Christian's true success in life is faithfulness to God and man in duties great and small.

Q. 72. *What has God promised for this life to those who love Him?*

A. God has promised for this life to those who love Him, to give them His peace and joy, to make all things work together for good and to keep them unto the end.

Q. 73. *What has God promised for the life to come to those who love Him?*

A. God has promised for the life to come to those who love Him that, being risen with Christ and made like unto Him, they shall serve God for ever in the glory and joy of heaven.—1912, pp. 101-112.

PART III
The Form of Government

Adopted 1788. Amended 1805-1922

FORM OF GOVERNMENT

DELIVERANCES OF THE GENERAL ASSEMBLY ON VARIOUS SUBJECTS.

I. DECISIONS AND DELIVERANCES ON DOCTRINE.

[NOTE.—See for the fundamental provision in connection with the Assembly's power in relation to doctrine and discipline, The Confession of Faith, Chap. xxxi, Sec. ii. Also for deliverances upon the Holy Scriptures, Confession of Faith, Chap. i, pp. 5-12, Vol. I, of this *Digest*. For cases of following, see Vol. II, of this *Digest*, Samuel Harker, p. 323; Hezekiah Balch, p. 320; William C. Davis, p. 324; Thomas G. Craighead, p. 325; John Miller, p. 322. The testimony of the Assembly of 1837 against doctrinal errors, as well as the Auburn declaration, and the deliverance of the Assembly of 1869, O. S., are given immediately below.]

II. TESTIMONY AGAINST DOCTRINAL ERRORS.

1. Deliverance of the Assembly of 1837.

The Assembly adopted that part of the Report of the Committee on the Memorial which relates to doctrinal errors, as follows, viz.:

As one of the principal objects of the memorialists is to point out certain errors more or less prevalent in our Church, and to bear testimony against them, your Committee are of opinion that as one great object of the institution of the Church was to be a depository and guardian of the truth, and as by the Constitution of the Presbyterian Church in the United States it is made the duty of the General Assembly to testify against error; therefore,

Resolved, That the testimony of the memorialists concerning doctrine be adopted as the testimony of this General Assembly (with a few verbal alterations), which is as follows:

1. That God would have prevented the existence of sin in our world, but was not able without destroying the moral agency of man, or that, for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system.

2. That election to eternal life is founded on a foresight of faith and obedience.

3. That we have no more to do with the first sin of Adam than with the sins of any other parent.

4. That infants come into the world as free from moral defilement as was Adam when he was created.

5. That infants sustain the same relation to the moral government of God in this world as brute animals, and that their sufferings and death are to be accounted for on the same principles as those of brutes, and not by any means to be considered as penal.

6. That there is no other original sin than the fact that all the posterity of Adam, though by nature innocent or possessed of no moral character, will always begin to sin when they begin to exercise moral agency; that original sin does not include a sinful bias of the human mind and a just exposure to penal suffering; and that there is no evidence in Scripture that infants, in order to salvation, do need redemption by the blood of Christ and regeneration by the Holy Ghost.

7. That the doctrine of imputation, whether of the guilt of Adam's sin or of the righteousness of Christ, has no foundation in the Word of God, and is both unjust and absurd.

8. That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental and instructive only.

9. That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God.

10. That Christ does not intercede for the elect until after their regeneration.

11. That saving faith is not an effect of the special operation of the Holy Spirit, but a mere rational belief of the truth or assent to the Word of God.

12. That regeneration is the act of the sinner himself, and that it consists in a change of his governing purpose which he himself must produce, and which is the result, not of any direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth analogous to the influence which one man exerts over the mind of another, or that regeneration is not an instantaneous act, but a progressive work.

13. That God has done all that He can do for the salvation of all men, and that man himself must do the rest.

14. That God cannot exert such influence on the minds of men as shall make it certain that they will choose and act in a particular manner without impairing their moral agency.

15. That the righteousness of Christ is not the sole ground of the sinner's acceptance with God, and that in no sense does the righteousness of Christ become ours.

16. That the reason why some differ from others in regard to the reception of the Gospel is that they make themselves to differ.

Against all these errors, whenever and wherever and by whomsoever taught, the Assembly would solemnly testify, and would warn all in connection with the Presbyterian Church against them. They would also enjoin it upon all the inferior judicatories to adopt all suitable measures to keep their members pure from opinions so dangerous. Especially does the Assembly earnestly enjoin on all the Presbyteries to guard with great care the door of entrance to the sacred office. Nor can the Assembly regard as consistent with ministerial ordination vows an unwillingness to discipline according to the rules of the Word of God and of our Standards any person already a teacher who may give currency to the foregoing errors. Yeas 109; nays 6; *non liquet* 11.—1837, pp. 468-470.

[NOTE.—For the Memorial referred to above, see Baird's *Digest*, 1858, pp. 710-715; especially p. 711. *Minutes*, 1837, pp. 468, 469; also Reprint, *Minutes*, 1821-1837, pp. 618-620.]

2. An explication of doctrines.

Protest to the Assembly of 1837, including the document afterwards known as the Auburn Declaration.

The following final article of a *Protest* on the general action of the Assembly in reference to the "Memorial" was ordered to be placed upon the *Minutes*, viz.:

We protest finally, because, in view of all the circumstances of the case, we feel that while we were prevented from uniting in the final vote with the majority in their testimony against error, for the reasons above stated, we owe it to ourselves, to our brethren, to the Church and to the world to declare and protest

that it is not because we do, directly or indirectly, hold or countenance the errors stated. We are willing to bear our testimony in full against them, and now do so, when, without misapprehension and liability to have our vote misconstrued, we avow our real sentiments, and contrast them with the errors condemned, styling them, as we believe, the true doctrine, in opposition to the erroneous doctrine condemned, as follows, viz.:

First Error. "That God would have prevented the existence of sin in our world, but was not able without destroying the moral agency of man; or that, for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system."

True Doctrine. God permitted the introduction of sin, not because he was unable to prevent it, consistently with the moral freedom of his creatures, but for wise and benevolent reasons which he has not revealed.

Second Error. "That election to eternal life is founded on a foresight of faith and obedience."

True Doctrine. Election to eternal life is not founded on a foresight of faith and obedience, but is a sovereign act of God's merey, whereby, according to the counsel of his own will, he hath chosen some to salvation; "yet so as thereby neither is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established," nor does this gracious purpose ever take effect independently of faith and a holy life.

Third Error. "That we have no more to do with the first sin of Adam than with the sins of any other parent."

True Doctrine. By a Divine constitution, Adam was so the head and representative of the race that, as a consequence of his transgression, all mankind became morally corrupt and liable to death, temporal and eternal.

Fourth Error. "That infants come into the world as free from moral defilement as was Adam when he was created."

True Doctrine. Adam was created in the image of God, endowed with knowledge, righteousness and true holiness. Infants come into the world not only destitute of these, but with a nature inclined to evil, and only evil.

Fifth Error. "That infants sustain the same relation to the moral government of God in this world as brute animals, and that their sufferings and death are to be accounted for on the same principles as those of brutes, and not by any means to be considered as penal."

True Doctrine. Brute animals sustain no such relation to the moral government of God as does the human family. Infants are a part of the human family; and their sufferings and death are to be accounted for on the ground of their being involved in the general moral ruin of the race induced by the apostasy.

Sixth Error. "That there is no other original sin than the fact that all the posterity of Adam, though by nature innocent, will always begin to sin when they begin to exercise moral agency; that original sin does not include a sinful bias of the human mind and a just exposure to penal suffering; and that there is no evidence in Scripture that infants, in order to salvation, do need redemption by the blood of Christ and regeneration by the Holy Ghost."

True Doctrine. Original sin is a natural bias to evil, resulting from the first apostasy, leading invariably and certainly to actual transgression. And all infants, as well as adults, in order to be saved, need redemption by the blood of Christ and regeneration by the Holy Ghost.

Seventh Error. "That the doctrine of imputation, whether of the guilt of Adam's sin or of the righteousness of Christ, has no foundation in the Word of God, and is both unjust and absurd."

True Doctrine. The sin of Adam is not imputed to his posterity in the sense of a literal transfer of personal qualities, acts and demerit; but by reason of the sin of Adam, in his peculiar relation, the race are treated as if they had sinned. Nor is the righteousness of Christ imputed to his people in the sense of a literal

transfer of personal qualities, acts and merit, but by reason of his righteousness, in his peculiar relation, they are treated as if they were righteous.

Eighth Error. "That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental and instructive only."

True Doctrine. The sufferings and death of Christ were not symbolical, governmental and instructive only, but were truly vicarious—i. e., a substitute for the punishment due to transgressors. And while Christ did not suffer the literal penalty of the law, involving remorse of conscience and the pains of hell, he did offer a sacrifice which infinite wisdom saw to be a full equivalent. And by virtue of this atonement overtures of mercy are sincerely made to the race, and salvation secured to all who believe.

Ninth Error. "That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God."

True Doctrine. While sinners have all the faculties necessary to a perfect moral agency and a just accountability, such is their love of sin and opposition to God and his law that, independently of the renewing influence or almighty energy of the Holy Spirit, they never will comply with the commands of God.

Tenth Error. "That Christ does not intercede for the elect until after their regeneration."

True Doctrine. The intercession of Christ for the elect is previous as well as subsequent to their regeneration, as appears from the following Scripture, viz.: "I pray not for the world, but for them which thou hast given me, for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word."

Eleventh Error. "That saving faith is not an effect of the operations of the Holy Spirit, but a mere rational belief of the truth or assent to the Word of God."

True Doctrine. Saving faith is an intelligent and cordial assent to the testimony of God concerning his Son, implying reliance on Christ alone for pardon and eternal life, and in all cases it is an effect of the special operation of the Holy Spirit.

Twelfth Error. "That regeneration is the act of the sinner himself, and that it consists in a change of his governing purpose which he himself must produce, and which is the result, not of any direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth, analogous to the influence which one man exerts over the mind of another, or that regeneration is not an instantaneous act, but a progressive work."

True Doctrine. Regeneration is a radical change of heart, produced by the special operations of the Holy Spirit, "determining the sinner to do that which is good," and is in all cases instantaneous.

Thirteenth Error. "That God has done all that he can do for the salvation of all men, and that man himself must do the rest."

True Doctrine. While repentance for sin and faith in Christ are indispensable to salvation, all who are saved are indebted from first to last to the grace and Spirit of God. And the reason that God does not save all is not that he wants the power to do it, but that in his wisdom he does not see fit to exert that power further than he actually does.

Fourteenth Error. "That God cannot exert such influence on the minds of men as shall make it certain that they will chose and act in a particular manner without impairing their moral agency."

True Doctrine. While the liberty of the will is not impaired, nor the established connection betwixt means and end broken by any action of God on the mind, he can influence it according to his pleasure, and does effectually determine it to good in all cases of true conversion.

Fifteenth Error. "That the righteousness of Christ is not the sole ground of the sinner's acceptance with God, and that in no sense does the righteousness of Christ become ours."

True Doctrine. All believers are justified, not on the ground of personal merit, but solely on the ground of the obedience and death, or, in other words, the righteousness, of Christ. And while that righteousness does not become theirs in the sense of a literal transfer of personal qualities and merit, yet, from respect to it, God can and does treat them as if they were righteous.

Sixteenth Error. "That the reason why some differ from others in regard to their reception of the Gospel is that they make themselves to differ."

True Doctrine. While all such as reject the Gospel of Christ do it not by coercion, but freely, and all who embrace it do it not by coercion, but freely, the reason why some differ from others is because God has made them to differ.

George Duffield, E. W. Gilbert, Thomas Brown, Bliss Burnap, N. S. S. Beman, E. Cheever, E. Seymour, George Painter, F. W. Graves, Obadiah Woodruff, N. C. Clark, Robert Stuart, see *Digest*, 1886, pp. 81-86, and *Minutes*, pp. 658-661, O. S. The answer of the Assembly to this Protest was adopted and ordered to be entered on the *Minutes*.—1837, pp. 484-486; also Reprint, *Minutes*, 1821-1837, pp. 634-636.

3. Action of Old School Assembly, 1869, on alleged toleration of doctrinal errors by the New School.

[NOTE.—A Protest "Against the Terms of Union approved by the Assembly and its action in relation to them," was offered by Dr. E. P. Humphrey and others.—1869, p. 658, O. S. For the Protest, see *Digest*, 1886, pp. 81-86, and *Minutes*, pp. 658-661, O. S. The answer of the Assembly to this Protest was adopted and ordered to be entered on the *Minutes*.]

4. Answer to the Protest.

In reply to the Protest against its action on the Terms of Union, the Assembly observes:

The authors of the Protest first speak of a series of doctrinal errors and heresies, which may be concisely stated as follows: (1) There is no moral character in man prior to moral action, and therefore man was not created holy. (2) There was no covenant made with Adam, his posterity did not fall with him, and every man stands or falls for himself. (3) Original sin is not truly and properly sin bringing condemnation, but only an innocent tendency leading to actual transgression. (4) Inability of any and every kind is inconsistent with moral obligation. (5) Regeneration is the sinner's own act, and consists in the change of his governing purpose. (6) God cannot control the acts of free agents, and therefore cannot prevent sin in a moral system. (7) Election is founded upon God's foreknowledge that the sinner will repent and believe. (8) The sufferings of Christ are not penal, and do not satisfy retributive justice. (9) Justification is pardon merely, and does not include restoration to favor and acceptance as righteous.

These doctrinal errors the authors of the Protest are careful to say are repudiated by the great mass of the New School Church. They say that "they are far from believing or insinuating that these doctrines are generally approved by the New School Church"—that "they do not impute these errors to a majority, or to any definite proportion of our New School brethren."

The charge that is made in this Protest, and the only charge made in this reference, is, that while the other branch of the Presbyterian Church repudiate these doctrines for themselves, they at the same time hold that they are *consistent with the Calvinism of the Confession of Faith*. The authors of the Protest allege that it is the judgment of the New School body that a person can logically and consistently accept the Westminster symbol and these nine or ten Pelagian and Arminian tenets at one and the same time. This is the substance of their charge.

The Assembly pronounces this allegation to be without foundation, because:

1. Such a position, if taken by the New School Church, or by any Church whatsoever, would simply be self-stultifying and absurd. That a great reli-

gious denomination, which from the beginning of its organization in 1837, down to the present time, has held up the Westminster Confession as its symbol, has compelled every one of its ministers and elders to subscribe to that symbol, and has received its membership into Church communion upon professing faith in the doctrines of that symbol; that an ecclesiastical body which has thus stood before the other Churches of this and other lands as a *Calvinistic* body, and has been reckoned and recognized as such, should at the same time be jealous in behalf of the distinguishing doctrines of Pelagianism and Arminianism, and insist that these latter are *consistent* with the former, and are to be tolerated in a Calvinistic body, is too much for human belief. The entire history of the Church does not present such a phenomenon as that of a denomination adopting before the world a definite type of doctrine, and at the same time claiming that exactly the contrary type of doctrine is compatible with it, and must be tolerated within its Communion. If the New School Church are really doing what the signers of this Protest allege they are, then their position before the Churches and the world would be as absurd as would have been the position of the Nicene Church if, at the very time that it adopted and defended the Trinitarianism of Athanasius, it had insisted that the tenets of Arius or those of the Humanitarians were consistent with those of the great father of orthodoxy, and must be allowed in the Catholic Church. The human mind, even in its natural condition, never did work in this manner and never will; and still less will the human mind, when renewed and sanctified by Divine grace, be guilty of such a palpable inconsistency.

2. These very errors, charged by the signers of the Protest as allowed by the New School Presbyterians, have already been distinctly repudiated by them. The Auburn Convention, held in 1837 under the influence and doctrinal guidance of that excellent and sound divine, the late Dr. Richards, specified sixteen doctrinal errors, which contain the very same latitudinarian and heretical tenets mentioned in the Protest, rejected them *in toto* and set over against them sixteen "true doctrines," which embrace all the fundamentals of the Calvinistic creed. This Assembly regards the "Auburn Declaration" as an authoritative statement of the New School type of Calvinism, and as indicating how far they desire to go, and how much liberty they wish in regard to what the Terms of Union call "the various modes of explaining, illustrating, and stating" the Calvinistic faith. We believe that a large number of our New School brethren would prefer the modes of "explaining and illustrating" the tenets of Calvinism which are employed by the authors of this Protest themselves, and the other portions of the body claim only that degree of variation from these modes which would be represented by the theology of Richards and the Auburn Declaration.

3. The Assembly is fully satisfied that any instances of laxity of doctrine among the New School which have been exhibited, are exceptional cases, and that the great body of the other Church sincerely and firmly stand upon the basis of our common Standards. The many disclaimers of the unsound views charged, and declarations that the Standards are received as by us, which have been made by distinguished and representative men, and in the periodicals of the New School Church, leave no room to doubt that the interests of sound doctrine will be safe in the united Church.

4. That the allegation of this Protest is unfounded is proved by the fact that the New School Church have adopted, by a unanimous vote, the Basis of Doctrine presented by the Joint Committee. Whatever may be the preferences and opinions of individuals respecting particular clauses in the first article in this Basis, this General Assembly holds and affirms that it not only commits, but *binds* any ecclesiastical body that should receive it to pure and genuine Calvinism. It will be so understood by all the world. For it expressly lays down the Westminster symbol as the doctrinal platform, and expressly requires that no doctrine shall be taught that is not Calvinistic in the old, ancestral, "historical" meaning of this term, or that "impairs the integrity" of the Calvinistic system. We affirm that there is not a man upon the globe, possessed of a sane mind, and acquainted with the subject of doctrine, who would assert that the list of errors

and heresies mentioned by the signers of this Protest is "Calvinistic" in the accepted and historical signification of the term, or that their reception would not impair the integrity of the Calvinistic system.

And it must be distinctly observed that if any doctrines had been hitherto allowed by the New School body which "impair the integrity of the Calvinistic system," they are not to be allowed in the united Church under the terms of union. Such doctrines are condemned, and anyone who may teach them will be subject to discipline. It is the testimony of some of the protesters themselves that the great body of the New School are sound in doctrine; our own body being the large majority in the Union, when fortified by the accession of the great body of sound men in the other, will establish and confirm the testimony of the Church to the truth; will preserve it, by God's help, from error, and maintain intact, while it extends, the purifying and saving power of our venerated Confession.

5. The errors and heresies alleged in the Protest are combated and refuted in the theological seminaries of the New School.

Such seminaries, in any denomination, are important exponents of its doctrinal position and character. The Assembly knows that in the three seminaries of our New School brethren, Westminster Calvinism is fully and firmly taught. The professors in these are obliged to subscribe to the Westminster Confession, and heretical teaching throws the professor out of his chair by the very constitution of these seminaries. The Assembly notices this point particularly, because the authors of the Protest assert that the doctrinal errors specified by them "have been taught in some of the theological seminaries of *our land*." This is not the proper manner in which to affix so grave and damaging a stigma upon our New School Presbyterian brethren. The authors of this Protest ought to have made this allegation, not in the way of insinuation, but by distinct assertion and proof. Many things are "taught in the theological seminaries of *our land*," which are not taught in the *Presbyterian* seminaries of the land, either New School or Old.

6. The Protest alleges it to be a "notorious fact" that the New School Church insists that the heresies mentioned are compatible with Calvinism. If the alleged fact had been so "notorious," as the Protest affirms, it would certainly have been known to this Assembly, and would have made it simply impossible to have secured for the Basis of the Joint Committee, or for any other conceivable basis, any favorable consideration. The idea of reunion would not have been entertained for a moment.

Furthermore, this Assembly emphatically holds up to the Church and to the world, that it receives into its ministry and membership those who adopt "the system of doctrine taught in our Confession," and that it never has held, and does not now hold, that its ministers or members shall "view, state, or explain" that system in any other than the words of the Holy Scriptures and our Standards; and to show that this is the sentiment not only of the Assembly, but of the protesters themselves also, the Assembly here cites the testimony of one of the signers of the Protest, whose words have been referred to in the discussions just closed. Says Dr. Hodge:

"If a man comes to us, and says he adopts 'the system of doctrine' taught in our Confession, we have a right to ask him, Do you believe there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—and that these three are one God, the same in substance, equal in power and glory? If he says, Yes, we are satisfied. We do not call upon him to explain *how* three persons are one God, or to determine what relations in the awful mysteries of the Godhead are indicated by the terms Father, Son, and Holy Ghost. If we ask, Do you believe that 'God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures?' and he answers, Yes, we are satisfied. If he says he believes that 'the covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression,' we are satisfied. If he says that he believes that 'the

sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it,' *we are satisfied*. If he says, 'Christ executes the office of a priest in his once offering himself a sacrifice to satisfy Divine justice, and reconcile us to God, and in making continual intercession for us,' we are satisfied. If he says he believes justification to be 'an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone,' we are satisfied. Is not this what is meant when a man says he adopts our 'system of doctrine'? Is not this—nothing more and nothing less—that which we are authorized and bound to require? God grant that we may unite on terms so simple, so reasonable, and, I must hope, so satisfactory to every sincere, humble, Christian brother."—(*Remarks of the Rev. Charles Hodge, D.D., in the Philadelphia Convention.*)

The Assembly cannot enlarge the Basis beyond the platform of God's truth as stated in our Standards, and it would not narrow the Basis by taking one tittle from the form of sound words therein contained. We declare our willingness to unite with all those who profess their faith in the Lord Jesus Christ, and their adoption of "the Confession of Faith and Form of Government" of our beloved Church.

The protesters object to the eighth item of the Basis, because it makes the united Church responsible for the publications of the New School Committee. This is a misapprehension. The publications of the New School Committee and our Board are to be issued as now, with the imprint of each, until the new Board shall prepare a new catalogue, for which alone the united Church will be responsible.

Again, the protesters object to the fourth article as unsettling past acts of our Church. This is a matter of necessity where the action of the two bodies differ. It is believed, however, that except in the case of the imperative clause of the examination rules of 1837, no important difference can be found. If it is otherwise, the united Church is the proper body to establish its own usages. We do not believe that our brethren of the New School Church have now any sympathy with Congregational views of government, or any objection to usages that are strictly Presbyterian.

The various amendments proposed by the protesters were laid on the table, not because they were contrary to the sentiment of the Assembly, but because, under the circumstances, it was not possible to engraft them upon the terms of the Union, and, in the judgment of the Assembly, they were not essential to the integrity of the Calvinistic Basis on which the Union is to be effected.

William G. T. Shedd, J. G. Monfort, S. Irenæus Prime, H. H. Leavitt, Robert McKnight, *Committee*.—1869, pp. 658-665, O. S.

III. DELIVERANCES ON POLYGAMY.

1. Action against Brigham H. Roberts.

Whereas, The election of Brigham H. Roberts, of Utah, an avowed polygamist, to the House of Representatives of the Fifty-Sixth Congress, has called the attention of the country to the fact that the Mormon leaders are still living in polygamous relations in violation of their oaths and pledges, and in defiance of the public sentiment and laws of the country, as well as in defiance of the laws and Constitution of the State of Utah; and,

Whereas, The teaching and practice of polygamy is demoralizing to society, and destructive to the fundamental principles upon which our free institutions and our Christian civilization rest; and,

Whereas, In view of the past history of the contest over the practice of polygamy, the House of Representatives cannot permit the said Brigham H. Roberts to have a voice in its councils without in effect sanctioning the practice of polygamy; and,

Whereas, The polygamous element is the dominant power in Utah, making it impossible to exterminate polygamous cohabitation without the assistance of the National Government:

This General Assembly, representing 228 Presbyteries, over 7000 ministers, and 7700 churches, with one million communicants and about five million adherents, do hereby most respectfully and most earnestly call upon every Representative in the Fifty-Sixth Congress to use his utmost endeavor and to exhaust all honorable means to secure the prompt expulsion of the said Brigham H. Roberts, of Utah, from the House of Representatives, in accordance with the provision of the National Constitution in Article 1, Section 5, paragraph 2, which reads as follows: "Each house [of Congress] may determine the rules of its proceedings, punish its members for disorderly behavior, and, with the concurrence of two thirds, expel a member."

This Assembly do also hereby most respectfully and most earnestly call upon every member of the Senate and the House of Representatives to use his utmost endeavor and to exhaust all honorable means to secure action by the Fifty-Sixth Congress proposing an amendment to the National Constitution, and submitting the same to the Legislatures of the several states, defining legal marriage to be monogamic, and making polygamy and polygamous cohabitation, under whatsoever guise or pretense, a crime against the United States, punishable by severe penalties, including disfranchisement and disqualification to vote, or to hold any office of honor or emolument under the United States, or in any state or territory thereof.

This Assembly also urge upon every qualified voter in our various local churches throughout the land to use his utmost endeavor and to exhaust all honorable means to make known to the Representative of his district and Senators of his state, the earnest desire of their constituents for the expulsion of the said Brigham H. Roberts, and the adoption of a Constitutional amendment which will effectually put a stop to the practice of polygamy within the borders of our beloved land, and to assure the said Senators and Representatives of the moral support and hearty coöperation of every good citizen, in their efforts to deliver the nation from the disgrace and curse of polygamy.—1899, p. 100.

2. Approval of expulsion of Brigham H. Roberts.

Resolved, 1. That this Assembly recognize with profound gratitude and appreciation the action of the House of Representatives of our National Congress in excluding from its membership Brigham H. Roberts, the polygamist, whom the voters of Utah elected in defiance of the moral sense of the American people, and in direct violation of the pledge made when statehood was granted them.—1900, p. 109.

3. Action against Reed Smoot.

a. This Assembly, in agreement with the spirit of the Assembly of 1899 (*Minutes*, p. 100), 1900 (*Minutes*, p. 108), and 1901 (*Minutes*, p. 50). relative to the aggressions, crimes, and menace of the Mormon hierarchy,

presents the following Memorial to the People and Congress of the United States:

Whereas, The hierarchy, known as "The Church of Jesus Christ of Latter Day Saints," persists in the act of encouragement and practice of the crimes of polygamy and polygamous cohabitation, in disregard of their own pledges and oaths to the contrary, in contempt of the ethical convictions of the American people, and in defiance of the laws of the State of Utah and of the United States; and,

Whereas, This hierarchy recently, January 20, 1903, through the Utah State Legislature, has had elected to the United States Senate a high ecclesiastic, one of its chief authorities, the Apostle Reed Smoot, in direct violation of its pledge to the nation to refrain from interfering in affairs of State; and,

Whereas, This apostle, Senator Reed Smoot, is a direct representative of polygamy, born of the system, and in cordial sympathy with it as a Divine institution, revealed as a law of primary obligation and made mandatory by the most solemn sanctions, and encourages its perpetuation and practice by his personal influence as an apostle; and,

Whereas, In thus doing this apostle Senator aids and abets criminals, menaces the American home, is unfaithful to the laws of the United States, pays his first allegiance to the first presidency and apostle to which he belongs, and is a reproach to the honor and dignity of the American Senate; therefore,

Resolved, That this Assembly most respectfully but earnestly calls upon the people of the United States to use their utmost endeavor, employing all honorable means, to secure the expulsion of Apostle Reed Smoot from the halls of the National Senate, and urges the Senate itself and each member thereof to exhaust all legal means to this end, in accordance with the provisions of the Federal Constitution.

b. Be it *Resolved*, That this Assembly most respectfully but earnestly calls upon the people of the United States to use their utmost endeavor, employing all honorable means, to secure the expulsion of Apostle Reed Smoot from the halls of the National Senate, and urges the Senate itself and each member thereof to exhaust all legal means to this end, in accordance with the provisions of the Federal Constitution.—1904, p. 186.

c. The following Paper was adopted:

Whereas, The hierarchy of the Mormon Church claims to be "the only legal government that can exist in any part of the universe (and that) all other governments are illegal and unauthorized," asserting as a part of their inspired teachings that "the day will come when the United States Government will be uprooted or brought under subjection to the Mormon power"; and,

Whereas, They have already gained absolute political control of three states, with the confident hope of controlling two others at an early day; and,

Whereas, The hierarchy is living in violation of the laws and Constitution of the State of Utah, has announced its purpose to continue in disobedience to the civil authority, and has proclaimed the Mormon Church a polygamous community by confirming at their annual Conference in April the score of polygamous Prophets, Seers, and Revelators; and,

Whereas, Apostle Reed Smoot, now a member of the United States Senate, has by his public vote in the Mormon Conference sustained again and again this treasonable organization; therefore,

Resolved, That this General Assembly unite with other Christian and patriotic bodies in requesting the Senate of the United States, in the exercise of its Constitutional powers or prerogatives, to purge itself of all complicity with the crimes of the Mormon hierarchy by expelling the Apostle Senator Reed Smoot from membership in the Senate.—1905, p. 95.

d. The following resolutions were adopted:

Whereas, The Mormon hierarchy claims the right and authority to make constitutions, presidents, and kings, also asserts that there is no lawful or authorized government but the government of the Mormon priesthood; and,

Whereas, Its teachers, claiming inspiration, declare that the Government of the United States and all other governments must be uprooted; and,

Whereas, Reed Smoot, claiming to be an apostle of Jesus Christ, with all authority, is living in harmony with this teaching, and in harmony with the Prophet, Seer, and Revelator, Joseph F. Smith, and other apostles, who have sworn that they were violating the law of God and of the State of Utah; and,

Whereas, These violators of law are a treasonable organization; therefore,

Resolved, That as citizens of this Government we earnestly petition the Senate of the United States to declare his seat vacant, and thus help remove this treasonable menace to our free institutions.

Resolved, That we urge all of our ministers to inform themselves of the treasonable teachings of the Mormon hierarchy in reference to civil governments and citizen rights.

Resolved, That a copy of this action of the General Assembly of the Presbyterian Church in the United States of America, in session at Des Moines, Iowa, be transmitted to the Senate and to the President of the United States.—1906, p. 163.

IV. THE WALNUT STREET CHURCH CASE.

Decision of the United States Supreme Court in the Case of the Walnut Street Presbyterian Church, Louisville, Ky.

[NOTE.—Printed by order of the Assembly, *Minutes*, 1873, p. 480.]

JOHN WATSON *et al.* vs. WILLIAM A. JONES *et al.*

[1. Where the pendency of prior suit is set up to defeat another, the case must be the same; there must be the same parties, or at least such as represent the same interest; there must be the same rights asserted and the same relief prayed for.

2. Where the subject matter of dispute is strictly and purely ecclesiastical in its character, a matter which concerns theological controversy, Church discipline, ecclesiastical government, or the conformity of the members of the Church to the standard of morals required of them, and the ecclesiastical courts claim jurisdiction, the civil courts will not assume jurisdiction; they will not even inquire into the right of jurisdiction of the ecclesiastical court.

3. A spiritual court is the exclusive judge of its own jurisdiction; its decision of that question is binding on the secular courts.]

Appeal from the Circuit Court of the United States for District of Kentucky.

Opinion by MILLER, J.

This case belongs to a class, happily rare in our courts, in which one of the parties to a controversy, essentially ecclesiastical, resorts to the judicial tribunals of the State for the maintenance of the rights which the Church has refused to acknowledge, or found itself unable to protect. Much as such dissensions among the members of a religious society should be regretted—a regret which is increased when, passing from the control of the judicial and legislative bodies of the entire organization to which the society belongs, an Appeal is made to the secular authority—the courts when so called on must perform their functions as in other cases.

Religious organizations come before us in the same attitude as other voluntary associations for benevolent or charitable purposes, and their rights of property, or of contract, are equally under the protection of the law, and the actions of their members subject to its restraints. Conscientious as we may be of the excited feeling engendered by this controversy, and of the extent to which it has agitated the intelligent and pious body of Christians in whose bosom it originated, we enter upon its consideration with the satisfaction of knowing that the principles on which we are to decide so much of it as is proper for our decision are those applicable alike to all of its class, and that our duty is the simple one of applying those principles to the facts before us.

It is a bill in chancery in the Circuit Court of the United States for the District of Kentucky, brought by William A. Jones, Mary J. Jones and Ellenor Lee, citizens of Indiana, against John Watson and others named, citizens of Kentucky, and against the trustees of the Third or Walnut Street Presbyterian Church, in Louisville, a corporation created by an act of the Legislature of that state. The trustees, McDougall, McPherson and Ashcraft, are also sued as citizens of Kentucky. Plaintiffs allege in their bill that they are members in good and regular standing of said church, attending its religious exercises under the pastorate of the Rev. John S. Hays, and that the defendants, George Fulton and Henry Farley, who claim without right to be trustees of the church, supported and recognized as such by the defendants, John Watson and Joseph Gault, who also without right claim to be ruling elders, are threatening, preparing and about to take unlawful possession of the house of worship and grounds belonging to the church, and to prevent Hays, who is the rightful pastor, from ministering therein, refusing to recognize him as pastor, and to recognize as ruling elder Thomas J. Hackney, who is the sole lawful ruling elder; and that, when they obtain such possession, they will oust Hays and Hackney and those who attend their ministrations, among whom are complainants.

And they further allege that Hackney, whose duty it is as elder, and McDougall, McPherson and Ashcraft, whose duty as trustees it is to protect the rights thus threatened, by such proceeding in the courts as will prevent the execution of the threats and designs of the other defendants, refuse to take any steps to that end.

They further allege that the Walnut Street Church, of which they are members, now forms, and has, ever since its organization in the year 1842, formed a part of the Presbyterian Church in the United States of America, known as the Old School, which is governed by a written Constitution that includes the Confession of Faith, Form of Government, Book of Discipline and Directory for Worship, and that the governing bodies of the general Church, above the Walnut Street Church, are, in successive order, the Presbytery of Louisville, the Synod of Kentucky and the General Assembly of the Presbyterian Church in the United States. That while plaintiffs and about one hundred and fifteen members who worship with them, and Mr. Hays, the pastor, Hackney, the ruling elder, and the trustees, McDougall, McPherson and Ashcraft, are now in full membership and relation with the lawful general Presbyterian Church aforesaid, the defendants named, with about thirty persons formerly members of said church, worshiping under one Dr. Yandell as pastor, have seceded and withdrawn themselves from said Walnut Street Church, and from the general Presbyterian Church in the United States, and have voluntarily connected themselves with, and are now members of, another religious society, and that they have repudiated, and do now repudiate and renounce, the authority and jurisdiction of the various judicatories of the Presbyterian Church in the United States, and acknowledge and recognize the authority of other Church judicatories which are disconnected from the Presbyterian Church in the United States and from the Walnut Street Church. And they allege that Watson and Gault have been, by order of the General Assembly of said Church, dropped from the roll of elders of said church for having so withdrawn and renounced its jurisdiction, and the Assembly has declared the organization to which plaintiffs adhere to be the true and only Walnut Street Presbyterian Church of Louisville.

They pray for an injunction and for general relief.

The defendants, Hackney, McDougall, McPherson and Ashcraft, answer, admitting the allegations of the bill, and that, though requested, they had refused to prosecute legal proceedings in the matter.

The other defendants answer and deny almost every allegation in the bill. They claim to be lawful officers of the Walnut Street Presbyterian Church, and that they and those whom they represent are the true members of the church. They deny having withdrawn from the local or the general Church, and deny that the action of the General Assembly cutting them off was within its Constitutional authority. They say the plaintiffs are not, and never have been, lawfully admitted to membership in the Walnut Street Church, and have no such interest in it as will sustain this suit, and they set up and rely upon a suit still pending in the Chancery Court of Louisville, which they say involves the same subject matter, and is between the same parties in interest as the present suit. They allege that in that suit they have been decreed to be the only true and lawful trustees and elders of the Walnut Street Church, and an order has been made to place them in possession of the church property, which order remains unexecuted, and the property is still in the possession of the marshal of that court as its receiver. These facts are relied on in bar to the present suit.

This statement of the pleadings is indispensable to an understanding of the points arising in the case. So far as an examination of the evidence may be necessary, it will be made as it is required in the consideration of these points.

The first of these concerns the jurisdiction of the Circuit Court, which is denied; first, on the ground that the plaintiffs have no such interest in the subject of litigation as will enable them to maintain the suit, and, secondly, on matters arising out of the alleged proceedings in the suit in the Chancery Court of Louisville.

The allegation that plaintiffs are not lawful members of the Walnut Street Church is based upon the assumption that their admission as members was by a pastor and elders who had no lawful authority to act as such. As the claim of those elders to be such is one of the matters which this bill is brought to establish, and the denial of which makes an issue to be tried, it is obvious that the objection to the interest of plaintiffs must stand or fall with the decision on the merits, and cannot be decided as a preliminary question. Their right to have this question decided, if there is no other objection to the jurisdiction, cannot be doubted. Some attempt is made, in the answer, to question the good faith of their citizenship, but this seems to have been abandoned in the argument.

In regard to the suit in the Chancery Court of Louisville which the defendants allege to be pending, there can be no doubt but that court is one competent to entertain jurisdiction of all the matters set up in the present suit. As to those matters, and to the parties, it is a court of concurrent jurisdiction with the Circuit Court of the United States, and as between those courts the rule is applicable that the one which has first obtained jurisdiction in a given case must retain it exclusively until it disposes of it by a final judgment or decree.

But when the pendency of such a suit is set up to defeat another, the case must be the same. There must be the same parties, or at least such as represent the same interest, there must be the same rights asserted and the same relief prayed for. This relief must be founded on the same facts, and the title or essential basis of the relief sought must be the same.

The identity in these particulars should be such that, if the pending case had already been disposed of, it could be pleaded in bar as a former adjudication of the same matter between the same parties.

In the case of *Barrow vs. Kindred*, 4 Wallace, 397, which was an action of ejectment, the plaintiff showed a good title to the land, and defendant relied on a former judgment in his favor, between the same parties for the same land, the statute of Illinois making a judgment in such an action as conclusive as in other personal actions, except by way of new trial. But this court held that, as in the second suit, plaintiff introduced and relied upon a new and different title, acquired since the first trial, that judgment could be no bar, because that title had not been passed upon by the court in the first suit.

But the principles which should govern in regard to the identity of the matters in issue in the two suits, to make the pendency of the one to defeat the other, are as fully discussed in the case of *Buck vs. Colbath*, 3 Wallace, 334, where that was the main question, as in any case we have been able to find. It was an action of trespass, brought in a state court, against the marshal of the Circuit Court of the United States for seizing

property of plaintiff, under a writ of attachment from the Circuit Court. And it was brought while the suit in the Federal Court was still pending, and while the marshal held the property subject to its judgment. So far as the *lis pendens* and possession of the property in one court, and a suit brought for the taking by its officer in another, the analogy to the present case is very strong. In that case the court said: "It is not true that a court, having obtained jurisdiction of a subject matter of suit, and of parties before it, thereby excludes all other courts from the right to adjudicate upon other matters having a very close connection with those before the first court, and in some instances requiring the decision of the same question exactly. In examining into the exclusive character of the jurisdiction in such cases, we must have regard to the nature of the remedies, the character of the relief sought, and the identity of the parties in the different suits." And it might have been added, to the facts on which the claim for relief is founded.

"A party," says the court, by way of example, "having notes secured by a mortgage on real estate, may, unless restrained by statute, sue in a court of chancery to foreclose his mortgage, and in a court of law to recover a judgment on his note, and in another court of law in an action of ejectment for possession of the land. Here, in all the suits, the only question at issue may be the existence of the debt secured by the mortgage. But as the relief sought is different, and the mode of proceeding different, the jurisdiction of neither court is affected by the proceedings in the other." This opinion contains a critical review of the cases in this court of *Hagan vs. Lucas*, 10 Peters, 402; *Peck vs. Jenness*, 7 How., 624; *Taylor vs. Carryl*, 20 How., 594; and *Freeman vs. Howe*, 24 How., 450, cited and relied on by counsel for appellants; and we are satisfied it states the doctrine correctly.

The limits which necessity assigns to this opinion forbid our giving at length the pleadings in the case in the Louisville Chancery Court. But we cannot better state what is and what is not the subject matter of that suit or controversy, as thus presented and as shown throughout its course, than by adopting the language of the Court of Appeals of Kentucky, in its opinion delivered at the decision of that suit in favor of the present appellants. "As suggested in argument," said the court, "and apparently conceded on both sides, this is not a case of division or schisms in a church, nor is there any question as to which of two bodies should be recognized as the Third or Walnut Street Presbyterian Church. Neither is there any controversy as to the authority of Watson and Gault to act as ruling elders, but the sole inquiry to which we are restricted in our opinion is whether Avery, McNaughton and Leech are also ruling elders, and therefore members of the Session of the church."

The summary which we have already given of the pleadings in the present suit shows conclusively a different state of facts, different issues and a different relief sought. This is a case of division or schisms in the church. It is a question as to which of two bodies shall be recognized as the Third or Walnut Street Presbyterian Church. There is a controversy as to the authority of Watson and Gault to act as ruling elders, that authority being denied in the bill of complainants, and so far from the claim of Avery, McNaughton and Leech to be ruling elders being the sole inquiry in this case, it is a very subordinate matter, and it depends upon

facts and circumstances altogether different from those set up and relied on in the other suit, and which did not exist when it was brought. The issue here is no longer a mere question of eldership, but it is a separation of the original church members and officers into two distinct bodies, with distinct members and officers, each claiming to be the true Walnut Street Presbyterian Church, and denying the right of the other to any such claim.

This brief statement of the issues in the two suits leaves no room for argument to show that the pendency of the first cannot be pleaded either in bar or in abatement of the second.

The supplementary petition filed by plaintiffs in that case, after the decree of the Chancery Court had been reversed on appeal, and which did contain very much the same matter found in the present bill, was, on motion of plaintiff's counsel, and by order of the court, dismissed, without prejudice, before this suit was brought, and of course was not a *lis pendens* at that time.

It is contended, however, that the delivery, to the trustees and elders of the body of which plaintiffs are members, of the possession of the church building, cannot be granted in this suit, nor can the defendants be enjoined from taking possession as prayed in the bill, because the property is in the actual possession of the marshal of the Louisville Chancery Court as its receiver, and because there is an unexecuted decree of that court ordering the marshal to deliver the possession to defendants.

In this the counsel for appellants are, in our opinion, sustained, both by the law and the state of the Record of the suit in that court.

The court, in the progress of that suit, made several orders concerning the use of the church, and finally placed it in the possession of the marshal as a receiver, and there is no order discharging his receivership; nor does it seem to us that there is any valid order finally disposing of the case so that it can be said to be no longer in that court. For though the Chancery Court did, on the 20th of March, 1867, after the reversal of the case in the Court of Appeals, enter an order reversing its former decree and dismissing the bill, with costs, in favor of the defendants, the latter, on application to the appellate court, obtained another order dated June 26. By this order or mandate to the Chancery Court it was directed to render a judgment in conformity to the opinion and mandate of the court, restoring possession, use and control of the church property to the parties entitled thereto according to said opinion, and so far as they were deprived thereof by the marshal of the Chancery Court under its order.

In obedience to this mandate, the Chancery Court, on the 18th of September, three months after the commencement of this suit, made an order that the marshal restore the possession, use and control of the church building to Henry Farley, George Fulton, B. F. Avery, or a majority of them, as trustees, and to John Watson, Joseph Gault and Thomas J. Hackney, or a majority of them, as ruling elders, and to report how he had executed the order, and reserving the case for such further order as might be necessary to enforce full obedience.

It is argued here by counsel for appellees that the case was, in effect, disposed of by the order of the Chancery Court, and nothing remained to be done which could have any practical operation on the rights of the parties.

But if the Court of Appeals, in reversing the decree of the chancery in favor of plaintiffs, was of opinion that the defendants should be restored to the position they occupied in regard to the possession and control of the property before that suit began, we have no doubt of their right to make such order as was necessary to effect that object; and as the proper mode of doing this was by directing the chancellor to make the necessary order and have it enforced as chancery decrees are enforced in his court, we are of opinion that the order of the Court of Appeals above recited was, in essence and effect, a decree in that cause for such restoration, and that the last order of the Chancery Court, made in accordance with it, is a valid subsisting decree, which, though final, is unexecuted.

The decisions of this court in the cases of *Taylor vs. Carryl*, 20 How., 594, and *Freeman vs. Howe*, 24 How., 450, and *Burk vs. Colbath*, 5 Wallace, are conclusive that the marshal of the Chancery Court cannot be displaced as to the mere actual possession of the property, because that might lead to an personal conflict between the officers of the two courts for that possession. And the act of Congress of March 2, 1793, 1 U. S. Statute, 334, § 5, as construed in the cases of *Diggs vs. Walcott*, 4 Cranch, 129, and *Peck vs. Jenness*, 7 How., 625, are equally conclusive against any injunction from the Circuit Court forbidding the defendants to take the possession which the unexecuted decree of the Chancery Court requires the marshal to deliver to them.

But though the prayer of the bill in this suit does ask for an injunction to restrain Watson, Gault, Fulton and Farley from taking possession, it also prays such other and further relief as the nature of the case requires, and especially that said defendants be restrained from interfering with Hays, as pastor, and plaintiffs in worshipping in said church. Under this prayer for general relief, if there was any decree which the Circuit Court could render for the protection of the right of plaintiffs, and which did not enjoin the defendants from taking possession of the church property, and which did not disturb the possession of the marshal of the Louisville Chancery, that court had a right to hear the case and grant that relief. This leads us to inquire what is the nature and character of the possession to which those parties are to be restored.

One or two propositions, which seem to admit of no controversy, are proper to be noticed in this connection. 1. Both by the act of the Kentucky Legislature creating the trustees of the church a body corporate, and by the acknowledged rules of the Presbyterian Church, the trustees were the mere nominal title holders and custodians of the church property, and other trustees were or could be elected by the congregation to supply their places once in every two years. 2. That in the use of the property for all religious services or ecclesiastical purposes, the trustees were under the control of the church Session. 3. That by the Constitution of all Presbyterian churches, the Session, which is the governing body in each, is composed of the ruling elders and pastor, and in all business of the Session a majority of its members govern, the number of elders for each congregation being variable.

The trustees obviously hold possession for the use of the persons, who by the Constitution, usages and laws of the Presbyterian body, are entitled to that use. They are liable to removal by the congregation for whom they hold this trust, and others may be substituted in their places. They have

no personal ownership or right beyond this, and are subject, in their official relations to the property, to the control of the Session of the church.

The possession of the elders, though accompanied with larger and more efficient powers of control, is still a fiduciary possession. It is as a Session of the church alone that they could exercise power. Except by an order of the Session in regular meeting, they have no right to make any order concerning the use of the building, and any action of the Session is necessarily in the character of representatives of the church body by whose members it was elected.

If, then, this true body of the church—the members of that congregation—having rights of user in the building, have, in a mode which is authorized by the canons of the general Church in this country, elected and installed other elders, it does not seem to us inconsistent or at variance with the nature of the possession which we have described, and which the Chancery Court orders to be restored to the defendants, that they should be compelled to recognize these rights, and permit those who are the real beneficiaries of the trust held by them, to enjoy the uses, to protect which that trust was created. Undoubtedly, if the order of the Chancery Court had been executed, and the marshal had delivered the key of the church to defendants, and placed them in the same position they were before that suit was commenced, they could in any court having jurisdiction, and in a case properly made out, be compelled to respect the rights we have stated, and be controlled in their use of the possession by the court, so far as to secure those rights.

All that we have said, in regard to the possession which the marshal is directed to deliver to defendants, is equally applicable to the possession held by him pending the execution of that order. His possession is a substitute for theirs, and the order under which he receives that possession, which we have recited, shows this very clearly.

The decree which we are now reviewing seems to us to be carefully framed on this view of the matter. While the rights of plaintiffs and those whom they sue for are admitted and established, the defendants are still recognized as entitled to the possession which we have described; and while they are not enjoined from receiving that possession from the marshal, and he is not restrained from obeying the Chancery Court by delivering it, and while there is no order made on the marshal at all to interfere with his possession, the defendants are required by the decree to respect the rights of plaintiffs, and so to use the possession and control to which they may be restored as not to hinder or obstruct the true uses of the trust which that possession is intended to protect.

We are next to inquire whether the decree thus rendered is based upon an equally just view of the law as applied to the facts of this controversy. These, though making up a copious Record of matter by no means pleasant reading to the sincere and thoughtful Christian philanthropist, may be stated with a reasonable brevity, so far as they bear upon the principles which must decide the case.

From the commencement of the late war of the insurrection to its close the General Assembly of the Presbyterian Church at its annual meetings expressed, in declaratory statements or resolutions, its sense of the obligation of all good citizens to support the Federal Government in that struggle; and when, by the proclamation of President Lincoln, emancipation of the

slaves of the states in insurrection was announced, that body also expressed views favorable to emancipation and adverse to the institution of slavery. And at its meeting in Pittsburgh in May, 1865, instructions were given to the Presbyteries, the Board of Missions, and to the Sessions of the churches, that when any persons from the Southern States should make application for employment as missionaries, or for admission as members or ministers of churches, inquiry should be made as to their sentiments in regard to loyalty to the Government and on the subject of slavery; and if it was found that they had been guilty of voluntarily aiding the war of the rebellion, or held the doctrine announced by the large body of the churches in the insurrectionary states, which had organized a new General Assembly that "the system of Negro slavery in the South is a Divine institution, and that it is the peculiar mission of the Southern Church to conserve that institution," they should be required to repent and forsake these sins before they could be received.

In the month of September thereafter, the Presbytery of Louisville, under whose immediate jurisdiction was the Walnut Street Church, adopted and published in pamphlet form what it called a "Declaration and Testimony against the erroneous and heretical doctrines and practices which have obtained and been propagated in the Presbyterian Church of the United States during the last five years."

This Declaration denounced, in the severest terms, the action of the General Assembly in the matters we have just mentioned, declared their intention to refuse to be governed by that action, and invited the coöperation of all members of the Presbyterian Church who shared the sentiments of the Declaration in a concerted resistance to what they called the usurpation of authority by the Assembly.

It is useless to pursue the history of this controversy further with minuteness.

The General Assembly of 1866 denounced the Declaration and Testimony, and declared that every Presbytery which refused to obey its order should be *ipso facto* dissolved, and called to answer before the next General Assembly, giving the Louisville Presbytery an opportunity for repentance and conformity. The Louisville Presbytery divided, and the adherents of the Declaration and Testimony sought and obtained admission, in 1868, into "The Presbyterian Church of the Confederate States," of which we have already spoken as having several years previously withdrawn from the General Assembly of the United States and set up a new organization.

We cannot better state the results of these proceedings upon the relations of the church organization and members, to each other and to this controversy, than in the language of the brief of appellants' counsel in this court.

In January, 1866, the congregation of the Walnut Street Church became divided in the manner stated above, each claiming to constitute the church, although the issue as to membership was not distinctly made in the chancery suit of *Avery vs. Watson*. Both parties at this time recognized the same superior Church judicatories.

On the 19th of June, 1866, the Synod of Kentucky became divided, the opposing parties in each claiming to constitute respectively the true Presbytery and the true Synod, each meanwhile recognizing and claiming

to adhere to the same General Assembly. Of these contesting bodies the appellants adhered to one, the appellees to the other.

On the 1st of June, 1867, the Presbytery and Synod recognized by the appellants were declared by the General Assembly to be "in no sense a true and lawful Synod and Presbytery in connection with and under the care and authority of the General Assembly of the Presbyterian Church in the United States of America," and were permanently excluded from connection with or representation in the Assembly. By the same resolution the Synod and Presbytery adhered to by appellees were declared to be the true and lawful Presbytery of Louisville and Synod of Kentucky.

The Synod of Kentucky, thus excluded, by a resolution adopted the 28th of June, 1867, declared "that in its future action it will be governed by this recognized sundering of all its relations to the aforesaid revolutionary body (the General Assembly) by the acts of that body itself." The Presbytery took substantially the same action.

In this final severance of Presbytery and Synod from the General Assembly, the appellants and appellees continued to adhere to those bodies at first recognized by them respectively.

In the earliest stages of this controversy it was found that a majority of the members of the Walnut Street Church concurred with the action of the General Assembly, while Watson and Gault as ruling elders, and Fulton and Farley as trustees, constituting, in each case, a majority of the Session and of the trustees, with Mr. McElroy, the pastor, sympathized with the party of the Declaration and Testimony of the Louisville Presbytery. This led to efforts by each party to exclude the other from participation in the Session of the church and the use of the property. This condition of affairs being brought before the Synod of Kentucky before any separation, that body appointed a Commission to hold an election, by the members of the Walnut Street Church, of three additional ruling elders. Watson and Gault refused to open the church for the meeting to hold its election, but the majority of the members of the congregation, meeting on the sidewalk in front of the church, organized and elected Avery, Leech and McNaughton additional ruling elders, who, if lawful elders, constituted, with Mr. Hackney, a majority of the Session. Gault and Watson, Farley and Fulton, refused to recognize them as such, and hence the suit in the Chancery Court of Louisville, which turned exclusively on that question.

The newly elected elders and the majority of the congregation have adhered to, and been recognized by, the General Assembly as the regular and lawful Walnut Street Church and officers, and Gault and Watson, Fulton, Farley and a minority of the members, have cast their fortunes with those who adhered to the Declaration and Testimony party.

The division and separation finally extended to the Presbytery of Louisville and the Synod of Kentucky. It is now complete and apparently irreconcilable, and we are called upon to declare the beneficial uses of the church property, in this condition of total separation between the members of what was once a united and harmonious congregation of the Presbyterian Church.

The questions which have come before the civil courts concerning the rights to property held by ecclesiastical bodies may, so far as we have been able to examine them, be profitably classified under three general heads, which, of course, do not include cases governed by considerations

applicable to a Church established and supported by law as the religion of the State:

1. The first of these is when the property which is the subject of controversy has been, by the deed or will of the donor, or other instrument by which the property is held by the express terms of the instrument, devoted to the teaching, support or spread of some specific form of religious doctrine or belief.

2. The second is when the property is held by a religious congregation which, by the nature of its organization, is strictly independent of other ecclesiastical associations, and so far as church government is concerned owes no fealty or obligation to any higher authority.

3. The third is where the religious congregation or ecclesiastical body holding the property is but a subordinate member of some general Church organization, in which there are superior ecclesiastical tribunals, with a general and ultimate power of control, more or less complete, in some supreme judicatory, over the whole membership of that general organization.

In regard to the first of these classes, it seems hardly to admit of a rational doubt that an individual or an association of individuals may dedicate property by way of trust to the purpose of sustaining, supporting and propagating definite religious doctrines or principles, provided that in doing so they violate no law of morality, and give to the instrument by which their purpose is evidenced the formalities which the laws require. And it would seem also to be the obvious duty of the court, in a case properly made, to see that the property so dedicated is not diverted from the trust which is thus attached to its use. So long as there are persons qualified within the meaning of the original dedication, and who are also willing to teach the doctrines or principles prescribed in the act of dedication, and so long as there is anyone so interested in the execution of the trust as to have a standing in court, it must be that they can prevent the diversion of the property or fund to other and different uses. This is the general doctrine of courts of equity as to charities, and it seems equally applicable to ecclesiastical matters.

In such case, if the trust is confided to a religious congregation of the Independent or Congregational form of Church government, it is not in the power of the majority of that congregation, however preponderant, by reason of a change of views on religious subjects, to carry the property so confided to them to the support of new and conflicting doctrine. A pious man, building and dedicating a house of worship to the sole and exclusive use of those who believe in the doctrine of the Holy Trinity, and placing it under the control of a congregation which at the time holds the same belief, has a right to expect that the law will prevent that property from being used as a means of support and dissemination of the Unitarian doctrine and as a place of Unitarian worship. Nor is the principle varied when the organization to which the trust is confided is of the second or associated form of Church government. The protection which the law throws around the trust is the same.

And though the task may be a delicate one and a difficult one, it will be the duty of the court in such cases, when the doctrine to be taught or the form of worship to be used is definitely and clearly laid down, to inquire whether the party accused of violating the trust is holding or

teaching a different doctrine or using a form of worship which is so far variant as to defeat the declared objects of the trust. In the leading case on this subject in the English courts, of the Attorney General *vs.* Pearson, 3 Merrivale, 353, Lord Eldon said, "I agree with the defendants that the religious belief of the parties is irrelevant to the matters in dispute, except so far as the king's court is called upon to execute the trust." This was a case in which the trust deed declared the house which was erected under it for the worship and service of God. And though we may not be satisfied with the very artificial and elaborate argument by which the chancellor arrives at the conclusion—that because any other view of the nature of the Godhead than the Trinitarian view was heresy by the laws of England, and anyone giving expression to the Unitarian view was liable to be severely punished for heresy by the secular courts, at the time the deed was made, that the trust was, therefore, for Trinitarian worship—we may still accept the statement that the court has the right to enforce a trust clearly defined on such a subject.

The case of *Miller vs. Gable*, 2 Denio, 492, appears to have been decided in the Court of Errors of New York on this principle, so far as any ground of decision can be gathered from the opinions of the majority of the court as reported.

The second class of cases which we have described has reference to the case of a church of a strictly congregational or independent organization, governed solely within itself either by a majority of its members or by such other local organism as it may have instituted for the purpose of ecclesiastical government; and to property held by such a church, either by way of purchase or donation, with no other specific trust attached to it in the hands of the church, than that it is for the use of that congregation as a religious society. In such cases, where there is a schism which leads to a separation into distinct and conflicting bodies, the rights of such bodies to the use of the property must be determined by the ordinary principles which govern voluntary associations. If the principle of government in such cases is that the majority rules, then the numerical majority of members must control the right to the use of the property. If there be within the congregation officers in whom are vested the powers of such control, then those who adhere to the acknowledged organism by which the body is governed are entitled to the use of the property.

The minority, in choosing to separate themselves into a distinct body, and refusing to recognize the authority of the governing body, can claim no rights in the property from the fact that they had once been members of the church or congregation.

This ruling admits of no inquiry into the existing religious opinions of those who comprise the legal or regular organization; for if such was permitted, a very small minority, without any officers of the church among them, might be found to be the only faithful supporters of the religious dogmas of the founders of the church. There being no such trust imposed upon the property when purchased or given, the court will not imply one for the purpose of expelling from its use those who, by regular succession and order, constitute the church, because they may have changed in some respect their views of religious truth.

Of the cases in which this doctrine is applied, no better representative can be found than that of *Shannon vs. Frost*, 3 B. Monro, 253, where the

principle is ably supported by the learned chief justice of the Court of Appeals of Kentucky.

The case of *Smith vs. Nelson*, 18 Verm., 151, asserts this doctrine in a case, where a legacy was left to the associate congregation of Ryegate, the interest whereof was to be annually paid to their minister forever. In that case, though the Ryegate congregation was one of a number of Presbyterian churches connected with the general Presbyterian body at large, the court held that the only inquiry was whether the society still exists, and whether they have a minister chosen and appointed by the majority and regularly ordained over the society, agreeably to the usage of that denomination.

And though we may be of opinion that the doctrine of that case needs modification so far as it discusses the relation of the Ryegate congregation to the other judicatories of the body to which it belongs, it certainly lays down the principle correctly if that congregation was to be treated as an independent one.

But the third of these classes of cases is the one which is oftenest found in the courts, and which, with reference to the number and difficulty or the questions involved and to other considerations, is every way the most important.

It is the case of property acquired in any of the usual modes for the general use of a religious congregation which is itself part of a large and general organization of some religious denomination, with which it is more or less intimately connected by religious views and ecclesiastical government.

The case before us is one of this class, growing out of a schism which has divided the congregation and its officers and the Presbytery and Synod, and which appeals to the courts to determine the right to the use of the property so acquired. Here is no case of property devoted forever by the instrument which conveyed it, or by any specific declaration of its owner, to the support of any special religious dogmas or any peculiar form of worship, but of property purchased for the use of a religious congregation; and so long as any existing religious congregation can be ascertained to be that congregation or its regular and legitimate successor, it is entitled to the use of the property. In the case of an independent congregation, we have pointed out how this identity or succession is to be ascertained, but in cases of this character we are bound to look at the fact that the local congregation is itself but a member of a much larger and more important religious organization, and is under its government and control, and is bound by its orders and judgments. There are in the Presbyterian system of ecclesiastical government, in regular succession, the Presbytery over the Session or local church, the Synod over the Presbytery, and the General Assembly over all. These are called, in the language of the Church organs, judicatories, and they entertain Appeals from the decisions of those below, and prescribe corrective measures in other cases.

In this class of cases we think the rule of action which should govern the civil courts, founded in a broad and sound view of the relations of Church and State under our system of laws, and supported by a preponderating weight of judicial authority, is that, whenever the questions of

discipline or of faith or ecclesiastical rule, custom or law, have been decided by the highest of these Church judicatories to which the matter has been carried, the legal tribunals must accept such decisions as final, and as binding on them in their application to the case before them.

We concede at the outset that the doctrine of the English courts is otherwise. In the case of the Attorney General against Pearson, cited before, the proposition is laid down by Lord Eldon and sustained by the peers that it is the duty of the court in such cases to inquire and decide for itself not only what was the nature and power of these Church judicatories, but what is the true standard of faith in the Church organization, and which of the contending parties before the court holds to this standard. And in the subsequent case of *Craigdallie vs. Aikman*, 2 Bligh, 529, the same learned judge expresses in strong terms his chagrin that the Court of Sessions of Scotland, from which the case had been appealed, had failed to find on this latter subject, so that he could rest the case on religious belief, but had declared that in this matter there was no difference between the parties.

And we can very well understand how the lord chancellor of England, who is, in his office, in a large sense, the head and representative of the Established Church, who controls very largely the Church patronage, and whose judicial decision may be, and not infrequently is, invoked in cases of heresy and ecclesiastical contumacy, should feel, even in dealing with a dissenting church, but little delicacy in grappling with the most abstruse problems of theological controversy, or in construing the instruments which those churches have adopted as their rules of government, or inquiring into their customs and usages. The dissenting church in England is not a free church, in the sense in which we apply the term in this country; and it was much less free in Lord Eldon's time than now. Laws then existed upon the statute book hampering the free exercise of religious belief and worship in many most oppressive forms; and though Protestant dissenters were less burdened than Catholics and Jews, there did not exist that full, entire and practical freedom for all forms of religious belief and practice which lies at the foundation of our political principles. And it is quite obvious, from an examination of the series of cases growing out of the organization of the Free Church of Scotland, found in Shaw's reports of cases in the Court of Sessions, that it was only under the pressure of Lord Eldon's ruling, established in the House of Lords, to which final appeal lay in such cases, that the doctrine was established in the Court of Sessions after no little struggle and resistance.

The full history of the case of *Craigdallie vs. Aikman* in the Scottish court, which we cannot further pursue, and the able opinion of Lord Meadowbank in *Galbraith vs. Smith*, 15 Shaw, 808, show this conclusively.

In this country the full and free right to entertain any religious belief, to practice any religious principle, and to teach any religious doctrine which does not violate the laws of morality and property, and which does not infringe personal rights, is conceded to all. The law knows no heresy, and is committed to the support of no dogma, the establishment of no sect. The right to organize voluntary religious associations, to assist in the expression and dissemination of any religious doctrine, and to create tribunals for the decision of controverted questions of faith within the association, and for the ecclesiastical government of all the individual

members, congregations and officers within the general association, is unquestioned. All who unite themselves to such a body do so with an implied consent to this government, and are bound to submit to it. But it would be a vain consent, and would lead to the total subversion of such religious bodies, if anyone aggrieved by one of their decisions should appeal to the secular courts and have them reversed. It is of the essence of these religious unions, and of their right to establish tribunals for the decision of questions arising among themselves, that those decisions should be binding in all cases of ecclesiastical cognizance, subject only to such appeals as the organism itself provides for.

Nor do we see that justice would be likely to be promoted by submitting those decisions to review in the ordinary judicial tribunal. Each of these large and influential bodies (to mention no others, let reference be had to the Protestant Episcopal, the Methodist Episcopal, and the Presbyterian Churches) has a body of Constitutional and ecclesiastical law of its own, to be found in their written organic laws, their books of discipline, in their collections of precedents, in their usage and customs, which as to each constitute a system of ecclesiastical law and religious faith that tasks the ablest minds to become familiar with. It is not to be supposed that the judges of the civil courts can be as competent in the ecclesiastical law and religious faith of all these bodies as the ablest men in each are in reference to their own. It would, therefore, be an appeal from the more learned tribunal in the law which should decide the case to one which is less so.

We have said that these views are supported by the preponderant weight of authority in this country; and for the reasons which we have given, we do not think the doctrines of the English Chancery Court on this subject should have with us the influence which we would cheerfully accord to it on others.

We have already cited the case of *Shannon vs. Frost*, 3 Ben. Mono., in which the Appellate Court of the state, where this controversy originated, sustains the proposition clearly and fully. "This court," says the chief justice, "having no ecclesiastical jurisdiction, cannot revise or question ordinary acts of church discipline. Our only judicial power in the case arises from the conflicting claims of the parties to the church property and the use of it. We cannot decide who ought to be members of the church, nor whether the excommunicated have been justly or unjustly, regularly or irregularly, cut off from the body of the church."

In the subsequent case of *Gibson vs. Armstrong*, 7 B. Mono., 481, which arose out of the general division of the Methodist Episcopal Church, we understand the same principles to be laid down as governing that case; and in the case of *Watson vs. Avery*, 2 Bush., 332, the case relied on by appellants as a bar, and considered in the former part of this opinion, the doctrine of *Shannon vs. Frost* is in general terms conceded, while a distinction is attempted which we shall consider hereafter.

One of the most careful and well-considered judgments on the subject is that of the Court of Appeals of South Carolina, delivered by Chancellor Johnson, in the case of *Harmon vs. Dreher*, 2 Speer's Eq., 87. The case turned upon certain rights in the use of the church property claimed by the minister, notwithstanding his expulsion from the Synod as one of its members.

"He stands," says the chancellor, "convicted of the offenses alleged against him, by the sentence of the spiritual body of which he was a voluntary member, and by whose proceedings he had bound himself to abide. It belongs not to the civil power to enter into or review the proceedings of a spiritual court. The structure of our government has, for the preservation of civil liberty, rescued the temporal institutions from religious interference. On the other hand, it has secured religious liberty from the invasion of the civil authority. The judgments, therefore, of religious associations bearing on their own members are not examinable here, and I am not to inquire whether the doctrines attributed to Mr. Dreher were held by him, or whether if held were anti-Lutheran, or whether his conduct was or was not in accordance with the duty he owed to the Synod or to his denomination. . . . When a civil right depends upon an ecclesiastical matter, it is the civil court, and not the ecclesiastical, which is to decide. But the civil tribunal tries the civil right and no more, taking the ecclesiastical decisions out of which the civil right arises as it finds them." The principle is reaffirmed by the same court in the *John's Island Church* case, 2 Richardson Eq., 215.

In *Den vs. Bolton*, 7 Halstead, 206, the Supreme Court of New Jersey asserts the same principles; and though founding its decision mainly on a statute, it is said to be true on general principles.

The Supreme Court of Illinois in the case of *Ferraria vs. Vaucancelles*, 25 Ill., 456, refers to the case of *Shannon vs. Frost*, 3 B. Monro, with approval, and adopts the language of the court, that "the judicial eye cannot penetrate the veil of the Church for the forbidden purpose of vindicating the alleged wrongs of excised members; when they became members, they did so upon the condition of continuing or not as they and their churches might determine, and they thereby submit to the ecclesiastical power, and cannot now invoke the supervisory power of the civil tribunals."

In the very important case of *Chase vs. Cheney*, recently decided in the same court, Judge Lawrence, who dissented, says, we understand the opinion as implying that in the administration of ecclesiastical discipline, and where no other right of property is involved than loss of the clerical office or salary incident to such discipline, a spiritual court is the exclusive judge of its own jurisdiction, and that its decision of that question is binding on the secular courts. And he dissents with Judge Sheldon from the opinion because it so holds.

In the case of *Watson vs. Farris*, 45 Missouri, 183, which was a case growing out of the schism in the Presbyterian Church in Missouri in regard to this same Declaration and Testimony and the action of the General Assembly, that court held that whether a case was regularly or irregularly before the Assembly was a question which the Assembly had the right to determine for itself, and no civil court could reverse, modify or impair its action in a matter of merely ecclesiastical concern.

We cannot better close this review of the authorities than in the language of the Supreme Court of Pennsylvania in the case of the *German Reformed Church vs. Siebert*, 5 Barr., 291: "The decisions of ecclesiastical courts, like every other judicial tribunal, are final, as they are the best judges of what constitutes an offense against the Word of God and the discipline of the Church. Any other than those courts must be incompetent judges of

matters of faith, discipline and doctrine; and civil courts, if they should be so unwise as to attempt to supervise their judgments on matters which come within their jurisdiction, would only involve themselves in a sea of uncertainty and doubt which would do anything but improve either religion or good morals."

In the subsequent case of *McGinnis vs. Watson*, 41 Penn. Stat., 21, this principle is again applied and supported by a more elaborate argument.

The Court of Appeals of Kentucky, in the case of *Watson vs. Avery*, before referred to, while admitting the general principle here laid down, maintains, "that when a decision of an ecclesiastical tribunal is set up in the civil courts," it is always open to inquiry whether the tribunal acted within its jurisdiction; and if it did not, its decisions could not be conclusive.

There is, perhaps, no word in legal terminology so frequently used as the word jurisdiction, so capable of use in a general and vague sense, and which is used so often by men learned in the law without a due regard to precision in its application. As regards its use in the matters we have been discussing, it may very well be conceded that if the General Assembly of the Presbyterian Church should undertake to try one of its members for murder, and punish him with death or imprisonment, its sentence would be of no validity in a civil court or anywhere else. Or if it should, at the instance of one of its members, entertain jurisdiction as between him and another member as to their individual right to property, real or personal, the right in no sense depending on ecclesiastical questions, its decisions would be utterly disregarded by any civil court where it might be set up, and it might be said, in a certain general sense very justly, that it was because the General Assembly had no jurisdiction in the case. Illustrations of this character could be multiplied in which the proposition of the Kentucky Court would be strictly applicable.

But it is a very different thing where a subject matter of dispute strictly and purely ecclesiastical in its character—a matter over which the civil courts exercise no jurisdiction—a matter which concerns theological controversy, Church discipline, ecclesiastical government or the conformity of the members of the Church to the standard of morals required of them—becomes the subject of its action. It may be said here, also, that no jurisdiction has been conferred on the tribunal to try the particular case before it, or that in its judgment it exceeds the powers conferred upon it, or that the laws of the Church do not authorize the particular form of proceeding adopted; and in a sense often used in the courts, all of those may be said to be questions of jurisdiction. But it is easy to see that if the civil courts are to inquire into all these matters, the whole subject of the doctrinal theology, the usages and customs, the written laws and fundamental organization of every religious denomination, may and must be examined into with minuteness and care, for they would become in almost every case the *criteria* by which the validity of the ecclesiastical decree would be determined in the civil court. This principle would deprive these bodies of the right of construing their own Church laws, would open the way to all the evils which we have depicted as attendant upon the doctrine of Lord Eldon, and would, in effect, transfer to the civil courts, where property rights were concerned, the decision of all ecclesiastical questions.

And this is precisely what the Court of Appeals of Kentucky did in the case of *Watson vs. Avery*. Under cover of inquiries into the jurisdiction

of the Synod and Presbytery over the congregation and of the General Assembly over all, it went into an elaborate examination of the principles of Presbyterian Church government, and ended by overruling the decision of the highest judicatory of that Church in the United States both on the jurisdiction and the merits, and substituting its own judgment for that of the ecclesiastical court, decides that ruling elders, declared to be such by that tribunal, are not such, and must not be recognized by the congregation, though four fifths of its members believe in the judgment of the Assembly, and desire to conform to its decree.

But we need pursue this subject no further. Whatever may have been the case before the Kentucky court, the appellants, in the case presented to us, have separated themselves wholly from the church organization to which they belonged when this controversy commenced. They now deny its authority, denounce its action and refuse to abide by its judgments. They have first erected themselves into a new organization, and have since joined themselves to another totally different, if not hostile, to the one to which they belonged when the difficulty first began. Under any of the decisions which we have examined, the appellants in their present position have no right to the property, or the use of it, which is the subject of this suit.

The novelty of the questions presented to this court for the first time, their intrinsic importance and far-reaching influence, and the knowledge that the schism in which the case originated has divided the Presbyterian churches throughout Kentucky and Missouri, have seemed to us to justify the careful and laborious examination and discussion which we have made of the principles which should govern the case.

For the same reasons we have held it under advisement for a year, not uninfluenced by the hope that, since the civil commotion which evidently lay at the foundation of the trouble has passed away, that charity which is so large an element in the faith of both parties, and which, by one of the apostles of that religion, is said to be the greatest of all the Christian virtues, would have brought about a reconciliation.

But we have been disappointed. It is not for us to determine or appportion the moral responsibility which attaches to the parties for this result. We can only pronounce the judgment of the law as applicable to the case presented to us, and that requires us to affirm the decree of the Circuit Court as it stands.

The chief justice did not sit on the argument of this case, and took no part in its decision.—1872, pp. 177-190.

V. THE TRUSTEES OF THE GENERAL ASSEMBLY.

1. Charter of the Trustees.

An Act for Incorporating the Trustees of the Ministers and Elders Constituting the General Assembly of the Presbyterian Church in the United States of America.

Whereas, The ministers and elders forming the General Assembly of the Presbyterian Church in the United States of America, consisting of citizens of the State of Pennsylvania, and of others of the United States of America aforesaid, have by their petition represented that by donations, bequests or otherwise, of charitably disposed persons, they are possessed of moneys for benevolent and

pious purposes, and the said ministers and elders have reason to expect further contributions for similar uses; but from the scattered situation of the said ministers and elders, and other causes, the said ministers and elders find it extremely difficult to manage the said funds in the way best calculated to answer the intention of the donors; Therefore,

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same: That John Rogers, Alexander McWhorter, Samuel Stanhope Smith, Ashbel Green, William M. Tenant, Patrick Allison, Nathan Irvin, Joseph Clark, Andrew Hunter, Jared Ingersoll, Robert Ralston, Jonathan B. Smith, Andrew Bayard, Elias Boudinot, John Nelson, Ebenezer Hazard, David Jackson and Robert Smith, merchant, and their successors duly elected and appointed in manner as is hereinafter directed, be and they are hereby made, declared and constituted, a corporation and body politic and corporate, in law and in fact, to have continuance forever, by the name, style and title of "Trustees of the General Assembly of the Presbyterian Church in the United States of America;" and by the name, style and title aforesaid, shall, forever hereafter, be persons able and capable in law as well to take, receive and hold, all and all manner of lands, tenements, rents, annuities, franchises and other hereditaments, which at any time or times heretofore have been granted, bargained, sold, enfeoffed, released, devised, or otherwise conveyed, to the said ministers and elders of the General Assembly of the Presbyterian Church in the United States, or any other person or persons, to their use, or in trust for them: and the same lands, tenements, rents, annuities, liberties, franchises and other hereditaments, are hereby vested and established in the said corporation and their successors forever, according to the original use and intent for which such devises, gifts and grants were respectively made; and the said corporation and their successors are hereby declared to be seized and possessed of such estate and estates therein, as in and by the respective grants, bargains, sales, enfeoffments, releases, devises and other conveyances thereof, is or are declared, limited and expressed, also, that the said corporation and their successors, at all times hereafter, shall be capable and able to purchase, have, receive, take, hold and enjoy, in fee simple; or of lesser estate or estates, any lands, tenements, rents, annuities, franchises and other hereditaments, by the gift, grant, bargain, sale, alienation, enfeoffment, release, confirmation or devise, of any person or persons, bodies politic and corporate, capable and able to make the same: And further, That the said ministers and elders, under the corporate name aforesaid, and their successors, may take and receive any sum or sums of money, and any portion of goods and chattels, that have been given to the said ministers and elders, or that hereafter shall be given, sold, leased or bequeathed to the said corporation, by any person or persons, bodies politic or corporate, that is able or capable to make a gift, sale, bequest or other disposal of the same; such money, goods, or chattels, to be laid out and disposed of, for the use and benefit of the aforesaid corporation, agreeably to the intention of the donors, and according to the objects, articles and conditions of this act.

SECTION 2. And be it further enacted by the authority aforesaid: That no misnomer of the said corporation and their successors shall defeat or annul any gift, grant, devise or bequests, to or from the said corporation, provided the intent of the party or parties shall sufficiently appear upon the face of the gift, will, grant or other writing, whereby any estate or interest was intended to pass to or from the said corporation.

SECTION 3. And be it further enacted by the authority aforesaid: That the said corporation and their successors shall have full power and authority to make, have and use one common seal, with such device and inscription as they shall think fit and proper; and the same to break, alter, and renew at their pleasure.

SECTION 4. And be it further enacted by the authority aforesaid: That the said corporation and their successors, by the name, style and title aforesaid, shall

be able and capable in law to sue and be sued, plead and be impleaded, in any court, or before any judge or justice, in all and all manner of suits, complaints, pleas, matters and demands of whatsoever nature, kind and form they may be; and all and every matter and thing to do, in as full and effectual a manner as any other person, bodies politic or corporate, within this Commonwealth, may or can do.

SECTION 5. And be it further enacted by the authority aforesaid: That the said corporation and their successors shall be and hereby are authorized and empowered to make, ordain and establish by-laws and ordinances and do everything incident and needful for the support and due government of the said corporation in managing the funds and revenues thereof; *provided*, The said by-laws be not repugnant to the Constitution and laws of the United States, to the Constitution and laws of this Commonwealth, or to this act.

SECTION 6. *And be it further enacted by the authority aforesaid: That the said corporation shall not, at any time, consist of more than eighteen persons; whereof the said General Assembly [at any annual meeting wherever held, may at their discretion], change one third, in such manner as to the said General Assembly shall seem proper [and also at like times and in like manner fill any vacancies therein]: and the corporation aforesaid shall have power and authority to manage and dispose of all moneys, goods, chattels, lands, tenements and hereditaments, and other estate whatsoever, committed to their care and trust by the said General Assembly; but in cases where special instructions, for the management and disposal thereof, shall be given by the said General Assembly in writing, under the hand of their Clerk, it shall be the duty of said corporation to act according to such instructions: *Provided*, The said instructions shall not be repugnant to the Constitution and laws of the United States, or to the Constitution and laws of this Commonwealth, or to the provisions and restrictions in this act contained.

SECTION 7. And be it further enacted by the authority aforesaid: That six members of this corporation, whereof the president, or in his absence the vice president, to be one, shall be a sufficient number to transact the business thereof, and to make by-laws, rules and regulations: *Provided*, That previous to any meeting of the Board or corporation, for such purposes, not appointed by adjournment, ten days' notice shall be previously given thereof, in at least one of the newspapers printed in the city of Philadelphia: And the said corporation shall and may, as often as they shall see proper, and according to the rules by them to be prescribed, choose out of their number a president and vice president, and shall have authority to appoint a treasurer, and such other officers and servants as shall by them, the said corporation, be deemed necessary; to which officers the said corporation may assign such a compensation for their services, and such duties to be performed by them, to continue in office for such time, and to be succeeded by others, in such way and manner as the said corporation shall direct.

SECTION 8. And be it further enacted by the authority aforesaid; That all questions before the said corporation shall be decided by a plurality of votes, whereof each member present shall have one, except the president, or vice president when acting as president, who shall have only the casting voice and vote, in case of an equality in the votes of the other members.

SECTION 9. And be it further enacted by the authority aforesaid: That the said corporation shall keep regular and fair entries of their proceedings, and a just account of their receipts and disbursements, in a book or books to be provided for that purpose; and their treasurer shall, once in every year, exhibit to the General Assembly of the Presbyterian Church in the United States of America an exact state of the accounts of the corporation.

*Portions in brackets comprise the amendments of October 27, 1885, authorized by Court of Common Pleas (No. 4) of Philadelphia County, September Term, 1885, No. 422.

SECTION 10. And be it further enacted by the authority aforesaid: That the said corporation may take, receive, purchase, possess and enjoy, messuages, houses, lands, tenements, rents, annuities, * fifty thousand dollars a year value, but the said limitations not to be considered as including the annual collections and voluntary contributions made in the churches under the care of the said General Assembly.

CADWALADER EVANS, JR.,
Speaker of the House of Representatives.

ROBERT HARE,
Speaker of the Senate.

Approved March 28, 1799.

THOMAS MIFFLIN,
Governor of the Commonwealth of Pennsylvania.

2. The charter accepted.

The Committee appointed by the General Assembly of the Presbyterian Church to endeavor to obtain from the Legislature of the State of Pennsylvania an act of incorporation authorizing certain Trustees to hold the property of the Assembly, etc., report that on application to the Legislature they obtained the act of incorporation for which they were directed to apply, a copy of which accompanies this Report, corresponding exactly with the draught which was last year submitted to the Assembly, excepting only the sum which the Trustees are authorized to hold is somewhat smaller than was inserted in that draught.

The above Report, and act of incorporation accompanying it, were read and approved.—1799, p. 173.

[NOTE.—See adjustment at the Reunion, *Digest*, 1886, p. 336; *Minutes*, 1870, p. 98.]

3. Trustees of the Presbyterian House.

For the successive steps which led to the appointment of the Board see new *Digest*, Moore, 1861, p. 404. In 1854 a charter was obtained from the Legislature of Pennsylvania which is as follows, viz.:

An Act to Incorporate the Trustees of the Presbyterian House.

Whereas, The General Assembly of the Presbyterian Church in the United States of America which held its sessions in the First Presbyterian Church, on Washington Square, in the city of Philadelphia, in May, Anno Domini one thousand eight hundred and fifty-four, did appoint John A. Brown, Samuel H. Perkins, Charles S. Wurts, Matthias W. Baldwin and John C. Farr, Trustees of the Presbyterian Publication House, and recommended that the said Board obtain an act of incorporation under the laws of this state, and that the said act should contain a general provision, authorizing the said Trustees to hold in trust for said Assembly any property committed to them by donations, bequests or otherwise; and

*Supplement approved March 23, 1864. Pamphlet Laws, 1865, p. 648.

Increased to \$250,000 by decree made June 20, 1910. C. P. No. 4, September term, 1885, No. 422.

Whereas, Several gentlemen in the city of Philadelphia, feeling the necessity of some suitable place for the business of the societies and churches connected with the said Assembly, purchased a property for that purpose which they are desirous of conveying to the said Trustees; and

Whereas, The said Trustees will labor under serious disadvantages as to receiving and holding the title of said property, as well as any that may be committed to them by donations, bequests or otherwise in trust for said Assembly; therefore

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same: That John A. Brown, Samuel H. Perkins, Charles S. Wurtz, Matthias W. Baldwin and John C. Farr, citizens of the United States and of this Commonwealth, and their successors, are hereby constituted and declared to be a body politic and corporate by the name of "The Trustees of the Presbyterian House," and as such shall have perpetual succession, and be able to sue and be sued, and to purchase and receive, take and hold, to them and their successors for ever, lands, tenements, and hereditaments, goods, money and chattels, and all kinds of property and estate, which may be devised or bequeathed or given to them, or to said Assembly for them, and the same to sell, alien, demise and convey, also to make a common seal, and the same to alter and renew at their pleasure, and also to make such rules, by-laws and ordinances as may be needful for the government of said corporation, and not inconsistent with the Constitution and laws of the United States and of this state: *Provided always*, That the clear yearly income of the real estate held by the said corporation shall not at any time exceed the sum of five thousand dollars.)

SECTION 2. That the Trustees above named shall hold their office till the first day of June, Anno Domini one thousand eight hundred and fifty-five, and until their successors are duly qualified to take their places, who shall be chosen by the said Assembly and their successors, who may at any annual meeting increase the number of said Trustees to ten, if, in their judgment, the interest of the churches under their care require it.

SECTION 3. That the said Assembly and their successors shall, at their annual meeting in each and every year, wherever held, elect at least five Trustees, who shall hold their office for one year; and until their successors are elected and qualified; *provided*, That the said corporators shall be citizens of Pennsylvania.

SECTION 4. That the Trustees hereby incorporated, and their successors, shall, subject to the direction of the said Assembly and their successors, have full power to manage all funds, property and effects committed to their care by gift, purchase, bequest or otherwise, and to execute any trusts confided to them by the said General Assembly or their successors, in such manner as shall be deemed most advantageous, and not contrary to law or the intention of the donor or testator.

SECTION 5. That the act entitled "An Act to Incorporate the Trustees of the Constitutional Presbyterian Publication House," approved the thirteenth day of April, Anno Domini one thousand eight hundred and fifty-five, be and the same is hereby repealed.

HENRY K. STRONG,
Speaker of the House of Representatives.

WM. M. HIESTER,
Speaker of the Senate.

[NOTE.—This charter was accepted, 1855, p. 26, N. S. See also *Digest*, 1886, p. 457. The Trustees were directed to act as Trustees for "The Presbyterian Publication Committee," 1857, p. 410, N. S. *Digest*, 1886, p. 458. "The Presbyterian House" was declared to be held in trust for the "Presbyterian Publication Committee."—1863, p. 274, N. S.; 1864, p. 539, N. S.; 1871, p. 671.]

4. Consolidation and merger of the Trustees of the General Assembly and of the Presbyterian House.

The Trustees of the Presbyterian House, as authorized and directed by the General Assembly, concurrently with the Trustees of the General Assembly, made application in September, 1885, to the Court of Common Pleas No. 4, of Philadelphia County, Pennsylvania, for the consolidation and merger of the two corporations. The application was successful, and the necessary transfers and assignments having been made, the union of the two corporations, under the corporate title of "The Trustees of the General Assembly of the Presbyterian Church in the United States of America," was completed. The corporate powers of "The Trustees of the Presbyterian House," with their officers, were, by the terms of the consolidation and merger, continued as far as necessary to enable them to receive and take any bequests, devises and gifts made to them.

5. Business regulations.

Resolved, That the management and disposal of all moneys, goods, chattels, lands, tenements, hereditaments, and all other estate whatever committed to their care and trust by the General Assembly, is invested in the said Trustees, unless where special instructions for the management and disposal thereof shall be given by the General Assembly in writing under the hand of their Clerk; in which case, the corporation is to act according to said instructions. That an exact state of the accounts of the Trustees is to be exhibited by their treasurer to the General Assembly, once in every year; whereupon it is recommended:

1. That this state of the accounts be laid before the General Assembly as early in their sessions as possible, in order that the General Assembly may know what appropriations it may be in their power to make, or what instructions to give to their Trustees, respecting the moneys in hand.

2. That when any appropriations are made by the General Assembly, a copy of their Minute for that purpose, signed by the Clerk, shall be transmitted to the Trustees, and shall be their warrant for the payment of all moneys thus appropriated.

3. That when any measures are taken, or any resolutions adopted by the General Assembly, or the Board of Trustees, which it concerns the other to be acquainted with, due information of the same shall be given, as soon as possible, to the other.—1801, p. 232.

6. Manner of election of Trustees.

1. When this subject is called up annually, a vote shall first be taken whether for the current year the Assembly will or will not make any election of members in the Board of Trustees.

2. If an election be determined on, the day on which it shall take place shall be specified, and shall not be within less than two days of the time at which such election shall be decided on.

3. When the day of election arrives, the Assembly shall ascertain what vacancies in the number of the eighteen Trustees incorporated have

taken place, by death or otherwise, and shall first proceed to choose other members in their places. When this is accomplished, they shall proceed to the trial whether they will elect any, and if any, how many of that third of the number of the Trustees which by law they are permitted to change in the following manner, viz.: The list of the Trustees shall be taken, and a vote be had for a person to fill the place of him who is first on the list. In voting for a person to fill said place, the vote may be given either for the person who has before filled it, or for any other person. If the majority of votes shall be given for the person who has before filled it, he shall continue in office. If the majority of votes shall be given for another person, this person is a Trustee, duly chosen in place of the former. In the same form the Assembly shall proceed with the list, till they have either changed one third of the Trustees (always including in the third those who have been elected by the sitting Assembly to supply the places become vacant by death or otherwise), or by going through the list, shall determine that no further alteration shall be made.—1801, p. 217.

7. Record of election by the Assembly.

By unanimous consent the Stated Clerk was empowered to cast, and did cast, the vote of the Assembly, for Hon. William M. Lanning as Trustee of the Assembly.—1897, p. 145.

8. Trustees authorized to receive and hold in trust bequests made to the Presbyterian Historical Society.

Overture from the Presbyterian Historical Society, requesting the General Assembly to authorize the Trustees of the General Assembly to receive any bequests which may be made to the Presbyterian Historical Society, and to hold the same in trust for the benefit of that Society, in a manner similar to that which now obtains in case of bequests for various objects approved by the General Assembly. Recommended that the request be granted.—1896, p. 47.

VI. ORGANIZATION OF THE SYNODS.

1. The earlier Synods.

[NOTE.—For the history of the organization of Synods prior to 1869, see Baird's *Digest*, revised ed., 1858, pp. 264–275, and Moore's new *Digest*, 1861, pp. 142–154.

For bounds and constituency of the Synods constituted in 1870, see Moore's *Digest*, 1886, pp. 182–187, and *Minutes* 1870, pp. 91–97. For changes in the boundaries of these Synods by transfers or assignments of Presbyteries or churches, see Moore's *Digest*, as above, pp. 187, 188.]

2. The Synods as constituted in 1870.

The order of the day, viz., the Enabling Act, was then taken from the docket, amended, and passed as follows:

Resolved, That, in order to carry into full effect the Plan of Reunion, the fifty-one Synods, into which the Presbyteries of this Church are now distributed, be and they are hereby so arranged as to make but thirty-four Synods, to be constituted as follows:—1870, p. 91.

3. Churches of Presbyteries beyond the bounds of the United States.

Resolved, That the churches connected with any of the Presbyteries of this Church that are located beyond the bounds of the United States be, and they hereby are, attached to the Presbytery and Synod as newly arranged to which they are next adjacent.—1870, p. 127.

4. Synods organized between 1870 and 1893.

(1) *The Synod of Colorado.*

The Synod of Colorado is hereby constituted; to consist of the ministers and churches in the Presbyteries of Colorado, Santa Fé and Wyoming; and that said Synod meet at Pueblo, Colo., the fourth day of September, 1871, at 11 o'clock A. M.—1871, p. 547.

[NOTE.—Divided, 1883, p. 630. See under (6) below, Synod of Utah.]

(2) *The Synod of Nebraska.*

Overtures from the Presbyteries of Omaha, Nebraska City and Kearney, praying to be constituted a Synod to be called "The Synod of Nebraska." The Committee recommend that their petition be granted, and that the time of the first meeting of the Synod be the first Thursday in October next, at 7 o'clock P. M., in the First Presbyterian Church of Nebraska City; that the Rev. Nahum Gould preach the sermon, and preside at the organization of the Synod until a Moderator be chosen; or, in case of his absence or inability to act, the oldest minister present.—1874, p. 82.

(3) *The Synod of the Columbia [now Oregon].*

Overture from the Presbytery of Oregon, asking the General Assembly to erect a Synod on the territory now embraced within the bounds of said Presbytery, as herein described, under the name of "The Synod of the Columbia," with the following Presbyteries, viz.:

1. The Presbytery of Oregon, which shall be defined as within that part of the State of Oregon situated between the Columbia River on the north, and a line beginning at the southwest corner of Benton County, and running along the south line of said county to the southeast corner, thence along the east line to the southwest corner of Linn County, thence along the south line of said county to the summit of the Cascade Mountains, also the counties of Wasco, Umatella, Union, Grant and Baker, in eastern Oregon, together with the Territory of Idaho; and to consist of the following churches, served by seven ministers: Portland, Brownsville, Bethany, Tualitin Plains, Corvallis, Salem, Pleasant Grove, Albany, Eagle Park, Kamia, Lapwai, Astoria, Clatsop and Lewiston; said Presbytery to convene at Salem, Tuesday, October 17, 1876, at 7.30 P. M., in the First Presbyterian Church, and be opened with a sermon by Rev. Aaron L. Lindsley, D.D., or, in his absence, by the oldest minister present, who shall preside until a Moderator be chosen.

2. The Presbytery of Puget Sound, to be reorganized under the same name, and entitled to the books, papers, and other immunities which belonged to the old Presbytery of Puget Sound, now in the care of Rev. George F. Whitworth; this Presbytery to include all the Territory of Washington, and to consist of the following churches, served by nine ministers: Olympia, White River, Seattle, Port Townsend, Puyallop Mission, San Juan Islands, Steilacoom, Tumwater, Puyallop, Spokane Falls, and Snohomish City; said Presbytery to convene at Olympia, in the First Presbyterian Church, on Tuesday, October 17, 1876, at 7.30 p. m., and to be opened with a sermon by the Rev. George F. Whitworth, or, in his absence, by the oldest minister present, who shall preside until a Moderator be chosen.

3. The Presbytery of South Oregon, to be constituted and include all of the rest of the State of Oregon not heretofore described; and to consist of the following churches, served by seven ministers: Eugene City, Empire City, Roseburgh, Jacksonville, Marshfield, Phoenix, and Ashland; said Presbytery to convene Tuesday, October 17, 1876, at 7.30 p. m., in the First Presbyterian Church of Eugene City, and to be opened with a sermon by the Rev. M. Allen Williams, or, in his absence, by the oldest minister present, who shall preside until a Moderator be chosen.

The first meeting of the Synod of the Columbia shall be convened to meet Thursday, October 19, 1876, at 7.30 p. m., in the First Presbyterian Church of Portland, and be opened with a sermon by the Rev. Edward R. Geary, D.D., or, in his absence, by the oldest minister present. Adopted.—1876, p. 75.

(4) *Change of name, Columbia to Oregon.*

Be it enacted, That the Synod of the Columbia shall hereafter be known as the Synod of Oregon, and shall include all Presbyteries within the State of Oregon, and the Synod of Oregon is hereby declared to be the legal successor of the said Synod of the Columbia.—1891, p. 187.

(5) *The Synod of Texas.*

Overture, being a request from the Synod of Kansas that the three Presbyteries of Austin, North Texas and Trinity, into which the Presbytery of Austin has been divided, be organized as a Synod. The Committee recommend that the request be granted; that the new Synod be known as the Synod of Texas; and that their first meeting be held in the First Presbyterian Church of Austin, on the second Thursday of October, 1878, at 7.30 o'clock p. m., and be opened with a sermon by the Rev. William G. Bell, or in his absence by the oldest minister present, who shall preside until a Moderator be chosen.—1878, p. 57.

(6) *The Synods of Colorado and Utah.*

The Standing Committee on the Polity of the Church presented

Overtures, being Overtures from the Presbytery of Denver and from the Synod of Colorado, asking for the division of the Synod of Colorado.

Your Committee recommend that, as the proposed division seems to be expedient for important geographical and other reasons, and is unanimously agreed to by all the parties concerned, therefore,

Resolved, That the request be granted, in form as desired, viz.:

1. Out of the Presbyteries of Denver, Pueblo and Santa Fé to construct a new Synod, to be called The Synod of Colorado, and to be the legal successor in all respects of the present Synod of Colorado.

2. Out of the Presbyteries of Utah, Montana and Wood River (recently formed) to erect a new Synod, to be known as The Synod of Utah.

3. To authorize the new Synod of Colorado to meet on Wednesday, October 10, 1883, at 7.30 p. m., at Del Norte, Colo., and to appoint the Rev. John W. Partridge to open the Synod with a sermon, and preside until it shall be formally organized by the election of officers.

4. To authorize the new Synod of Utah to meet at Salt Lake City, Utah, on Tuesday, August 22, 1883, at 7.30 p. m., and to appoint the Rev. Calvin M. Parks to open the Synod with a sermon, and preside until it shall be formally organized by the election of officers.

5. To transfer from the Synod of Columbia and the Presbytery of Idaho to the Synod of Utah and Presbytery of Wood River so much of the Territory of Idaho as lies east and south of the southern boundary of Idaho County, Idaho Territory.—1883, p. 630.

(7) *The Synod of Dakota [now South Dakota].*

The Standing Committee on the Polity of the Church reported

Overture from the Synod of Minnesota, asking that certain of its Presbyteries be set off and erected into a new Synod; also, on the same subject, from the Presbytery of Southern Dakota.

The Committee recommends that these requests be complied with, and that the Synod of Dakota be hereby constituted, to include all that part of the Territory of Dakota lying south of the 46th parallel of north latitude, and to consist of the Presbyteries of Aberdeen, Central Dakota, Dakota (including all the ministers and churches among the Dakota Indians) and Southern Dakota, now in connection with the Synod of Minnesota; and that the said Synod of Dakota convene at Huron, on Thursday, the ninth day of October next, at half past seven o'clock p. m., and be opened with a sermon by the Rev. Walter S. Peterson, or, in case of his absence, by the senior minister present, who shall preside until a Moderator be chosen.—1884, pp. 74, 75.

(8) *Name changed, Dakota to South Dakota.*

The Committee on Bills and Overtures reported *Overture* from the Synod of North Dakota, asking the Assembly to change the name of the "Synod of Dakota" to the "Synod of South Dakota."

In view of the representations made in behalf of both Synods, and inasmuch as no objection has been presented by the Synod of Dakota, it is

recommended that the request be granted, and that the Synod of Dakota be styled hereafter the Synod of South Dakota.—1888, p. 71.

(9) *The Synod of North Dakota.*

Overtures and *Papers* requesting the erection of a Synod of North Dakota, and showing the assent thereto of all the parties interested. We therefore recommend that the request be granted by the adoption of the following:

The Synod of North Dakota is hereby constituted to consist of the Presbyteries of Pembina, Northern Pacific and Bismarek, as these Presbyteries are bounded by the following constituting act of the Synod of Minnesota at its sessions in Rochester, Minn., October 11, 1884:

1. All that part of Dakota Territory lying between Montana on the west, the provinces of Canada on the north, Red River on the east, and the north line of Traill, Steel and Griggs Counties, due west to the Missouri River, and thence along its course to the Montana border, to be known as the Presbytery of Pembina.

2. All that part of the territory south of this to the 46th parallel, west to the east line of Emmons, Burleigh and Sheridan Counties (except T. 139, R. 73, in Kidder County), to be known as the Northern Pacific Presbytery.

3. All the remaining part of the territory (including T. 139, R. 73, in Kidder County) to be formed into the Presbytery of Bismarek.

The Synod of North Dakota, thus erected, shall meet at Fargo, Dak., on the second Thursday of October, 1885, at 7.30 o'clock p. m.; and the Rev. Francis M. Wood, or, in his absence, the oldest minister present, shall preach the opening sermon, and preside until a Moderator is chosen.—1885, p. 605.

[NOTE.—See for boundary lines under Synod of South Dakota, below.]

(10) *Bounds of the Synods of South and North Dakota.*

Overture, on a change of boundary lines, from the Synod of North Dakota. It is recommended that the following action be taken:

Be it enacted, by the General Assembly, this twenty-third day of May, 1895, that the north line of the South Dakota Synod and the south line of the North Dakota Synod shall be the seventh standard parallel, so making the lines of these two Synods coterminous with the lines of the states within which they are located.—1895, p. 79.

(11) *The Synod of Catawba.*

There has also been referred to your Committee an *Overture* from the Synod of Atlantic, requesting the Assembly to divide this Synod into two Synods, making the boundary line between the States of North and South Carolina the southern boundary of the new Synod, with the following result: Within the new Synod, three Presbyteries (Cape Fear, Catawba and Yadkin), fifty-four ministers, eighty-nine churches and 5490 Church

members; within the at present existing Synod, six Presbyteries, sixty-eight ministers, 114 churches and 7719 Church members. Your Committee recommend that this request be granted, and that, in accordance with the request of the Synod of Atlantic, the new Synod be called the Synod of Catawba, the old Synod retaining its original name. It is also directed that the Synod of Catawba meet at Charlotte, N. C., on the first Wednesday of November, at 7.30 p. m., for organization and the transaction of whatever business may come before it, and that the Rev. Stephen Mattoon, D.D., or, in his absence, the oldest member of the new Synod present, preach the opening sermon and preside until a Moderator is elected.—1887, p. 107.

(12) *The Synod of the Indian Territory.*

The Standing Committee on the Polity of the Church reported:

There have been referred to your Committee two *Overtures*, the one from the Synod of Kansas, and the other from the Presbytery of the Cherokee Nation, both requesting the formation of a new Synod, to be called the Synod of the Indian Territory.

At its late session at Emporia, held October 8, 1886, the Synod of Kansas divided the Presbytery of Indian Territory into three Presbyteries, to be called the Presbytery of the Cherokee Nation, the Presbytery of Choctaw, and the Presbytery of Muskogee. It also requested the General Assembly at its present session to form these Presbyteries into a new Synod.

Your Committee therefore recommends that these three Presbyteries be constituted a Synod, to be called the Synod of the Indian Territory; that the new Synod hold its first meeting at Vinita, I. T., on the 7th day of September, 1887, at 11 o'clock a. m.; and that the Rev. Robert M. Loughridge, D.D., or, in his absence, the oldest minister of these Presbyteries present, preach the opening sermon, and preside until a Moderator is elected.—1887, p. 69.]

(13) *The Synod of New Mexico.*

Overture from the Synod of Colorado, asking the Assembly to erect a new Synod out of the Synod of Colorado, to be composed of the Presbyteries of Arizona, Rio Grande and Santa Fé, to be known as the Synod of New Mexico, and to include the Territories of New Mexico, Arizona, etc.

The Committee recommend that the request be granted; and that this new Synod be known as the Synod of New Mexico, and hold its first meeting at Albuquerque, N. M., on the second Tuesday of October, 1889, at such hour as may be most convenient; and that the Rev. G. W. Riggle, or, in case of his absence or inability to act, the oldest minister present, be appointed to open the meeting with a sermon and preside until a Moderator be chosen.—1889, p. 102.

(14) *The Synod of Washington.*

Overtures from the Presbytery of Olympia and from the Presbytery of Puget Sound, asking for the erection of the Synod of Washington.

Answer. We recommend that the General Assembly erect a Synod to be called the Synod of Washington, which Synod shall be composed of the four Presbyteries of Puget Sound, Idaho, Alaska and Olympia. The said Synod of Washington shall meet in the First Presbyterian Church of Tacoma, in the State of Washington, October 9, 1890, at 7.30 o'clock p. m., and be opened with a sermon by the Rev. J. R. Thompson, D.D., or, in his absence, by the minister present who has been longest within the bounds of the new Synod. We also recommend that the church of Sumner remain in connection with the Presbytery of Puget Sound.—1890, p. 37.

(15) *The Synod of Montana.*

Overtures from the Synod of Utah, and *Overture* from the Presbytery of Montana, requesting that the boundaries of the Synod of Utah be changed, and the Synod of Montana be created. We recommend that the request be granted, and to this end recommend the following action:

1. *Be it enacted*, by the General Assembly, that the boundaries of the Synod of Utah be, and hereby are, changed so that it shall be composed hereafter of the ministers and churches in the Presbyteries of Utah, Boise and Kendall. The Rev. R. G. McNiece, D.D., is hereby appointed Moderator (or, in case of his absence or inability to act, the oldest minister in commission) to convene the Synod, preach the opening sermon and preside until the Synod shall be regularly organized.

2. *Be it enacted*, by the General Assembly, that the Presbytery of Butte be, and hereby is, erected, to consist of Ministers Adam Johnson, J. I. Campbell, James R. Russell, Eiko J. Groeneveld, Albert R. Crawford, James Reid, C. Howard Grube, J. W. Millar, William Clyde, I. N. Roberts and A. C. McMillan, with the churches in the counties of Missoula, Ravalli, Granite, Deer Lodge, Silver Bow and Beaver Head, Montana. The Rev. Eiko J. Groeneveld is hereby appointed Moderator (or, in case of his absence or inability to act, the oldest minister in commission) to convene the Presbytery, preach the opening sermon and preside until the Presbytery shall be regularly organized.

3. *Be it enacted*, by the General Assembly, that the Presbytery of Helena be, and hereby is, erected, to consist of Ministers Dirk E. Denminck, William B. Reed, Lyman E. Hanna, Andrew Wormser, Thomas A. Wickes, Thomas V. Moore, John Dunlap, John F. Lynn, Davis Willson, R. M. Donaldson and Joseph W. Sanderson, with the churches in the counties of Lewis and Clarke, Jefferson, Madison, Gallatin, Park, Yellowstone and Custer, Montana. The Rev. Thomas V. Moore is hereby appointed Moderator (or, in case of his absence or inability to act, the oldest minister in commission) to convene the Presbytery, preach the opening sermon and preside until the Presbytery be regularly organized.

4. *Be it enacted*, by the General Assembly, that the Presbytery of Great Falls be, and hereby is, erected, to consist of Ministers John Reid, Jr., George McVey Fisher, Edwin M. Ellis, John C. Lenhart, George Edwards, J. C. Wiggins and David Walker, with the churches in the counties of Flathead, Teton, Cascade, Fergus, Meagher, Valley and Dawson, Montana. The Rev. George McVey Fisher is hereby appointed Moderator (or, in case of his absence or inability to act, the oldest minister

in commission) to convene the Presbytery, preach the opening sermon and preside until the Presbytery shall be regularly organized.

5. *Be it enacted*, by the General Assembly, that the Presbytery of Butte be, and hereby is, constituted the legal successor of the Presbytery of Montana, and all Records belonging to the Presbytery of Montana shall be turned over to the Stated Clerk of the said Presbytery of Butte.

6. *Be it enacted*, by the General Assembly, that the Synod of Montana be, and hereby is, erected, its boundaries to be coterminous with the boundaries of the State of Montana, said Synod to be composed of the Presbyteries of Butte, Helena and Great Falls (or such names as may be selected by these Presbyteries at their organization). The Rev. Andrew Wormser is hereby appointed Moderator (or, in case of his absence or inability to act, the oldest minister in commission) to convene the Synod, preach the opening sermon and preside until the Synod shall be regularly organized—1893, pp. 130, 131.

(16) *Name of the Synod of the Pacific changed to California.*

Overture from the Synod of the Pacific, desiring that its name be changed to the Synod of California.

The Committee would recommend that the request be granted, and proposes the following act for adoption by the General Assembly:

Be it enacted, That the Synod of the Pacific shall hereafter be known as the Synod of California, and shall include all Presbyteries now included within the bounds of the said Synod of the Pacific; and that the Synod of California is hereby declared to be the legal successor of the said Synod of the Pacific.—1892, p. 189.

5. The Synods as reorganized in 1881.

[NOTE.—A Committee was appointed by the Assembly of 1879 (*Minutes*, p. 614) to report on the propriety of proposed changes looking toward the reorganization of the Synods of the Church. This Committee was continued, and reported to the Assembly in 1881; *Minutes*, pp. 559–562.]

a. *Recommendations adopted.*

1. That the Synods of Albany, Central New York, Geneva, Long Island, New York and Western New York be consolidated, and together constitute the Synod of New York; said Synod to comprise within its bounds the State of New York, together with our ministers and churches in the New England States, and those under the care of the foreign missionary Presbyteries of Oroomiah and Siam.

2. That the Synods of Eric, Harrisburg, Philadelphia and Pittsburgh be consolidated, and together constitute the Synod of Pennsylvania; said Synod to comprise within its bounds the State of Pennsylvania, together with our ministers and churches within the bounds of the State of West Virginia, and those under the care of the foreign missionary Presbytery of Western Africa.

3. That the Synods of Cincinnati, Cleveland, Columbus and Toledo be consolidated, and together constitute the Synod of Ohio; said Synod to have its bounds coterminous with the State of Ohio.

4. That the Synods of Illinois Central, Illinois North and Illinois South be consolidated, and together constitute the Synod of Illinois; said Synod to have its bounds coterminous with the State of Illinois.

5. That the Synods of Indiana North and Indiana South be consolidated, and together constitute the Synod of Indiana; said Synod to have its bounds coterminous with the State of Indiana.

6. That the Synods of Iowa North and Iowa South be consolidated, and together constitute the Synod of Iowa; said Synod to have its bounds coterminous with the State of Iowa.

The Committee would also recommend that the Presbyteries in connection with the Synods thus consolidated be advised, at their sessions next preceeding the meeting of the new Synod to which they will belong, to adjourn to meet during the sessions of said Synod.

The Committee would also respectfully add, that they have prepared a draught of an enabling act, which they append to this Report, awaiting the pleasure of the Assembly.

b. *The Enabling Act.*

Resolved, That, in order to carry into full effect the Plan for the reconstruction of certain Synods, adopted by this Assembly, the following action be now taken:

1. The Synods of Albany, Central New York, Geneva, Long Island, New York and Western New York are hereby consolidated, and constituted into the Synod of New York; which Synod shall include all the Presbyteries within the State of New York, and within New England, together with the foreign Presbyteries of Oroomiah and Siam, and all the churches and ministers under the care of said Presbyteries; and the Synod of New York, as thus constituted, is hereby declared to be the legal successor of the Synods of Albany, Central New York, Geneva, Long Island, New York and Western New York, and, as such, entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties, of those Synods.

The Synod of New York, as thus constituted, shall meet on the third Tuesday of October, A. D., 1882, at half-past seven o'clock P. M., in the First Church of Utica, N. Y., and shall be opened with a sermon by the Rev. Henry A. Nelson (or, in his absence, by the Rev. David R. Frazer), who shall preside until a Moderator be elected. This resolution and action shall take effect on the second day of January, in the year of our Lord 1882.

2. The Synods of Erie, Harrisburg, Philadelphia and Pittsburgh are hereby consolidated, and constituted into the Synod of Pennsylvania; which Synod shall include all the Presbyteries within the State of Pennsylvania, together with those within the State of West Virginia, and the foreign Presbytery of Western Africa, and all the ministers and churches under the care of said Presbyteries; and the Synod of Pennsylvania, as thus constituted, is hereby declared to be the legal successor of the Synods

of Erie, Harrisburg, Philadelphia and Pittsburgh, and, as such, entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties, of those Synods.

The Synod of Pennsylvania, as thus constituted, shall meet on the third Thursday of October, A. D., 1882 in the Market Square Church of Harrisburg, Pa., at three o'clock P. M., and shall be opened with a sermon by the Rev. Henry S. Butler (or, in his absence, by the Rev. Wallace Radeliffe), who shall preside until a Moderator be elected. This resolution and action shall take effect on the second day of January, in the year of our Lord 1882.

3. The Synods of Cincinnati, Cleveland, Columbus and Toledo are hereby consolidated, and constituted into the Synod of Ohio; which Synod shall include all the Presbyteries within the State of Ohio, and all the ministers and churches under the care of said Presbyteries; and the Synod of Ohio, as thus constituted, is hereby declared to be the legal successor of the Synods of Cincinnati, Cleveland, Columbus and Toledo, and, as such, entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties, of those Synods.

The Synod of Ohio, as thus constituted, shall meet on the second Monday of October, A.D. 1882, at half-past seven o'clock P.M., in the Second Presbyterian Church of Columbus, Ohio, and be opened with a sermon by the Rev. Charles C. Beatty (or, in his absence, by the Rev. E. Perkins Pratt), who shall preside until a Moderator be elected. This resolution and action shall take effect on the second day of January, in the year of our Lord 1882.

4. The Synods of Indiana North and Indiana South are hereby consolidated, and constituted into the Synod of Indiana; which Synod shall include all the Presbyteries within the State of Indiana, and all the ministers and churches under the care of said Presbyteries; and the Synod of Indiana, as thus constituted, is hereby declared to be the legal successor of the Synods of Indiana North and Indiana South, and, as such, entitled to the possession of all the rights and franchises, and liable to the performance of all the duties, of those Synods.

The Synod of Indiana, as thus constituted, shall meet on the second Thursday of October, A. D. 1882, at half-past seven o'clock P. M., in the Second Presbyterian Church of Indianapolis, Ind., and shall be opened with a sermon by Rev. Joseph F. Tuttle (or, in his absence, by the Rev. Daniel W. Fisher), who shall preside until a Moderator be elected. This resolution and action shall take effect on the second day of January, in the year of our Lord 1882.

5. The Synods of Illinois Central, Illinois North and Illinois South are hereby consolidated, and constituted into the Synod of Illinois; which Synod shall include all the Presbyteries within the State of Illinois, and all the ministers and churches under the care of said Presbyteries; and the Synod of Illinois, as thus constituted, is hereby declared to be the legal successor of the Synods of Illinois Central, Illinois North and Illinois South, and, as such, entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties, of those Synods.

The Synod of Illinois, as thus constituted, shall meet on the third Tuesday of October, A. D. 1882, at half-past seven P. M., in the Second Presbyterian Church of Springfield, Ill., and shall be opened with a sermon

by the Rev. Robert W. Patterson (or, in his absence, by the Rev. Thomas W. Hynes), who shall preside until a Moderator be elected. This resolution and action shall take effect on the second day of January, in the year of our Lord 1882.

6. The Synods of Iowa North and Iowa South are hereby consolidated, and constituted into the Synod of Iowa; which Synod shall include all the Presbyteries within the State of Iowa, and all the ministers and churches under the care of said Presbyteries; and the Synod of Iowa, as thus constituted, is hereby declared to be the legal successor of the Synods of Iowa North and Iowa South, and, as such, entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties, of those Synods.

The Synod of Iowa, as thus constituted, shall meet on the third Thursday of October, A. D. 1882, at half-past seven o'clock P. M., in the Central Presbyterian Church of Des Moines, Ia., and shall be opened with a sermon by the Rev. Samuel S. Howe (or, in his absence, by the Rev. Alexander S. Marshall), who shall preside until a Moderator be elected. This resolution and action shall take effect on the second day of January, in the year of our Lord 1882.—1881, pp. 562-565.

6. Custody of the Records of the Synods thus consolidated.

Resolved, That the Stated Clerks of the several Synods now consolidated in other Synods, be directed to deposit the Records of said Synods with the Stated Clerks of the Synods which are their legal successors.—1882, p. 94.

[NOTE.—For Synods formed since 1882, see under (5), above: Utah, 1883; South Dakota, 1884, 1888, 1895; North Dakota, 1885; Catawba, 1887; Indian Territory, 1887; New Mexico, 1889; Washington, 1890; Montana, 1893.]

7. Synods erected since 1898.

(1) *Synod of West Virginia.*

The following *Overtures* from the Synod of Pennsylvania, dated October, 1903, have been placed in our hands:

First, "That the Synod of Pennsylvania respectfully overtures the General Assembly of 1904 to erect a new Synod to be called the Synod of West Virginia, with boundaries coterminous with the boundaries of the State of West Virginia."—1904, p. 179.

Second, "That the Synod of Pennsylvania respectfully overtures the General Assembly of 1904 to erect a third Presbytery in the State of West Virginia, to constitute a part of the new Synod of West Virginia, to be called the Presbytery of Wheeling; and in order to the erection of the said Presbytery of Wheeling, that the General Assembly divide the Presbytery of Washington, in the Synod of Pennsylvania, on the state line; and those ministers and churches within the State of West Virginia now belonging to the Presbytery of Washington, and as many other ministers and churches and so much territory adjacent as the General Assembly may deem wise, be placed in the said Presbytery of Wheeling."

In accordance with these *Overtures*, we recommend:

First, That the Presbytery of Washington be and hereby is divided on the state line, and that those ministers and churches which now belong to the Presbytery of Washington, that are in the State of West Virginia, constitute the Presbytery of Wheeling.

Second, That the Synod of West Virginia be and hereby is erected, to consist of the Presbyteries of Wheeling, Grafton, and Parkersburg.

Third, That the Presbytery of Wheeling, as so defined, shall meet on the sixth day of June, 1904, at 8 p. m., in the Third Presbyterian Church of Wheeling. The Rev. Charles H. McDonald is hereby appointed Moderator (or, in case of his absence or inability to act, then the oldest minister in commission), to convene the Presbytery, preach the opening sermon, and preside until the Presbytery shall be regularly organized.

Fourth, That the Synod of West Virginia be directed to meet in the First Presbyterian Church of Parkersburg, W. Va., on the eighteenth day of October, 1904, at 7.30 p. m. Rev. J. H. Flanagan, D.D., is hereby appointed Moderator (or, in case of his absence or inability to act, then the oldest minister in commission), to convene the Synod, preach the opening sermon, and preside until the Synod shall be regularly organized.—1904, p. 181.

(2) *Synod of West Kwantung.*

Overture No. 70, from the Presbytery of Manila, asking the Assembly to erect the Synod of West Kwantung:

"The Presbytery of Manila, on advice received from the Synod of Central and Southern China, voted to join with the Presbyteries of Canton and Hainan in the following Overture:

"The Presbyteries of Canton, Hainan, and Manila respectfully ask that the Assembly constitute them the Synod of West Kwantung, in order to greater convenience of meeting and transacting of business and the more adequate oversight of the Church within their bounds."

The following action is recommended, in accordance with the consent and advice of the Synod of Central and Southern China:

Be it enacted, 1. That a new Synod be and is hereby erected, to be called the Synod of West Kwantung.

2. That the territory covered by this Synod be the same as that now covered by the Presbyteries of Canton, Hainan, and Manila.

3. That said three Presbyteries, together with the ministers and churches now constituting them, without disturbing their Presbyterial relations, be and hereby are transferred from the Synod of Central and Southern China to this new Synod of West Kwantung.

4. That the Synod of West Kwantung be directed to meet at Canton, China, on the fifteenth day of September, 1905, at 7.30 o'clock p. m.; and that Rev. Henry V. Noyes, D.D., the senior missionary, forty-one years resident in China, be appointed to convene the Synod, preach the opening sermon, and preside until the Synod shall have been duly organized. Adopted.—1905, p. 206.

(3) *Synod of Florida.*

Overture No. 250, from the Presbytery of South Florida, and *Overture No. 280*, from the Presbytery of East Florida, asking the General Assembly to erect a Synod of Florida, by so readjusting the lines of the Presbyteries of South Florida and East Florida as to constitute three Presbyteries, the new Presbytery to be known as West Florida, and also to detach from the Synod of New Jersey the Presbytery of Havana, and to annex it to the new Synod of Florida; the new boundaries of the several Presbyteries are

explicitly defined in the Overture. The Committee recommend that the requests in the Overtures be granted; that the new Synod of Florida be erected; that the boundaries of the several Presbyteries in the Synod of Florida be as requested in the Overture, and that the Presbytery of Havana be detached from the Synod of New Jersey and annexed to the new Synod of Florida.

BOUNDARIES OF THE SYNOD.—The Synod of Florida includes and is composed of the Presbyteries of East Florida, South Florida, West Florida, and Havana. The boundary lines of the Synod shall be coterminous with the boundary lines of the State of Florida and of the Republic of Cuba.

BOUNDARIES OF PRESBYTERIES.—1. The Presbytery of South Florida includes, with the ministers and churches, the territory bounded on the north by the northern border of Pasco, Polk, and Orange Counties, including all the territory of these counties; on the east by the eastern border of Orange, Osceola, De Soto, and Lee Counties, including all the territory of these counties; on the south by the southern border of Lee County; on the west by the boundaries of the state back to the place of beginning.

2. The Presbytery of West Florida includes, with the ministers and churches, the territory bounded as follows: On the south by the southern border of Hernando, Sumter, and Lake Counties, including all the territory of those counties; on the east by the eastern border of Lake, Marion, Alachua, Bradford, and Baker Counties, including all the territory of those counties; on the north and west by the boundary lines of the State of Florida, around to the place of beginning.

3. The Presbytery of East Florida includes all of that part of the State of Florida, with the ministers and churches, not included in the Presbyteries of West and of South Florida, being the counties on the Atlantic seaboard.

MEETINGS.—The Presbytery of West Florida is directed to meet in Dunnellon, Florida, on Tuesday, October 10, 1905, at 7.30 p. m., the Rev. George P. Beard (or some other minister in case of his absence) to convene the Presbytery, preach the opening sermon, and preside until the Presbytery shall be regularly organized.

The Synod of Florida is directed to meet in Eustis, Florida, on Tuesday, November 7, 1905, at 7.30 p. m., the Rev. Joseph K. Wight (or some other minister in case of his absence) to convene the Synod, preach the opening sermon, and preside until the Synod shall be regularly organized.—1906, p. 196.

8. Synods and Presbyteries received and enrolled in 1906.

a. *Whereas*, Upon the declaration of the Reunion and Union of the Cumberland Presbyterian Church and the Presbyterian Church in the United States of America, the Synods, Presbyteries, Sessions, ministers, and congregations now connected with the Cumberland Presbyterian Church, will have been received into and become incorporated with the Presbyterian Church in the United States of America; therefore,

Resolved, (a) That the Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, with the assistance of the Stated Clerk of the General Assembly of the Cumberland Presbyterian Church, shall be, and hereby is, authorized and directed to place

the names of the Synods and Presbyteries connected with the Cumberland Presbyterian Church at the time of the completion of the Reunion and Union on the Roll of the Synods and the Presbyteries of the General Assembly of the Presbyterian Church in the United States of America of 1906.—1906, p. 147.

b. The Stated Clerk made formal announcement as follows:

In the name of the General Assembly of the Presbyterian Church in the United States of America, and of the General Assembly of the Cumberland Presbyterian Church, I make announcement that the following Synods and Presbyteries, with their ministers and churches, have been received into and have become incorporated with the Presbyterian Church in the United States of America, and their names are therefore placed upon the roll of this General Assembly.—1906, p. 152.

[NOTE.—See, for List of Synods and Presbyteries, above, pp. 65, 66, and *Minutes* of 1906, p. 152.]

9. Synodical boundaries rearranged in 1907.

This Assembly referred to this Committee the whole matter of the Enabling Acts, prepared and recommended by the Committee on Church Coöperation and Union, and made necessary by the Reunion in order to consolidate or readjust the boundaries of certain Presbyteries and Synods of the reunited Church, which before the Reunion effected May 24, 1906, occupied the same territory in whole or in part.

To this subject your Committee has devoted particular care and attention.

As to matters of mere phraseology or form, involving the correction of clerical errors, not matters of substance, we recommend:

1. That in publishing and issuing the Enabling Acts which may be adopted, the Stated Clerk is hereby directed and authorized to make any necessary obvious verbal corrections not affecting matters of substance.

2. As to the Enabling Acts themselves, involving the rearrangement of Presbyterial and Synodical boundaries, the dates of convening the judicatories to be erected, and the names whereunder they hereafter are to be known, your Committee has received communications from authoritative sources resulting in some verbal changes, and some of substance, in the proposed acts as below noted.

We are of opinion that there should be adopted by the Assembly a General Preamble to be deemed a part of every Enabling Act, and as well a general Final Declaration similarly to be deemed a part of every Enabling Act, to be expressive of the intent of the reunited Church and interpretative of the acts themselves.

3. General Preamble.—

Whereas, The General Assembly of the Presbyterian Church in the U. S. A. has, by virtue of the Reunion and Union effected May 24, 1906, exclusive jurisdiction over all the Synods and Presbyteries of the reunited Church; and,

Whereas, By the Plan of Reunion and Union and the Concurrent Declarations thereunder adopted, it was left to this General Assembly to consolidate, or otherwise deal with such Synods and Presbyteries as should, upon consummation of the Reunion, be found to cover the same territory in whole or in part; and,

Whereas, After conference with the Synods and Presbyteries affected, the Committee on Church Coöperation and Union has recommended certain Enabling Acts framed pursuant to the directions of the General Assembly of 1906:

Now this Assembly, having duly considered the said acts, in order that the intention of the reunited Church in enacting the same shall be clearly set forth, doth hereby solemnly declare:

That the General Assembly of the Presbyterian Church in the U. S. A., in promulgating the subjoined Enabling Acts, enjoins upon each and every Presbytery and Synod therein referred to and thereby affected, and which may hold or be entitled to any funds or property impressed with any trust, or otherwise, to transfer, each to its respective successor-judicatory, as by said Enabling Acts constituted, all such funds or property according to law.

4. We recommend the following as the Final Declaration to follow the said several acts:

The General Assembly of the Presbyterian Church in the U. S. A., in the promulgation of the several foregoing Enabling Acts, solemnly declares its intention and purpose that every Presbytery or Synod, erected or constituted by virtue of any of said acts, shall in all respects have, hold, exercise and administer, as successor, every right, title, trust or obligation possessed by or charged upon the former Presbyteries or Synods, of which it is above enacted and declared to be the successor.

We recommend the enactment by the Assembly of the said Enabling Acts, which with the amendments therein made severally read as follows:

SYNOD OF CALIFORNIA.

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of the Pacific is hereby united with the Synod of California, which Synod is continued and shall include all the Presbyteries of the two Synods within the State of California, and* all the ministers and churches under the care of said Presbyteries; and the Synod of California as thus constituted is hereby declared to be the legal successor of the Synod of the Pacific, and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of said Synod.

II. The Synod of California as thus continued and constituted shall meet on the third Wednesday of October, 1907, at 7.30 P. M., at the grounds of the Mt. Hermon Resort Association, or at the First Presbyterian Church of Fresno, California, and shall be opened with a sermon by the Rev. Warren D. More, Moderator of the Synod of California (or in his absence by the Moderator of the Synod of the Pacific), who shall preside until a new Moderator is chosen.

III. That the Presbyteries of the Synod of the Pacific, viz., the Presbyteries of California, Los Angeles, Sacramento and Tulare, be and are hereby dissolved, and their churches and ministers are hereby trans-

*[NOTE.—The names of churches and ministers were not inserted in this and other Enabling Acts because of the omnibus clause used as to their inclusion in a given Presbytery such as "All the ministers and churches residing within or located in said counties"; said clause being regarded as sufficient to validate any and all transfers, and to authorize Synods and Presbyteries to attend to such details directly.]

ferred and assigned to the Presbyteries of the Synod of California within whose bounds they reside or are located.

IV. That all the Records, Papers and funds of the Synod of the Pacific, and of its Presbyteries as named in Section three (3) of this act, be and are hereby directed to be delivered to the Stated Clerk of the Synod of California, for such disposition as to the said Synod shall seem proper.

V. That this act shall take effect June 1, 1907, at 12 o'clock noon.

SYNOD OF ILLINOIS.

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of Illinois and the Synod of Illinois-A, both under the jurisdiction of this General Assembly, are hereby united and consolidated into the Synod of Illinois, which Synod shall have its boundaries coterminous with the State of Illinois and shall include all the Presbyteries of said Synods within said state, and all the ministers and churches under the care of said Presbyteries, except such churches of the Synod of Illinois-A as lie outside of the boundaries of the State of Illinois; and the Synod of Illinois as thus united and consolidated is hereby declared to be the legal successor of the Synod of Illinois and the Synod of Illinois-A, and as such entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of those Synods.

All properties, real and personal, all rights, all inheritances, bequests, annuities, rentals, royalties, franchises, prerogatives, or emoluments of whatever character and from whatever source belonging to the Synods of the Cumberland Presbyterian Church, or any of them, now designated in the *Minutes* of the General Assembly of the Presbyterian Church, U. S. A., for 1906 as Synods-A of the Presbyterian Church, U. S. A., of Indiana, Illinois and Iowa, and to the Synods of Indiana, Illinois, and Iowa of the Presbyterian Church, U. S. A., jointly or severally, on the formal consummation of the union of these said Synods in each of the States of Indiana, Illinois and Iowa as Synods of the reunited and united Presbyterian Church, U. S. A., as the legal successors of such former Synods, shall at once become the properties, rights, inheritances, bequests, annuities, rentals, royalties, franchises, prerogatives and emoluments of said consolidated Synods of the reunited and the united Church jointly and severally as they have been possessed and exercised in the past by said original Synods.

All Boards and corporations existing and acting under or amenable to the authority and supervision of the said original Synods or any of them, shall continue to operate and conduct their affairs under the authority and supervision of the said consolidated Synods, successors of said former Synods, jointly or severally exercised as provided in their charters and the laws of their respective states, and shall be amenable to them as to the original Synods in the past.

All appointments to membership in said Boards and corporations shall be made by each of the said consolidated Synods, as successor of said former Synods respectively, as may be provided in the charters or by the agreements with the original Synods.

II. That the Synod of Illinois as thus united and consolidated shall meet on the third Tuesday of October, 1907, in the Presbyterian Church of Clinton, Illinois, and shall be opened with a sermon by the Rev. W. H.

Penhalegon, D.D., or in his absence by the Rev. D. E. Bushnell, D.D., and until a Moderator is elected shall be moderated jointly by the present Moderators of the two Synods, Ruling Elders T. H. Perrin and S. F. Wilson.

This resolution and action shall take effect on the thirty-first day of August, in the year of our Lord 1907, at 12 o'clock noon.

III. That the Synod of Illinois shall be composed of twelve Presbyteries constituted as follows:

1. Alton Presbytery shall consist of the ministers and churches within the counties of Calhoun, Greene, Macoupin, Montgomery, Jersey, Madison, Bond, Saint Clair, Monroe, Randolph and Clinton, except the minister and church of Centralia.

The Presbytery as thus constituted shall be the legal successor of the Presbyteries of Alton and Vandalia, and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to all the duties of those Presbyteries.

It shall meet on the fourth Tuesday in September, 1907, at 2.30 p. m., in the place chosen by the present Presbytery of Alton, and shall be opened with a sermon by the person chosen by the Presbytery of Vandalia, who shall preside until a Moderator is elected.

2. "The Presbytery of Bloomington in connection with the Presbyterian Church in the United States of America" shall consist of* all the ministers and churches within the counties of Iroquois, Vermilion, Champaign, Piatt, DeWitt, McLean, Ford (except the church and minister of Cabery), and all that portion of Livingston County lying south of the northern boundary of Congressional Township No. 26, and also the minister and church of El Paso in Woodford County. The Presbytery of Bloomington as thus constituted shall be the legal successor of the "Presbytery of Bloomington in connection with the General Assembly of the Presbyterian Church in the United States of America," and the Presbytery of Foster, and as such entitled to all the rights and franchises and liable to all the duties of those Presbyteries. It shall meet on the third Tuesday of September, 1907, at 7.30 p. m., in the place chosen by the Foster Presbytery, and shall be opened with a sermon by the retiring Moderator of the Presbytery of Bloomington, who shall preside until a Moderator is elected.

3. "The Cairo Presbytery of the Presbyterian Church in the U. S. A." shall consist of all the ministers and churches within the counties of Jackson, Williamson, Saline, Gallatin, Hardin, Pope, Johnson, Union, Massac, Pulaski and Alexander. Cairo Presbytery as thus constituted shall be the legal successor of "The Cairo Presbytery of the Presbyterian Church in the U. S. A.," and of the former Illinois Presbytery and "Ewing Presbytery of the Cumberland Presbyterian Church," and as such entitled to the possession and enjoyment of all the rights and franchises and liable to all the duties of those Presbyteries. It shall meet on the fourth Tuesday of September, 1907, at 7.30 p. m., in the Presbyterian Church chosen by the Cairo Presbytery at its meeting in April, 1907, and shall be opened with a sermon by the retiring Moderator of the present Ewing Presbytery (or in his absence by the oldest minister present), who shall preside until a Moderator is elected.

*See Note.—Synod of California, p. 390, above.

4. Chicago Presbytery shall consist of all the ministers and churches within the counties of Lake, Cook, Du Page, Will and Kankakee, and in the townships of Braceville, Felix, and Greenfield in Grundy County, and also the minister and church of Cabery in Ford County. Chicago Presbytery as thus constituted shall be the legal successor of the Presbyteries of Chicago and Chicago-A, and as such entitled to the possession and enjoyment of all the rights and franchises and liable to all the duties of said Presbyteries. It shall meet on the first Monday of October, 1907, at such time and place as the present Chicago Presbytery shall determine, and shall be opened with a sermon by the retiring Moderator of said Presbytery, who shall preside until a Moderator is elected.

5. Ewing Presbytery shall consist of the ministers and churches within the counties of Clay, Richland, Lawrence, Wabash, Edwards, Wayne, Jefferson, Washington, Perry, Franklin, Hamilton, White and Marion, including the minister and church of Centralia. Ewing Presbytery as thus constituted shall be the legal successor of the "Presbytery of Mount Vernon of the Cumberland Presbyterian Church," and as such entitled to the possession and enjoyment of all the rights and franchises and liable to all the duties of that Presbytery. It shall meet on the third Tuesday of September, 1907, at 7.30 p. m., in the Presbyterian Church chosen by Mount Vernon Presbytery at its last preceding stated meeting, and shall be opened with a sermon by the minister chosen by Cairo Presbytery (or in his absence by the oldest minister present), who shall preside until a Moderator is elected.

6. Freeport Presbytery shall consist of the ministers and churches in the counties of Jo Daviess, Stephenson, Winnebago, Boone, McHenry, Carroll and such part of Ogle as lies west of the Third Principal Meridian. Freeport Presbytery as thus constituted shall be the legal successor of the Freeport Presbytery, and as such entitled to the possession and enjoyment of all the rights and franchises and liable to all the duties of said Presbytery. It shall meet on the third Tuesday of September, 1907, at the hour and place chosen by the present Freeport Presbytery, and shall be opened with a sermon by the person chosen as Moderator at its last preceding stated meeting, who shall preside until a Moderator is elected.

7. Mattoon Presbytery shall consist of the ministers and churches in the counties of Shelby, Moultrie, Douglas, Edgar, Coles, Clark, Cumberland, Fayette, Effingham, Jasper, Crawford and such part of Christian as lies east of the Third Principal Meridian. Mattoon Presbytery as thus constituted shall be the legal successor of the Mattoon Presbytery and "Decatur Presbytery of Cumberland Presbyterian Church," and as such entitled to the possession and enjoyment of all the rights and franchises and liable to all the duties of those Presbyteries. It shall meet on the third Tuesday of September, 1907, at 7.30 p. m., in the place chosen by the present Mattoon Presbytery, and shall be opened with a sermon by the person chosen by the Decatur Presbytery, who shall preside until a Moderator is elected.

8. "The Presbytery of Ottawa" shall consist of the ministers and churches in the counties of DeKalb, Kane, Kendall, Grundy, La Salle, Putnam, Livingston, and such portions of Ogle, Lee, Marshall, and Woodford as lie east of the Third Principal Meridian, except that portion of Livingston County lying south of the northern boundary of Congressional

Township No. 26, and the minister and church of El Paso in Woodford County, which shall remain in Bloomington Presbytery; and the townships of Braceville, Felix, and Greenfield in Grundy County, which shall remain in Chicago Presbytery. The Presbytery of Ottawa as thus constituted shall be the legal successor of "The Presbytery of Ottawa," and as such entitled to the possession and enjoyment of all the rights and franchises and liable to all the duties of said Presbytery. It shall meet on the second Tuesday of September, 1907, at 7.30 p. m., in the place chosen by the present Ottawa Presbytery, and shall be opened with a sermon by the person chosen as Moderator by said Presbytery at its last preceding stated meeting, who shall preside until a Moderator is elected.

9. "The Presbytery of Peoria of the Presbyterian Church in the United States of America" shall consist of the ministers and churches in the counties of Knox, Stark, Fulton, Peoria, Tazewell and such portions of Marshall and Woodford as lie west of the Third Principal Meridian, and such portions of Mason and Logan as lie north of the line between Townships 20 and 21, north. The Presbytery of Peoria as thus constituted shall be the legal successor of "The Presbytery of Peoria of the Presbyterian Church in the United States of America," and as such entitled to the possession and enjoyment of all the rights and franchises and liable to all the duties of said Presbytery. It shall meet on the third Tuesday of September, 1907, at 7.30 p. m., at the place chosen by the present Peoria Presbytery, and shall be opened with a sermon by the person chosen as Moderator at its last preceding stated meeting, who shall preside until a Moderator is elected.

10. Rock River Presbytery shall consist of the ministers and churches in the counties of Whiteside, Rock Island, Mercer, Henry, Bureau and such portion of Lee as lies west of the Third Principal Meridian, and the minister and church of Alexis in Warren County. Rock River Presbytery as thus constituted shall be the legal successor of Rock River Presbytery, and as such entitled to all the rights and franchises and liable to all the duties of said Presbytery. It shall meet on the second Tuesday of September, 1907, at such hour and place as may be chosen by the present Rock River Presbytery, and shall be opened with a sermon by the person chosen as Moderator at its last preceding stated meeting, who shall preside until a Moderator is elected.

11. Rushville Presbytery shall consist of the ministers and churches in the counties of Henderson, Hancock, Adams, Pike, Brown, Schuyler, McDonough, and Warren, except the minister and church of Alexis. Rushville Presbytery as thus constituted shall be the legal successor of Rushville Presbytery and "Schuyler Presbytery of the Presbyterian Church in the U. S. A.," and as such entitled to the possession and enjoyment of all the rights and franchises and liable to all the duties of said Presbyteries. It shall meet on the third Tuesday of September, 1907, at such hour and place as may be chosen by the present Rushville Presbytery, and shall be opened with a sermon by the retiring Moderator of Schuyler Presbytery, who shall preside until a Moderator is elected.

12. Springfield Presbytery shall consist of the ministers and churches in the counties of Cass, Menard, Macon, Sangamon, Morgan, Scott, and such portion of Christian as lies west of the Third Principal Meridian and such portions of Logan and Mason as lie south of the line between Town-

ships 20 and 21, north. Springfield Presbytery as thus constituted shall be the legal successor of Lincoln and Springfield Presbyteries and "Sangamon Presbytery of the Cumberland Presbyterian Church," and as such entitled to the possession and enjoyment of all the rights and franchises and liable to all the duties of those Presbyteries. It shall meet on the third Tuesday of September, 1907, at 7.30 P. M., in the place chosen by the present Springfield Presbytery, and shall be opened with a sermon by the person chosen by Lincoln Presbytery. Sangamon Presbytery shall appoint the Moderator, who shall preside until a Moderator is elected.

IV. The above arrangement is subject to the following exception, viz.: The funds on hand August 31, 1907, in the treasuries of Cairo, Ewing, Illinois and Mount Vernon Presbyteries and of their Home Mission Committees shall be divided equally between the two new Presbyteries, Cairo and Ewing, for the purposes for which they were contributed.

V. The Committees of the Synods of Illinois and of Illinois-A shall remain as at present constituted till Synod meets, and shall make separate reports at the next meeting of Synod, and the Stated Clerks and treasurers are also continued until their successors are elected.

VI. This act shall take effect on the 31st day of August, in the year of our Lord 1907, at 12 o'clock noon.

SYNOD OF INDIANA.

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of Indiana-A is hereby united with the Synod of Indiana, which latter Synod is continued and shall include all the Presbyteries of both Synods and all the ministers and churches under the care of said Presbyteries; and the Synod of Indiana as thus continued is hereby declared to be the legal successor of the Synod of Indiana-A, and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of said Synod.

II. That the Synod of Indiana as thus constituted shall meet on the second Monday in October, A. D. 1907, in the First Cumberland Presbyterian Church, Evansville, Indiana, at 7.30 o'clock P. M., and shall be opened with a sermon by the Rev. William H. McCaughey, D.D., Moderator of the Synod of Indiana, or in his absence by the Rev. J. P. Hicks, Moderator of the Synod of Indiana-A, who shall preside until a Moderator be elected.

III. That the Presbyteries of the Synod of Indiana are hereby continued as they existed on January 1, 1907, with the exception of the Presbytery of Vincennes, viz., the Presbyteries of Crawfordsville, Fort Wayne, Indianapolis, Logansport, Muncie, New Albany and White Water; that the Presbytery of Vincennes of the Synod of Indiana and the Presbytery of Morgan of the Synod of Indiana-A be united with the Presbytery of Indiana of the Synod of Indiana-A, under the name and style of the Presbytery of Indiana and with the same boundaries as the Presbytery of Vincennes; and that the Presbytery of Wabash of the Synod of Indiana-A is hereby dissolved.

IV. That all the ministers and churches connected with the Presbyteries of the Synod of Indiana-A are hereby transferred and assigned to the Presbyteries within whose bounds they reside or are found.

V. That the Synod of Indiana continue as a delegated body, the basis of representation being one minister and one elder for every eight of the combined number of ministers and churches, or fraction thereof, in the Presbytery.

VI. That the Chairmen of the Permanent Committees of the Synod of Indiana-A be added to the respective corresponding Committees of the Synod of Indiana.

VII. That all the Records, Papers, and funds of the Synod of Indiana-A and of its Presbyteries are hereby directed to be delivered to the Stated Clerk of the Synod of Indiana, for such disposition as to the Synod may seem proper.

VIII. That the Presbytery of Indiana is hereby appointed to meet in the First Presbyterian Church, Princeton, Indiana, on June 11, 1907, at 10.30 A. M., the Moderator of the Presbytery of Indiana-A to preach the opening sermon, and the Moderator of the Presbytery of Vincennes to preside until a new Moderator be chosen. The Stated Clerks of the Presbytery of Vincennes and Indiana shall jointly discharge the functions of their office until their successor is elected.

IX. This act shall take effect June 1, 1907, at 12 o'clock noon.

SYNOD OF IOWA.

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of Iowa-A be and is hereby united with the Synod of Iowa, which latter Synod is continued and shall include all the Presbyteries of both Synods within the State of Iowa and all the ministers and churches under the care of said Presbyteries; and the Synod of Iowa as thus constituted is hereby declared to be the legal successor of the Synod of Iowa-A, and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of said Synod.

II. That the Synod of Iowa as thus constituted shall meet in the Presbyterian Church of Sac City, Iowa, on the third Thursday of October, 1907, at 7.30 P. M., and shall be opened with a sermon by the Rev. R. L. Van Nice, Moderator of the Synod of Iowa-A, and that the Rev. John MacAllister, D.D., Moderator of the Synod of Iowa, shall preside until a new Moderator be chosen.

III. That the Rev. W. O. Ruston, D.D., Stated Clerk of the Synod of Iowa, and Mr. George W. Wynn, Permanent Clerk of the Synod of Iowa, be and are hereby appointed to fill these offices until their successors are chosen.

IV. That Article 1, Section 1, of the Standing Rules of the Synod of Iowa shall determine the constitution of the Synod, to wit: "The Synod of Iowa is a delegated body, the basis of representation being the number of ministers upon the roll of the Presbyteries. The ratio of representation is one minister and one elder for every six ministers enrolled, and for any residual fraction equal to three"; and that the apportionment as made by the Synod of Iowa at its last meeting, to wit: One and one half cents for the Current Expense Fund and one and one half cents for the Mileage Fund, be confirmed.

V. That the Presbyteries of the Synod of Iowa as constituted by this act shall be as follows:

1. That the Presbytery of Colesburg, Synod of Iowa-A, and the Presbytery of Dubuque, Synod of Iowa, be and are hereby united to form the Presbytery of Dubuque, with the boundaries of the present Presbytery of Dubuque, and that the said new Presbytery of Dubuque be the legal successor of the two Presbyteries aforesaid.

2. That the Presbytery of Iowa, Synod of Iowa-A, and the Presbytery of Iowa City, Synod of Iowa, be and are hereby united to form the Presbytery of Iowa City, with the boundaries of the present Presbytery of Iowa City, and that the said new Presbytery of Iowa City be the legal successor of the Presbyteries aforesaid.

3. That the Presbytery of West Iowa, Synod of Iowa-A, and the Presbytery of Corning be and are hereby united to form the Presbytery of Corning, with the boundaries of the present Presbytery of Corning, and that the said new Presbytery of Corning be the legal successor of the two Presbyteries aforesaid.

4. That the Presbyteries of Cedar Rapids, Council Bluffs, Des Moines, Fort Dodge, Iowa, Sioux City and Waterloo be and are hereby continued, with the same boundaries as at present.

VI. 1. That the churches, ministers, licentiates and candidates on the rolls of the Synod of Iowa-A be enrolled in the Presbyteries within whose bounds they are located. The names of the ministers and churches with the assignments are as follows:

To the Presbytery of Corning: *Minister*—Rev. W. C. McClelland, Corning, Ia. *Churches*—Champion Hill, Freedom, Mt. Zion.

To the Presbytery of Council Bluffs: *Minister*—Rev. M. T. Bell, Macedonia, Ia. *Church*—Macedonia.

To the Presbytery of Des Moines: *Churches*—La Grange, Moravia, Newbern.

To the Presbytery of Dubuque: *Minister*—Rev. R. L. Van Nice, Waukon, Ia. *Church*—Waukon.

To the Presbytery of Iowa: *Churches*—Concord, Donnellson, Mt. Moriah, Mt. Olivet, Shinar, West Grove.

To the Presbytery of Iowa City: *Minister*—Rev. W. G. Beaird, Tipton, Ia. *Church*—Union Valley.

To the Presbytery of Waterloo: *Minister*—Rev. J. P. White, Maxwell, Ia. *Churches*—Gilbert Station, McCallsburg, Maxwell, New Hope.

In addition to the ministers named above, Rev. C. M. Lotton is now laboring within the bounds of Salt River Presbytery, Missouri, and Rev. J. M. Bell within the bounds of Platte Presbytery, Missouri, and they are hereby transferred to said Presbyteries.

That the churches, ministers, licentiates and candidates of the Presbyteries of the Synod of Iowa which are by this act consolidated with other Presbyteries, be and the same are hereby transferred and assigned to the new Presbyteries within whose bounds they reside or are located.

VII. That the Stated Clerks and treasurers of the Presbyteries consolidated by this act are directed to make report and turn over the Records and property of their Presbyteries to the Presbyteries that are the legal successors of the same.

VIII. That the new Presbyteries heretofore provided for shall meet at the time and place to which the Presbyteries of the same name of the Synod of Iowa did adjourn at their spring meetings in 1907, and that the Mod-

erators of the said Presbyteries of the Synod of Iowa shall preach the sermons and preside at the fall meetings until their successors be chosen, and that the Stated Clerks of these said Presbyteries of the Synod of Iowa be appointed the Stated Clerks of the new Presbyteries until their successors be chosen.

IX. That the Trustees of the Synod of Iowa, as far as may be in harmony with the powers of the incorporated bodies, be constituted the corporation to which shall be entrusted the property held by the corporation of the Presbyteries of Colesburg, Iowa, and West Iowa of the Synod of Iowa-A, and this property shall be so conveyed on or before the 31st of December, 1907.

X. That this act shall take effect June 1, 1907.

SYNOD OF KANSAS.

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of Kansas-A is hereby united with the Synod of Kansas, which latter Synod is continued and shall include all the Presbyteries of both Synods within the State of Kansas and all the ministers and churches under the care of said Presbyteries; and the Synod of Kansas as thus constituted is hereby declared to be the legal successor of the Synod of Kansas-A, and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of said Synod.

II. That the Synod of Kansas as thus constituted shall meet on the second Thursday of October, 1907, in the Presbyterian Church of Emporia, at 7.30 o'clock p. m., and shall be opened with a sermon by the Rev. J. S. Glendenning, D.D. (or in his absence by the Rev. J. C. Moore), who shall preside until a new Moderator be chosen.

III. That the Presbyteries of the Synod of Kansas-A located within the bounds of the State of Kansas be and are hereby dissolved, viz., the Presbyteries of Fort Scott, Kansas City and Wichita, and their churches and ministers are hereby transferred and assigned to the Presbyteries of the Synod of Kansas within whose bounds they reside or are located.

IV. That all the Records, Papers and funds of the Synod of Kansas-A and its above-named Presbyteries be and are hereby directed to be delivered to the Stated Clerk of the Synod of Kansas, for such disposition as to the Synod shall seem proper.

V. That the Presbytery of Nebraska of the Synod of Kansas-A is hereby dissolved; that its churches and ministers are hereby transferred and assigned to the Presbyteries of the Synod of Nebraska within whose bounds they reside or are located, and that its Records, Papers and funds are hereby directed to be delivered to the Stated Clerk of the Synod of Nebraska, for such disposition as to the Synod shall seem proper.

VI. That the Presbytery of Rocky Mountain of the Synod of Kansas-A is hereby dissolved; that its churches and ministers are hereby transferred and assigned to the Presbyteries of the Synod of Colorado within whose bounds they reside or are located, and that its Records, Papers and funds be delivered to the Stated Clerk of the Synod of Colorado, for such disposition as to the Synod shall seem proper.

VII. That this act shall take effect on June 1, 1907, at 12 o'clock, noon.

SYNOD OF KENTUCKY.

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of Kentucky (U. S. A.), consisting of the Presbyteries of Ebenezer, Louisville and Transylvania, and the Synod of Kentucky-A (formerly Cumberland Presbyterian), consisting of the Presbyteries of Cumberland, Leitchfield, Logan, Louisville, Mayfield, Owensboro and Princeton, are hereby united under the name and title of the Synod of Kentucky.

The Synod of Kentucky as hereby constituted shall include all the ministers and churches hitherto under the care of the Presbyteries above named, and shall embrace all the territory within the bounds of the State of Kentucky. Said Synod shall meet on the fourth Tuesday of October, 1907, at 7.30 P. M., in the First Presbyterian Church of Owensboro, Ky.; and shall be called to order and presided over by the Hon. E. W. C. Humphrey until the election of a new Moderator, or in his absence by the last Moderator present of the former Synod of Kentucky, U. S. A., and the opening sermon shall be preached by the Rev. William Porter Thurston (or in his absence by the Rev. J. S. Grider, D.D.); and the said Synod of Kentucky is hereby declared to be the legal successor of the Synod of Kentucky, U. S. A., and the Synod of Kentucky-A (formerly Cumberland Presbyterian), and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of said Synods.

II. That, further, all the Presbyteries of the former Synods of Kentucky, U. S. A., and Kentucky-A (formerly Cumberland Presbyterian), as named above, are hereby united, rearranged and readjusted as hereinafter stated and ordered in this act; and the Synod of Kentucky shall consist of the Presbyteries of Ebenezer, Logan, Louisville, Princeton and Transylvania.

1. That the Presbytery of Ebenezer is hereby erected, to consist of all the ministers and churches of the Presbytery of Ebenezer (U. S. A.) and such parts of the Presbyteries of Louisville and Cumberland (Cumberland Presbyterian) as are included within the boundaries hereinafter mentioned, and shall embrace all the territory now included within the bounds of the Presbytery of Ebenezer, namely, beginning at the mouth of the Kentucky River; thence with the said river and its north fork to the west line of Letcher County; thence with the west and south lines of Letcher County to the Virginia line; thence northeast with the Virginia line to the Tug fork; thence with the Tug fork to the Big Sandy River; thence with the Big Sandy River to the Ohio River; thence with the said Ohio River to the beginning at the mouth of the Kentucky River.

The Presbytery of Ebenezer is hereby declared to be the legal successor of the Presbytery of Ebenezer (U. S. A.) and parts of the Presbyteries of Louisville and Cumberland (Cumberland Presbyterian), and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties thereof.

The Presbytery of Ebenezer is directed to meet in the First Presbyterian Church of Maysville, Ky., on the fourth Tuesday in September, 1907, at 7.30 P. M., and shall be opened with a sermon by the Rev. W. C. Condit, D.D. (or in his absence by the last Moderator present of the Presbytery of Ebenezer), who shall preside until a new Moderator is chosen.

2. That the Presbytery of Logan is hereby erected, to consist of all the ministers and churches of the former Presbytery of Logan (C. P.) and such parts of the Presbyteries of Louisville and Transylvania (U. S. A.) and Cumberland (C. P.) as are included within the boundaries hereinafter mentioned, and shall embrace all the territory beginning at the intersection of the Tennessee line and the eastern line of Allen County; thence north with the east line of Allen, Barren and Hart Counties; thence west with the north line of Hart, Edmonson, Butler, Logan and Todd Counties; thence south with the west line of Todd County to the Tennessee line; thence east with the Tennessee line to the beginning, at east line of Allen County.

The Presbytery of Logan is hereby declared to be the legal successor of the Presbytery of Logan and parts of the Presbyteries of Louisville and Transylvania (U. S. A.) and Cumberland (C. P.), and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties thereof.

The Presbytery of Logan is directed to meet in the Presbyterian Church of Smith's Grove, on the second Tuesday in September, 1907, at 7.30 P. M., and shall be presided over and opened with a sermon by the Rev. John D. Hunter (or in his absence by the last Moderator present of the Presbytery of Logan), who shall preside until a new Moderator is chosen.

3. That the Presbytery of Louisville is hereby erected, to consist of all the ministers and churches of such parts of the former Presbytery of Louisville (U. S. A.) and the Presbytery of Louisville (C. P.) as are included within the boundaries hereinafter mentioned and the Presbyteries of Leitchfield and Owensboro (C. P.), and shall embrace the territory beginning at the mouth of the Kentucky River; thence south with the said Kentucky River to the south line of Anderson County; thence west with the south line of Anderson, Nelson, LaRue, Hardin, Grayson, Ohio and Muhlenberg Counties; thence north with the western line of Muhlenberg, McLean and Daviess Counties to the Ohio River; thence east with the said Ohio River to the beginning at the mouth of the Kentucky River.

The Presbytery of Louisville is hereby declared to be the legal successor of parts of the Presbytery of Louisville (U. S. A.) and parts of the Presbytery of Louisville (C. P.) and the Presbyteries of Leitchfield and Owensboro (C. P.), and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of said Presbyteries.

The Presbytery of Louisville is directed to meet in the Warren Memorial Presbyterian Church, Louisville, on the third Tuesday in September, 1907, at 7.30 P. M., and shall be presided over and opened with a sermon by the Rev. W. Francis Irwin, D.D., (or in his absence by the last Moderator present of the Presbytery of Louisville, (U. S. A.)), who shall preside until a new Moderator is chosen.

4. That the Presbytery of Princeton is hereby constituted, to consist of all the ministers and churches of the former Presbyteries of Princeton and Mayfield (C. P.) and such parts of the Presbyteries of Owensboro (C. P.) and Louisville (U. S. A.) as are included within the boundaries hereinafter mentioned, and shall embrace the territory beginning at the intersection of the Ohio River and the east line of Henderson County; thence south with the said east line of Henderson County to the Green River; thence south with the Green River and Pond River and the east line of Christian

County to the Tennessee line; thence west and southwest with the Tennessee line to the Mississippi River; thence north with the said Mississippi River to the mouth of the Ohio River; thence east with the said Ohio River to the beginning, at the east line of Henderson County.

The Presbytery of Princeton is hereby declared to be the legal successor of the Presbyteries of Princeton and Mayfield and part of Owensboro (C. P.) and part of Louisville (U. S. A.), and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties thereof.

The Presbytery of Princeton is directed to meet in the Fredonia Presbyterian Church, on the second Tuesday in October, 1907, at 7.30 p. m., and shall be opened with a sermon by the Rev. James F. Price, or in his absence by the last Moderator present of the Presbytery of Princeton (C. P.), who shall preside until a new Moderator is chosen.

5. The Presbytery of Transylvania is hereby erected, to consist of all the ministers and churches of the Presbytery of Transylvania (U. S. A.) and such parts of the Presbytery of Cumberland (C. P.) as are included within the boundaries hereinafter mentioned, and shall embrace the territory beginning at the intersection of the Virginia line and the north line of Harlan County; thence west with the north line of Harlan and east line of Perry Counties to the north fork of the Kentucky River; thence with the said north fork and Kentucky River to the north line of Mercer County; thence with the north line of Mercer and Washington Counties; thence south with the west line of Marion, Taylor, Green, Metcalfe and Monroe Counties to the Tennessee line; thence east with the said Tennessee line to the Cumberland Gap; thence northeast with the Virginia line to the beginning, at the intersection of the Virginia line and the north line of Harlan County.

The Presbytery of Transylvania is hereby declared to be the legal successor of the Presbytery of Transylvania (U. S. A.) and parts of the Presbytery of Cumberland (C. P.), and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties thereof.

The Presbytery of Transylvania is directed to meet in the Second Presbyterian Church of Danville, Ky., on the first Tuesday in October, 1907, at 7.30 p. m., and shall be opened with a sermon by the Rev. J. Q. A. McDowell, D.D. (or in his absence by the last Moderator present of the Presbytery of Transylvania (U. S. A.), who shall preside until a new Moderator is chosen.

III. That the Records of the Synod of Kentucky and its several Presbyteries, namely, Ebenezer, Louisville and Transylvania, and of the Synod of Kentucky-A and its several Presbyteries, namely, Cumberland, Leitchfield, Logan, Louisville-A, Mayfield, Owensboro and Princeton, be and are hereby committed to the care and custody of the present Stated Clerk of the Synod of Kentucky and his successor in office.

IV. That the present Stated Clerk and treasurer of the Synod of Kentucky, the Rev. Edward L. Warren, D.D., with the assistance of the Rev. T. N. Williams, the present Stated Clerk of the Synod of Kentucky-A, be and hereby is continued in office as the Stated Clerk and treasurer of the consolidated Synod until the election of his successor.

V. That the several Committees of the Synod of Kentucky and of the Synod of Kentucky-A be and are hereby continued until the appointment or the election of their successors by the consolidated Synod.

That this act shall take effect June 1, 1907.

SYNOD OF MISSISSIPPI.

That the action of the Synod of Mississippi recorded in its Minutes for 1906-1907, now submitted to this Assembly, whereby the union of the Presbyteries of Mississippi and New Hope, and the union of the Presbyteries of Yazoo and Oxford was effected, subject to the approval of this Assembly, be and is hereby in all respects approved and ratified, as follows:
Be it and it is hereby enacted by the General Assembly:

I. That the Presbyteries of Mississippi and New Hope both under the jurisdiction of the Synod of Mississippi, be and are hereby united as one Presbytery, with the name and style of the Presbytery of New Hope, and the said Presbytery is hereby declared to be the legal successor of the Presbyteries of Mississippi and New Hope.

II. That the Presbytery of New Hope as thus erected is hereby appointed to meet on July 16, 1907, at 11 A. M., the Moderator of the Presbytery of Mississippi to preside, and the Moderator of the Presbytery of New Hope to preach the opening sermon. The Stated Clerks of the Presbyteries of Mississippi and New Hope shall act jointly for the Presbytery of New Hope until their successor is chosen and shall appoint the place of meeting.

III. That the Presbyteries of Yazoo and Oxford are hereby united, with the name and style of the Presbytery of Oxford, and said Presbytery is hereby declared to be the legal successor of the Presbyteries of Yazoo and Oxford. The said united Presbytery is directed to meet and organize as such on Thursday, at 11 o'clock A. M., before the last Sunday in July, 1907, at Bolesville, Miss. The Moderator of Oxford Presbytery shall preside at the organization, and the Moderator of the Yazoo Presbytery shall preach the opening sermon, and the Stated Clerks of the two Presbyteries shall act jointly until their successor shall be elected.

IV. That, further than the above, no other changes be made as regards the Mississippi Synod.

SYNOD OF MISSOURI.

[NOTE.—The Joint Committees of the Synods of Missouri desire to insert in the following Enabling Act, Section III, the names of churches and ministers in each Presbytery.*]

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of Missouri U. S. A. and the Synod of Missouri-A (formerly Cumberland Presbyterian), both subject to the jurisdiction of this General Assembly, are hereby united and constituted into the Synod of Missouri, which Synod shall include all the Presbyteries of both Synods within the State of Missouri and all the ministers and churches under the care of said Presbyteries; and the Synod of Missouri as thus united and constituted is hereby declared to be the legal successor of the Synod of Missouri and the Synod of Missouri-A, and as such is entitled to the possession and enjoyment of all the rights and franchises, obligations, Records,

* See Note, California Synod, p. 390, above.

membership and property, and liable to the performance of all the duties of those Synods.

II. The Synod of Missouri as thus united and constituted shall meet on the third Tuesday of October, 1907, at 7.30 p. m., in the Second Presbyterian Church of Kansas City, Mo., and shall be opened with a sermon by the Rev. W. C. Atwood (or in his absence by the oldest minister present), who shall preside until a Moderator is chosen.

III. That the Synod of Missouri as herein united be and is hereby divided into ten Presbyteries, viz.: Carthage, Iron Mountain, Kansas City, Kirksville, McGee, Ozark, St. Joseph, St. Louis, Salt River and Sedalia, whose territory, and whose jurisdiction of ministers and churches at the time of organization, shall be as follows:

1. Carthage Presbytery shall include the counties of Barry, Barton, Jasper, Lawrence, McDonald, Newton, and Vernon (except the church of Schell City), also the church of Eldorado Springs (Cedar County), and also all the ministers and churches residing within or located in said counties.*

2. Iron Mountain Presbytery shall include the counties of Bollinger, Butler, Cape Girardeau, Carter, Dunklin, Iron, Jefferson, Madison, Mississippi, New Madrid, Oregon, Pemiscot, Perry, Reynolds, Ripley, Scott, Shannon, St. Francois, Ste. Genevieve, Stoddard, Washington and Wayne; and also all the ministers and churches residing within or located in said counties.

3. Kansas City Presbytery shall include the counties of Bates, Cass, Clay, Jackson, Lafayette, Platte, Ray and Saline; also the churches of Latour (Johnson County), Schell City (Vernon County) and Urich (Henry County); and also all the ministers and churches residing within or located in said counties.

4. Kirksville Presbytery shall include the counties of Adair, Clark, Grundy, Knox, Lewis, Macon (north of towns on the Burlington Railroad), Marion, Mercer, Putnam, Schuyler, Scotland, Shelby and Sullivan; and also all the ministers and churches residing within or located in said counties.

5. McGee Presbytery shall include the counties of Caldwell, Carroll, Chariton, Daviess, Howard, Linn, Livingston, Macon (only churches on or south of the Burlington Railroad) and Randolph, and also all the ministers and churches residing within or located in said counties.

6. Ozark Presbytery shall include the counties of Cedar (except Eldorado Springs Church), Christian, Dade, Dallas, Douglas, Greene, Howell, Laclede, Ozark, Polk, Stone, Taney, Texas, Webster and Wright; and also all the ministers and churches residing within or located in said counties.

7. St. Joseph Presbytery shall include the counties of Andrew, Atchison, Buchanan, Clinton, DeKalb, Gentry, Harrison, Holt, Nodaway and Worth; and also all the ministers and churches residing within or located in said counties.

8. St. Louis Presbytery shall include the counties of Crawford, Dent, Franklin, Gasconade, Maries, Osage, Phelps, Pulaski, St. Charles, St. Louis and St. Louis City; and also all the ministers and churches residing within or located in said counties.

*See Note—California Synod, p. 390, above.

9. Salt River Presbytery shall include the counties of Audrain, Boone, Callaway, Montgomery, Monroe, Pike, Ralls and Warren; and also all the ministers and churches residing within or located in said counties.

10. Sedalia Presbytery shall include the counties of Benton, Camden Cole, Cooper, Henry (except the Uriah Church), Hickory, Johnson (except the Latour Church), Miller, Moniteau, Morgan, Pettis and St. Clair; and also all the ministers and churches residing within or located in said counties.

IV. That beginning July 1, 1907, all Records of the Presbyteries of the Synod of Missouri, as then organized, and of their ecclesiastical predecessors and successors, shall become the property of the Synod of Missouri; and that, so far as then or later obtainable, the original manuscript volumes of the Records of all Missouri Synodical and Presbyterian bodies, or printed copies thereof, be deposited in a fireproof vault in Missouri Valley College, there to be kept for the Synod under the custody of the college librarian (and subject to the directions of the Synod).

V. That all treasurers and Trustees heretofore acting for or reporting to any of the Presbyteries hereinafter named, in holding or managing general or special funds or trusts, shall hereafter report as directed below; and shall be subject to all orders and supervision of the respective new Presbyteries named, to the same extent and in the same manner as they were subject to the Presbyteries to which they heretofore reported, viz.: Such officers of the Presbyteries of Hannibal and Kirksville shall hereafter report to the new Presbytery of Kirksville; of the Presbytery of Salt River to the new Presbytery of Salt River; of the Presbyteries of Chillicothe-A and McGee to the new Presbytery of McGee; of the Presbyteries of Platte and Platte-A to the new Presbytery of St. Joseph; of the Presbyteries of Kansas City and Lexington to the new Presbytery of Kansas City; of the Presbytery of New Lebanon to the new Presbytery of Sedalia; of the Presbyteries of St. Louis and St. Louis-A to the new Presbytery of St. Louis; of the Presbytery of West Prairie to the new Presbytery of Iron Mountain; of the Presbyteries of Ozark, Ozark-A, Springfield and West Plains to the new Presbytery of Ozark; and of the Presbytery of Neosho-A to the new Presbytery of Carthage.

VI. That the new Presbyteries above named, within the limits and over the ministers and churches in this act assigned them, shall assume and exercise jurisdiction; that except as otherwise provided in the foregoing sections, they shall succeed to all ecclesiastical, civil and property rights of the Presbyteries heretofore exercising jurisdiction over said territory, and that they shall, within the said limits, have and hold the same, with all the rights, privileges and immunities thereto belonging or in any wise appertaining, so far as they may lawfully so do.

VII. That, until their successors are elected, Ruling Elder W. T. Baird shall act as Moderator, the Rev. John H. Miller as Stated Clerk, and the Rev. J. W. Mitchell as Temporary Clerk of the Synod of Missouri, and the Committees, treasurers and other officers of the former Synod of Missouri and the Synod of Missouri-A are hereby continued to report to the new Synod.

VIII. That each of the newly erected Presbyteries of the Synod of Missouri, except the Presbytery of White River, meet on the third Tuesday of June, 1907, at the hour of 10 A. M., and at the places named below, to

organize, to elect Stated Clerks and Committees, and otherwise to arrange for the further conduct of their business; and that, unless otherwise voted, the persons named below shall serve or act as officers until their successors are elected at the stated fall meetings of their respective Presbyteries, viz.:

PRESBYTERY	PLACE.	CONVENER.	CLERK.
Carthage.....	Webb City,	G. H. Williamson	A. E. Perry.
Iron Mountain.....	Dexter,	S. D. Jewell,	H. D. Manass.
Kansas City.....	K. C. Second,	W. H. Black,	W. B. Chancellor.
Kirksville.....	Kirksville,	W. H. Johnston,	S. S. McLaughlin.
McGee.....	Moberly,	R. T. Caldwell,	W. C. Atwood,
Ozark.....	Greenfield,	J. T. Bacon,	E. E. Stringfield.
St. Joseph.....	S. J. First,	Henry Bullard,	W. O. H. Perry.
St. Louis.....	S. L., 1516 Locust St.,	S. J. Nicolls,	Taylor Bernard.
Salt River.....	Louisiana,	E. D. Pearson,	R. O. Elmore.
Sedalia.....	Sedalia, Broadway,	J. F. Hendy,	C. H. Harrell.

IX. That the following ministers and churches are hereby transferred to the Presbyteries within whose bounds they are located, viz.: *Ministers*—Nathaniel Chesnut, E. J. Nugent, J. R. Trett and W. F. Grundy; *Churches*—Eureka Springs, Harris, Trace Valley, Mammoth Spring, Bethel, Mt. Olivet, Ark.; and Antioch and Corinth, Kan.

X. This act shall take effect on June 18, 1907, at 10 A. M.

SYNOD OF OHIO.

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of Ohio-A be and is united with the Synod of Ohio, which latter Synod is hereby continued and shall include all the Presbyteries of both Synods and all the ministers and churches under the care of said Presbyteries; and the Synod of Ohio as thus constituted is hereby declared to be the legal successor of the Synod of Ohio-A, and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of said Synod.

II. That the Synod of Ohio as thus constituted shall meet on the second Tuesday of October, 1907, in the Presbyterian Church of Xenia, Ohio, at 7.30 o'clock P. M., and shall be opened with a sermon by the Rev. John S. Plumer, D.D. (or in his absence by the Rev. F. M. Moore), who shall preside until a new Moderator be elected.

III. That the Presbyteries of the Synod of Ohio, are hereby continued as they existed on January 1, 1907, viz.: The Presbyteries of Athens, Bellefontaine, Chillicothe, Cincinnati, Cleveland, Columbus, Dayton, Huron, Lima, Mahoning, Marion, Maumee, Portsmouth, St. Clairsville, Steubenville, Wooster and Zanesville; and that the Presbyteries of the Synod of Ohio-A are hereby dissolved, viz., the Presbyteries of Athens-A, Columbus-A and Miami.

IV. That the churches connected with the Synod of Ohio-A be and are transferred and assigned as follows:

To the Presbytery of Athens: The churches of Albany, Alexander, Beverly, Carlton, Harrisonville, Pleasant View and Waterloo.

To the Presbytery of Columbus: The churches of Laurelville, Prairie View and Tarlton. Columbus Church has already been received by the Presbytery of Columbus.

To the Presbytery of St. Clairsville: The churches of Batesville, Bethesda, Cumberland and Hiramburg.

To the Presbytery of Zanesville: The churches of Centerburg and Mount Zion.

To the Presbytery of Cincinnati: The churches of Bethany, Lebanon, Sharonville and West Chester.

To the Presbytery of Dayton: The churches of Bradford and Covington. And church of Gano, Presbytery of Dayton, U. S. A., transferred to Presbytery of Cincinnati.

V. That the ministers of the Synod of Ohio-A be and are transferred and assigned as follows:

To the Presbytery of Athens: M. C. Aleridge, Harrisonville; F. M. Moore, Albany; Ira L. Myers, New Matamoras.

To the Presbytery of Cincinnati: J. W. Jordan, Ross P. O.; W. Floyd Poe, Lebanon; James G. Miller, West Chester; Licentiate Clarence Stewart, Sharonville.

To the Presbytery of Columbus: William W. Carhart, Whisler; Lewis Steele, Kingston, R. D.; Michael Dent, Adelphi; Candidate William K. Scherr, Columbus.

To the Presbytery of Dayton: Henry N. Barbee, Covington; James H. Smith, Bradford.

To the Presbytery of St. Clairsville: Robert L. Ryall, Cumberland.

To the Presbytery of Zanesville: Robert M. Grossman, Fredericktown; Josephus Latham, Steelville.

VI. That the nine Trustees of Beverly College be and are hereby continued until their successors are elected and qualified; and that the Trustees of the University of Wooster be and are hereby continued until their successors are elected and qualified.

VII. That the Records of the Synod of Ohio-A and of its Presbyteries, viz., the Presbyteries of Athens-A, Columbus-A and Miami, be lodged with the Stated Clerk of the Synod of Ohio, the Rev. Edward T. Swiggett, D.D.; and that all moneys in the treasuries of the Synod of Ohio-A, and of its Presbyteries above named, be paid to Reuben Tyler, treasurer of the Permanent Committee on Home Missions of the Synod of Ohio, for the use of that Committee in the Home Mission work of the Synod.

VIII. That the officers and Committees of the Synod of Ohio-A, and of the Presbyteries of said Synod, are hereby continued in order to report to the latter Synod of Ohio, and the latter Synod shall have and is hereby invested with full power to act.

IX. That this act shall take effect June 1, 1907.

SYNOD OF OKLAHOMA.

Be it and it is hereby enacted by the General Assembly:

I. That the Synods of Indian Territory and Indianola be and hereby are united as the Synod of Oklahoma, and said new Synod shall include all the Presbyteries of the two united Synods, and all the ministers and churches under the care of the said Presbyteries; and the Synod of Oklahoma as thus erected and constituted is hereby declared to be the legal successor of the Synod of Indian Territory and the Synod of Indianola, and as such is entitled to the possession and enjoyment of all the rights

and franchises and liable to the performance of all the duties of said Synod.

II. That the Synod of Oklahoma as thus erected and constituted shall meet at Wynnewood, Ind. Ter. (or Oklahoma), on the first Friday of October, 1907, at 7.30 p. m. The Moderator of the Synod of Indian Territory shall preside until a new Moderator be chosen, and the opening sermon shall be preached by the Moderator of the Synod of Indianola.

III. That the Presbyteries of the Synod of Indian Territory and of the Synod of Indianola be and are hereby united, reorganized and constituted into seven Presbyteries, viz.: the Presbyteries of Muskogee, Oklahoma, Enid, Greer, Chickasaw, Ardmore, and Choctaw, with bounds and jurisdiction as follows:

1. The boundaries of the Sequoyah and Cherokee Presbyteries being coincident (their territory including the territories of the Creek, Cherokee and Seminole Nations of the Indian Territory), these two Presbyteries shall be united under the name of the Presbytery of Muskogee; and the said Presbytery of Muskogee shall consist of all ministers and churches within the above-named bounds; and the Presbytery of Muskogee shall be the legal successor of the Presbytery of Sequoyah of the Synod of Indianola, and the Presbytery of Cherokee of the Synod of Indian Territory.

2. The Presbytery of Oklahoma shall include the counties of Kay, Noble, Pawnee, Logan, Lincoln, Oklahoma, Pottawatomie, Payne and Cleveland, with the Osage Nation, together with all ministers and churches within the above-named bounds; and the said Presbytery of Oklahoma shall be the legal successor of the Presbytery of Oklahoma, Synod of Indian Territory, and the Presbytery of Oklahoma, Synod of Indianola.

3. The Presbytery of Enid shall include the counties of Grant, Garfield, Woods, Woodward, Beaver, Kingfisher, Blaine, Dewey and Day, together with all ministers and churches within these counties; and the Presbytery of Enid shall be the legal successor of the Presbytery of Cimarron of the Synod of Indian Territory.

4. The Presbytery of Greer shall include the counties of Roger Mills, Custer, Washita, Greer, Kiowa, and that part of Comanche west of the east line of Range Thirteen, with all churches and ministers within these bounds; and the Presbytery of Greer shall be the legal successor of the Presbyteries of Greer and Washita of the Synod of Indianola.

5. The Presbytery of Chickasaw shall include the counties of Canadian and Caddo, with that part of Comanche County east of the west line of Range Twelve, and with that part of the Chickasaw Nation west of the guide line between Ranges Four and Five west of the Indian Meridian; with all ministers and churches within these bounds; and the Presbytery of Chickasaw shall be the legal successor of the Presbytery of Canadian of the Synod of Indian Territory.

6. The Presbytery of Ardmore shall include that part of the Chickasaw Nation east of the guide line between Ranges Four and Five west of the Indian Meridian, and that part of the Choctaw Nation west of the guide line between Ranges Sixteen and Seventeen east of the Indian Meridian, with all ministers and churches within these bounds, except as hereinafter provided, and shall be the legal successor of the Presbytery of Washita,

Synod of Indian Territory, and of the Presbytery of Chickasaw, Synod of Indianola.

7. The Presbytery of Choctaw shall include all that part of the Choctaw Nation east of the guide line between Ranges Sixteen and Seventeen east of the Indian Meridian, with all ministers and churches within these bounds, except as hereinafter provided; and the Presbytery of Choctaw shall be the legal successor of the Presbytery of Choctaw, Synod of Indian Territory, and the Presbytery of Choctaw, Synod of Indianola.

IV. That the Presbyteries of Muskogee, Oklahoma, Enid, Greer and Chickasaw shall meet on Wednesday, October 2, 1907, at 7.30 p. m., and at the following places: The Presbytery of Muskogee at Okmulgee, Ind. Ter. (or Oklahoma); the Presbytery of Oklahoma at Norman, Okla.; the Presbytery of Enid at Enid, Okla.; the Presbytery of Greer at Hobart, Okla., and the Presbytery of Chickasaw at Chickasaw, Ind. Ter. (or Oklahoma). That the Presbytery of Ardmore shall meet on Thursday, October 3, 1907, at 7.30 p. m., at Davis, Ind. Ter. (or Oklahoma). That the Presbytery of Choctaw shall choose by its Moderator and Stated Clerk its own time and place of meeting. That in the meetings of the Presbyteries, if two Moderators of former Presbyteries are present, one shall preach the sermon, and the other shall preside until a new Moderator is chosen, and if no Moderator is present, the oldest minister present in seniority of ordination shall preach the sermon and preside.

V. That the Stated Clerks, treasurers and Committees of the several Presbyteries united with other Presbyteries by Section three (III) of this act are hereby continued, to report to the respective new Presbyteries with which they are connected, and shall act jointly until their successors are chosen.

VI. That full-blood Choctaw ministers and churches located within the bounds of the Presbytery of Ardmore shall be permitted to hold Presbyterial relations with the Presbytery of Choctaw; and all white ministers and churches within the bounds of the Presbytery of Choctaw shall be permitted to hold Presbyterial relations with the Presbytery of Ardmore or the Presbytery of Muskogee, as may be most convenient.

VII. That all the Records and Papers of the Synod of Indian Territory and the Synod of Indianola and of their Presbyteries, as named in Section three (III) of this act, be and are hereby directed to be delivered to the Stated Clerk of the Synod of Oklahoma as erected by this act, for such disposition as to the said Synod shall seem proper.

VIII. That the Stated Clerks, treasurers and Committees of the Synod of Indian Territory and the Synod of Indianola are hereby continued, and constituted Stated Clerks, treasurers and Committees of the Synod of Oklahoma, to act jointly in their respective functions until their successors are chosen by the said Synod of Oklahoma.

IX. This act shall go into effect June 1, 1907, at 12 o'clock noon.

SYNOD OF OREGON.

Be it and it is hereby enacted by this General Assembly:

I. That the Synod of Oregon-A be and is united with the Synod of Oregon, which latter Synod if continued and shall include all the Presbyteries or parts of Presbyteries of the Synod of Oregon-A within the State of Oregon, and all the ministers and churches within the State of Oregon

under the care of said Presbyteries or parts of Presbyteries; and the Synod of Oregon as thus constituted is hereby declared to be the legal successor of the Synod of Oregon-A, and as such entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of said Synod.

II. That the Synod of Oregon as thus constituted shall meet on the 10th day of October, 1907, in the Third Presbyterian Church, Portland, Ore., at 7.30 o'clock p. m., and shall be opened with a sermon by the Rev. E. Nelson Allen, of the Synod of Oregon-A, or in his absence by Rev. Edwin B. Hays, Moderator of the Synod of Oregon, and the latter shall preside until a Moderator be chosen.

III. That the Presbyteries of the Synod of Oregon be united and arranged as follows:

1. The Presbytery of Portland-A is hereby united with the Presbytery of Portland, which latter Presbytery is hereby continued and shall be the legal successor of the Presbytery of Portland-A, and shall include the counties of Multnomah, Clackamas, Washington, Columbia, Clatsop and Tillamook of the State of Oregon; the Presbytery of Portland to meet in the First Presbyterian Church, Portland, Ore., at 2 p. m., June 18, 1907, the Moderator of the Presbytery to preside until a Moderator is chosen.

2. The Presbytery of Willamette-A is hereby united with the Presbytery of Willamette, which latter Presbytery is hereby continued and shall be the legal successor of the Presbytery of Willamette-A, and shall include the counties of Lane, Linn, Marion, Benton, Lincoln, Polk and Yamhill of the State of Oregon; the Presbytery of Willamette to meet at the place and hour appointed at its spring meeting, and the last Moderator of the Presbytery to preside until a Moderator is chosen.

3. That part of the Presbytery of Walla Walla-A of the Synod of Oregon-A which lies within the State of Oregon, is hereby made a constituent part of the Presbytery of Pendleton as now constituted.

4. The Presbyteries of Grande Ronde and Southern Oregon remain as now constituted.

IV. That all ministers and licentiates belonging to the Synod of Oregon-A and residing in the State of Oregon be enrolled in the Presbyteries of the Synod of Oregon within the bounds of which they reside; that all candidates for the ministry under care of the Presbyteries of Portland-A and Willamette-A be placed under the care of the Presbyteries of the Synod of Oregon within the bounds of which they may reside; that all the churches of the Synod of Oregon-A located in the State of Oregon be placed under the care of the Presbyteries of the Synod of Oregon within the bounds of which they are located.

V. That all the ministers, licentiates, candidates and churches of the Synod of Oregon-A residing or located within the bounds of the Synod of Washington be and are hereby transferred to the Presbyteries of the said Synod of Washington within whose bounds they reside or are located.

VI. That all the Records, Papers and funds of the Synod of Oregon-A and of the Presbyteries of Portland-A and Willamette-A be and are hereby directed to be delivered to the Synod of Oregon, for such disposition as to the Synod may seem proper.

VII. That the Stated Clerk, treasurer and Committee of the Synod of Oregon-A be continued, to report to the Synod of Oregon.

VIII. That this act shall take effect on June 1 1907, at 12 o'clock, noon.

SYNOD OF PENNSYLVANIA.

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of Pennsylvania-A is hereby united with the Synod of Pennsylvania, which latter Synod is hereby continued and shall include all the Presbyteries connected with both Synods and all the ministers and churches under the care of said Presbyteries; and the said Synod of Pennsylvania is hereby declared to be the legal successor of the Synod of Pennsylvania-A, and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of said Synod.

II. That the Synod of Pennsylvania is hereby appointed to meet on the third Thursday of October, 1907, in the _____ Church _____ at 7.30 o'clock P. M., and shall be opened with a sermon by the Rev. Ethelbert D. Warfield, D.D., LL.D. (or in his absence by the Rev. _____), who shall preside until a Moderator is elected.

III. That the boundaries and names of the Presbyteries of the Synod of Pennsylvania are hereby continued as they existed January 1, 1907, and the Presbyteries of the Synod of Pennsylvania-A are hereby dissolved, viz., the Presbyteries of Allegheny-A, Pennsylvania, Pittsburgh-A, and Union.

IV. That the ministers of the above-named Presbyteries of the Synod of Pennsylvania-A be and hereby are transferred to the Presbyteries within whose bounds they reside, and that the churches of said Presbyteries be transferred as directed hereinafter and as follows:

To Butler Presbytery: The churches of Irwin and Scrubgrass.

To Clarion Presbytery: The churches of Ayers, Anita, Cranberry, Eleanora, Olive, Punxsutawney, Pleasant Grove, Valier and Zion.

To Erie Presbytery: The churches of Bethany and Jackson Center.

To Kittanning Presbytery: The churches of Rossiter, Union, Pleasant Valley and Yatesboro.

To Redstone Presbytery: The churches of McKeesport, Brownsville, East Liberty, Grace, Harmony, Hopewell, Masontown, Pleasant View, Salem, Uniontown, Carmichael, Hewitts, Jefferson and Muddy Creek.

To Pittsburgh Presbytery: The churches of Tarentum, Shady Avenue, Pittsburgh, Second Pittsburgh, Third Pittsburgh, Donora, Charleroi, Clairton, Pleasant Unity.

To Washington Presbytery: The churches of California, Roscoe, Coal Centre, Oak Grove, Pleasant Hill, Pleasant Valley, Bethel, Clay Lick, Concord, Fairview, Wellsboro, Washington, West Union, Windy Gap, Zion, Beallsville, Ellsworth and Bentleyville.

V. That the Records and Papers of the Synod of Pennsylvania-A and of its Presbyteries, viz., the Presbyteries of Allegheny-A, Pennsylvania, Pittsburgh-A and Union, be lodged with the Stated Clerk of the Synod of Pennsylvania, Robert Hunter, D.D., for such disposition as to the Synod may seem proper.

VI. That the officers and Committees of the Synod of Pennsylvania-A be and hereby are continued to report to the Synod of Pennsylvania, and that where necessary the officers and Committees of the Presbyteries of

said Synod of Pennsylvania-A also report to the Synod of Pennsylvania.

VII. That this act shall take effect June 30, 1907, at twelve o'clock noon.

SYNOD OF TENNESSEE.

Be it and it is hereby enacted by the General Assembly:

I. That the Synods of Tennessee, Tennessee-A, and West Tennessee are hereby united and consolidated into one Synod under the name and style of the Synod of Tennessee, and said Synod shall include all the Presbyteries of the Synods of Tennessee-A and West Tennessee and the Presbyteries of French Broad, Holston, Kingston and Union of the Synod of Tennessee, and all the ministers and churches under the care of said Presbyteries; and the Synod of Tennessee as thus constituted is hereby declared to be the legal successor of the Synods of Tennessee, Tennessee-A and West Tennessee, and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of said Synods.

II. That the Synod of Tennessee as thus constituted shall meet at Nashville, Tenn., October 29, 1907, at 10.30 A. M., the Moderator of the Synod of Tennessee-A to preside, the Moderator of the Synod of Tennessee to preach the opening sermon, and the Stated Clerk of the Synod of West Tennessee shall serve as Stated Clerk until the Synod shall choose its own officers.

III. That the Synod of Tennessee as thus constituted shall be composed of the Presbyteries of Obion-Memphis, Hopewell-Madison, Columbia, Nashville, McMinnville, Cookeville, Chattanooga, Union, Holston and French Broad, the existing Presbyteries to be readjusted, rearranged and formed as follows:

1. The Presbytery of Obion-Memphis shall cover all the territory in the counties of Shelby, Fayette, Tipton, Haywood, Lauderdale, Crockett, Dyer, Lake, Obion, and the half of Gibson County lying west of the M. & O. Railroad. This Presbytery shall include all of the ministers and churches on the roll of both the Obion and the Memphis Presbyteries.

2. The Presbytery of Hopewell-Madison shall cover all of the territory in the counties of Hardeman, McNairy, Hardin, Wayne, Chester, Henderson, Decatur, Perry, Madison, Carroll, Benton, Henry, Weakley, and the half of Gibson County lying east of the M. & O. Railroad. This Presbytery shall include all of the ministers and churches now on the roll of the two Presbyteries of Hopewell and Madison.

3. The Presbytery of Columbia shall cover all of the territory in the counties of Lawrence, Giles, Lincoln, Lewis, Maury, Marshall, Hickman and Williamson. This Presbytery shall include on its roll all of the ministers and churches now on the roll of the Columbia Presbytery, and all of those ministers and churches located within the counties of Lincoln and Marshall formerly belonging to the Presbytery of Elk.

4. The Presbytery of Nashville shall cover all of the territory in the counties of Humphreys, Dickson, Cheatham, Houston, Stewart, Montgomery, Robertson, Davidson, Rutherford, Wilson, Sumner, Trousdale and Macon. This Presbytery shall include all of the ministers and churches now on the roll of the two Presbyteries of Lebanon and Clarksville.

5. The Presbytery of McMinnville shall cover all of the territory in the counties of Franklin, Moore, Bedford, Coffee, Grundy, Cannon, Warren, DeKalb, White and Van Buren. This Presbytery shall include all of the ministers and churches now on the roll of the McMinnville Presbytery, and also all of those ministers and churches located in the counties of Bedford, Moore and Franklin, and formerly belonging to the Presbytery of Elk.

6. The Presbytery of Cookeville shall cover all of the territory in the counties of Smith, Putnam, Cumberland, Jackson, Clay, Overton, Pickett and Fentress. This Presbytery shall include all of the ministers and churches now on the roll of the Presbytery of Cookeville, and such ministers and churches located within the counties mentioned formerly belonging to the Presbytery of Kingston.

7. The Presbytery of Chattanooga shall cover all of the territory in the counties of Scott, Morgan, Bledsoe, Rhea, Meigs, McMinn, Sequatchie, Hamilton, James, Bradley, Polk and Marion, and all that portion of the State of Georgia within the counties of Dade, Walker, Chattanooga, Floyd, Cobb, Fulton, Barlow, Gordon, Murray, Whitfield and Catoosa. This Presbytery shall include all of the ministers and churches on the roll of the Presbytery of Chattanooga, and all of the ministers and churches located within the counties mentioned formerly belonging to the Presbytery of Kingston.

8. The Presbytery of Union shall cover all of the territory in the counties of Monroe, Loudon, Blount, Knox, Sevier, Cocke, Jefferson, Hamblen, Grainger, Union, Claiborne, Campbell, Anderson and Roane. This Presbytery shall include all of the ministers formerly on the roll of the Presbytery of Union, and also all of those ministers and churches located within the counties mentioned formerly belonging to the Presbyteries of Knoxville, East Tennessee and Kingston.

9. The Presbytery of Holston shall cover all of the territory in the counties of Greene, Washington, Unicoi, Carter, Johnson, Sullivan, Hawkins, Hancock. This Presbytery shall include all of the ministers and churches formerly in the Presbytery of Holston, and all the ministers and churches located in the counties mentioned and formerly belonging to the Presbytery of East Tennessee.

10. The Presbytery of French Broad shall remain as at present constituted, viz., covering the following counties in North Carolina: Cherokee, Clay, Macon, Graham, Swaine, Jackson, Haywood, Transylvania, Henderson, Buncombe, Madison, Polk, Rutherford, McDowell, Yancey and Mitchell, and shall have added to its roll all of those ministers and churches located within the State of North Carolina formerly belonging to the East Tennessee Presbytery.

IV. That the Presbyteries of the Synod of Tennessee as herein erected shall be organized as follows:

1. The Presbytery of Obion-Memphis shall meet at Covington, Tenn., on September 11, 1907, at 7 p. m., the Moderator of the Presbytery of Memphis to preside and preach the sermon, and the Stated Clerk of Obion Presbytery to act as Stated Clerk until organization.

2. The Presbytery of Hopewell-Madison shall meet at Huntingdon, Tenn., on September 17, 1907, at 7 p. m., the Moderator of the Madison

Presbytery to preside and preach the sermon, and the Stated Clerk of the Hopewell Presbytery to act as Clerk until organization.

3. The Presbytery of Nashville shall meet at Springfield, Tenn., on September 10, 1907, at 7.30 p. m., the Moderator of the Clarksville Presbytery to preside and preach the opening sermon, and the Stated Clerk of the Lebanon Presbytery to act as Stated Clerk until organization.

4. The Presbytery of Chattanooga shall meet at Hill City, Tenn., on September 17, 1907, at 7.30 p. m., the Moderator of the Kingston Presbytery to preside and preach the sermon, and the Stated Clerk of the Chattanooga Presbytery to act as Clerk until organization.

5. The Presbytery of Union shall meet at Beaver Creek, Tenn., on Thursday before the full moon in September, namely, September 19, 1907, at 7.30 p. m., the Moderator of the Knoxville Presbytery to preside and preach the sermon, and the Stated Clerk of the Union Presbytery to act as Clerk until organization.

6. The Presbytery of Holston shall meet at Bethesda, Tenn., on September 18, 1907, at 7.30 p. m., the Moderator of the East Tennessee Presbytery to preside and preach the sermon, and the Stated Clerk of Holston Presbytery to act as Clerk until organization.

7. The Presbyteries of Columbia, McMinnville, Cookeville and French Broad shall meet on their own adjournment and with the officers now serving them.

V. The Records and Papers of the Synods of Tennessee, Tennessee-A, and West Tennessee shall be delivered to the Synod of Tennessee as by this Act constituted, for such disposition as to the Synod shall seem best.

VI. The Committees and officers of the Synods of Tennessee, Tennessee-A and West Tennessee are hereby continued, to report to the Synod of Tennessee.

VII. That this act shall take effect July 1, 1907, at 12 o'clock, noon.

SYNOD OF EAST TENNESSEE

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of East Tennessee is hereby erected and constituted, to consist of the Presbyteries of Birmingham, Le Vere and Rogersville of the Synod of Tennessee; and the Synod of East Tennessee as thus constituted shall meet at the Leonard Street Presbyterian Church, Chattanooga, Tenn., on October 24, 1907, at 8 p. m., and the Rev. W. H. Franklin, D.D., or in case of his absence the senior minister present, shall preach the opening sermon and preside until the election of a Moderator.

II. That the Presbyteries of the Synod of East Tennessee as thus constituted shall be rearranged, readjusted and formed as follows:

1. The Presbytery of Birmingham shall remain as at present constituted, with the exception that the counties of Morgan, Sequatchie, Bledsoe, Rhea, Hamilton, James, Meigs and Bradley shall be transferred to the territory of the Presbytery of LeVere, and all of the ministers and churches located within the above-mentioned counties and now on the roll of the Presbytery of Birmingham shall be transferred to the roll of the Presbytery of LeVere.

2. The Presbytery of LeVere shall remain as at present constituted, and shall have added to its territory the counties of Morgan, Sequatchie, Bledsoe, Rhea, Hamilton, James, Meigs and Bradley, and shall have added to its roll all of the ministers and churches located in the counties

above mentioned and formerly belonging to the Presbytery of Birmingham; with the exception that all of the territory of the Presbytery of LeVere which is in the State of North Carolina shall be transferred to the Presbytery of Rogersville, together with all the ministers and churches located in North Carolina that formerly belonged to the Presbytery of LeVere.

3. The Presbytery of Rogersville shall remain as at present constituted, with the addition of all that territory within the State of North Carolina which formerly belonged to the Presbytery of LeVere. It shall include on its roll all of the ministers and churches now on the roll of the Presbytery of Rogersville and all of the ministers and churches located within the State of North Carolina and formerly belonging to the Presbytery of LeVere.

III. That the Presbyteries of Birmingham, LeVere and Rogersville shall meet on their own adjournments and with the officers now serving them.

IV. That this act shall take effect June 1, 1907, at 12 o'clock, noon.

SYNOD OF TEXAS.

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of Texas is hereby united with the Synod of Texas-A; that the name of said Synod of Texas-A is hereby changed to the Synod of Texas, and said Synod of Texas is hereby continued and shall include all the Presbyteries of the two Synods within the State of Texas, and all the ministers and churches under the care of the said Presbyteries, and the Synod of Texas as thus constituted is hereby declared to be the legal successor of the former Synod of Texas, and so far as necessary of the Synod of Texas-A, and as such is entitled to the possession and enjoyment of all the rights and franchises and liable to the performance of all the duties of said Synods.

II. That the Synod of Texas as thus continued and constituted shall meet at Waxahachie, Tex., on Thursday before the second Sunday in October (viz., October 10), 1907, at 8 P. M., and shall be opened with a sermon by the Moderator of the Synod of Texas-A, and the Moderator of the former Synod of Texas shall preside until a new Moderator is chosen.

III. That the Presbyteries of the Synod of Texas, as by this act constituted, are hereby united, reorganized and rearranged into twelve Presbyteries as follows:

1. The Presbyteries of Abilene and Snyder are hereby united under the name and style of the Presbytery of Abilene and shall include the following counties: Eastland, Shackleford, Throckmorton, Taylor, Jones, Haskell, Callahan, Nolan, Fisher, Stonewall, Mitchell, Scurry, Kent, Howard, Borden, Garza, Martin, Dawson, Lynn, Andrews, Jones, Terry and Yoakum, together with all the churches and ministers within these bounds; and said Presbytery of Abilene is declared to be the legal successor of the Presbyteries of Abilene and Snyder.

2. The Presbytery of Amarillo is hereby continued and shall include the counties of Clay, Archer, Wichita, Baylor, Knox, King, Dickens, Crosby, Lubbock, Hockley, Cochran, and all the Panhandle counties, together with all the churches and ministers within these bounds.

3. The Presbytery of Austin is hereby continued and shall include the counties of Milam, Lee, Fayette, Bastrop, Travis, Williamson, Burnett, Lampasas, Llano, Blanco, Menard and Mason, together with all the churches and ministers within these bounds.

4. The Presbytery of Brownwood is hereby continued and shall include the counties of Brownwood, Comanche, Hamilton, Mills, San Saba, Brown, Coleman, Runnels, Coke, Sterling, Glascock, Midland, Ector, Winkler, Loving, Ward, Crane, Upton, Tom Green, Irion, Concho and McCulloch, together with all the churches and ministers within these bounds.

5. The Presbyteries of Dallas, Bacon and Greenville are hereby united under the name and style of the Presbytery of Dallas, and said Presbytery of Dallas shall include the following counties: Camp, Titus, Franklin, Hopkins, Hunt, Smith, Wood, Rains, Kaufman, Van Zandt, Henderson, Anderson, Rockwall, Collin and Dallas, together with all the churches and ministers within these bounds; and said Presbytery of Dallas is hereby declared to be the legal successor of the Presbyteries of Dallas, Bacon and Greenville.

6. The Presbyteries of Denton and Gregory are hereby united under the name and style of the Presbytery of Denton, and said Presbytery of Denton shall include the following counties: Denton, Wise, Montague and Cooke, together with all the churches and ministers within these bounds; and the said Presbytery of Denton is hereby declared to be the legal successor of the Presbyteries of Denton and Gregory.

7. The Presbyteries of Fort Worth and Weatherford are hereby united under the name and style of the Presbytery of Fort Worth, and said Presbytery of Fort Worth shall include the following counties: Tarrant, Johnson, Parker, Palo Pinto, Jack, Young, Hood, Somervell, Erath and Stephens, together with all the churches and ministers within these bounds; and said Presbytery of Fort Worth is hereby declared to be the legal successor of the Presbyteries of Fort Worth and Weatherford.

8. The name of the Presbytery of San Jacinto is hereby changed to the Presbytery of Houston, and the said Presbytery of Houston shall include the counties of Houston, Trinity, Polk, Tyler, Jasper, Newton, Orange, Jefferson, Chambers, Liberty, Hardin, San Jacinto, Walker, Madison, Brazos, Grimes, Montgomery, Harris, Waller, Fort Bend, Brazoria, Matagorda, Wharton, Colorado, Austin, Washington, Burleson and Galveston, together with all the churches and ministers within these bounds; and the Presbytery of Houston is hereby declared to be the legal successor of the Presbytery of San Jacinto.

9. The Presbyteries of Louisiana, Marshall and Texas are hereby united under the name and style of the Presbytery of Jefferson, and said Presbytery of Jefferson shall include the following counties: Cass, Marion, Harrison, Gregg, Upshur, Rusk, Cherokee, Nacogdoches, Shelby, Panola, San Augustine, Sabine and Angelina, and in addition the State of Louisiana together with all the churches and ministers within these bounds; and said Presbytery of Jefferson is hereby declared to be the legal successor of the Presbyteries of Louisiana, Marshall and Texas.

10. The Presbyteries of Red River and Bonham are hereby united under the name and style of the Presbytery of Paris, and said Presbytery of Paris shall include the following counties: Bowie, Red River, Delta, Lamar, Fannin and Grayson, together with all the churches and ministers

within these bounds; and said Presbytery of Paris is hereby declared to be the legal successor of the Presbyteries of Red River and Bonham.

11. The Presbytery of San Antonio is hereby continued and shall include the counties of Guadalupe, Wilson, Karnes, Goliad, Refugio, Aransas, Nueces, San Patricio, Bee, Liveoak, Atascosa, Bexar, Comal, Kendall, Gillespie, Kimble, Kerr, Bandera, Medina, Frio, McMullen, Duval, Webb, LaSalle, Dimmit, Lavalla, Uvalde, Edwards, Sutton, Schleicher, Crockett, Val Verde, Kinney, Maverick, Pecos, Reeves, El Paso, Jeff Davis, Brewster, Presidio, Jackson, Lavaca, De Witt, Victoria, Calhoun, Gonzales, Hays and Caldwell, together with all the churches and ministers within these bounds.

12. The Presbyteries of Corsicana and Waco are hereby united under the name and style of the Presbytery of Waco, and said Presbytery of Waco shall include the following counties: Ellis, Navarro, Hill, Bosque, Coryell, McClelland, Limestone, Freestone, Bell, Falls, Leon and Robertson, together with all the churches and ministers within these bounds; and said Presbytery of Waco is hereby declared to be the legal successor of the Presbyteries of Corsicana and Waco.

IV. That the times and places of meeting and the Moderators of the twelve Presbyteries erected or continued by this act shall be as follows:

1. The Presbytery of Abilene shall meet on the Thursday before the second Sabbath in July, at 8 p. m., at Merkel, Texas, and the Rev. J. B. Kerr shall open the meeting with a sermon and preside until a new Moderator be chosen.

2. The Presbytery of Amarillo shall meet on the Tuesday before the third Sabbath in June, 1907, at 8 p. m., at Wichita Falls, Texas, and the Rev. W. L. Livingston shall open the meeting with a sermon and shall preside until a new Moderator is chosen.

3. The Presbytery of Austin shall meet on the Tuesday before the second Sabbath in June, 1907, at 8 p. m., at Austin, Texas, and the Rev. W. E. Copeland shall open the meeting with a sermon and shall preside until a new Moderator is chosen.

4. The Presbytery of Brownwood shall meet on the Tuesday after the second Sabbath in June, 1907, at 8 p. m., at San Angelo, Texas, and the Rev. A. L. Barr shall open the meeting with a sermon and shall preside until a new Moderator is chosen.

5. The Presbytery of Dallas shall meet on the Tuesday after the second Sabbath in June, 1907, at 8 p. m., at Dallas, Texas, and the Rev. J. F. Mundy, D.D., shall open the meeting with a sermon and shall preside until a new Moderator is chosen.

6. The Presbytery of Denton shall meet on the Thursday after the second Sabbath in June, 1907, at 8 p. m., at Denton, Texas, and the Rev. J. J. Moore shall open the meeting with a sermon and shall preside until a new Moderator is chosen.

7. The Presbytery of Fort Worth shall meet on the Tuesday before the second Sabbath in June, 1907, at 8 p. m., at Weatherford, Texas, and the Rev. E. P. McCaughey shall open the meeting with a sermon and shall preside until a new Moderator is chosen.

8. The Presbytery of Houston shall meet on the Tuesday after the second Sabbath in June, 1907, at Houston, Texas, and the Rev. H. F.

Olmstead shall open the meeting with a sermon and shall preside until a new Moderator is chosen.

9. The Presbytery of Jefferson shall meet on the Friday before the first Sabbath in July, 1907, at 8 P. M., at Mt. Enterprise, Texas, and the Rev. W. B. Miller shall open the meeting with a sermon and shall preside until a new Moderator is chosen.

10. The Presbytery of Paris shall meet on the Tuesday before the first Sabbath in July, 1907, at 8 P. M., at Paris, Texas, and the Rev. J. S. Groves shall open the meeting with a sermon and shall preside until a new Moderator is chosen.

11. The Presbytery of San Antonio shall meet on the Wednesday after the second Sabbath in June, 1907, at 8 P. M., at San Antonio, Texas, and the Rev. W. E. Macleod shall open the meeting with a sermon and shall preside until a new Moderator is chosen.

12. The Presbytery of Waco shall meet on the Thursday before the second Sabbath in July, 1907, at 8 P. M., at Corsicana, Texas, and the Rev. E. S. Moore shall open the meeting with a sermon and shall preside until a new Moderator is chosen.

V. That the Stated Clerk, treasurer, and Committees of the former Synod of Texas are hereby continued, to report to the Synod of Texas as recognized by this act.

VI. That all the Records and Papers of the former Synod of Texas, and of the Presbyteries, by this act united, reorganized and rearranged, shall be delivered to the Stated Clerk of the Synod of Texas, for such disposition as to the Synod shall seem proper.

VII. That this act shall take effect on June 1, 1907, at 12 o'clock, noon.

SYNOD OF WASHINGTON

Be it and it is hereby enacted by the General Assembly:

I. That the part of the Synod of Oregon-A lying within the State of Washington be and is hereby transferred to the Synod of Washington, which Synod is continued and shall include all the Presbyteries and parts of Presbyteries within the bounds of the Synod, and all the ministers and churches within the same bounds and under the care of said Presbyteries.

II. The Synod of Washington as thus continued shall meet on the third day of October, 1907, in the First Presbyterian Church of Tacoma, Washington, at 7.30 P. M., and shall be opened with a sermon by the Rev. J. C. Van Patten, D.D., or in his absence by the Rev. L. L. Totten, and the Rev. S. M. Ware, D.D., shall preside until a Moderator be elected.

III. That the Presbytery of Walla Walla-A of the Synod of Oregon-A is hereby united with the Presbytery of Walla Walla of the Synod of Washington, and the latter Presbytery shall be the legal successor of the Presbytery of Walla Walla-A, and shall include within its bounds all churches and ministers in the counties of Walla Walla, Franklin, Adams, Columbia, Garfield, Asotin and Whitman of the State of Washington, and Nez Perce, Idaho and Latah of the State of Idaho. This Presbytery shall meet in the First Presbyterian Church of Walla Walla, October 1, 1907, at 2 P. M., the Rev. J. K. Howard to preach the sermon, and the Moderator of the Presbytery of Walla Walla to preside.

IV. That the Presbytery of Puget Sound shall have jurisdiction over

all churches, ministers and licentiates heretofore connected with the Presbytery of Portland-A, Synod of Oregon-A, and located or residing within the bounds of the Presbytery of Puget Sound.

V. That the Records, Papers and funds of the Presbytery of Walla Walla-A, Synod of Oregon-A, are hereby directed to be delivered to the Presbytery of Walla Walla of the Synod of Washington.

VI. That this act shall take effect June 1, 1907, at 12 o'clock, noon.

SYNOD OF ALABAMA

Be it and it is hereby enacted by the General Assembly:

That the Presbytery of Florida, Synod of Alabama, be and is hereby dissolved, and its churches and ministers transferred to the Presbyteries of the Synod of Florida within which they are located or reside: this act to take effect immediately.

We also recommend the following General Act:

Be it further enacted by the General Assembly:

That, to provide for any inadvertent omission, any church or minister, not duly assigned (by the Enabling Act affecting the judicatory within whose bounds such church is located or such minister resides) is hereby assigned or transferred to the Presbytery within whose bounds such church may be located or such minister may be connected when such act goes into effect.—1907, pp. 141-176.

SYNOD OF CANADIAN.

That part of the Report on Legal Matters connected with Reunion, which refers to the Synods of Missouri and Oklahoma, was reconsidered, amended and adopted as follows:

The Committee on Legal Matters connected with the Union of the Churches present a supplemental Report as follows:

I. We recommend:

(a) That the action of this Assembly whereby the Enabling Act relating to the Synod of Missouri was adopted be reconsidered.

(b) That when reconsidered said act be amended by striking out paragraph IV (page 81 of the printed Report) relating to the Presbytery of White River.

(c) That paragraph IX of said act (page 82 of said Report) be amended by striking out the following words, to wit: "Except the Presbytery of White River."

(d) That the Enabling Act relating to the Synod of Missouri, when reconsidered and as so amended, be adopted.

II. (e) That the action of this Assembly whereby the Enabling Act relating to the Synod of Oklahoma was adopted be reconsidered.

(f) That when reconsidered said act relating to the Synod of Oklahoma be amended by striking out subdivisions 8 and 9 of paragraph III of said act (appearing upon page 86 of said Report); that paragraph IV (appearing on the same page) be amended by striking out the following words, to wit: "Kiamichi and Rendall," and by changing the remaining language of that sentence to the singular number; and that said paragraph III be further amended by changing the word "nine" to "seven," in the third line thereof (p. 85 of the printed Report); and by striking out the

words "Kiamichi and Rendall" from the fifth line thereof (on the same page of the Report).

(g) That the Enabling Act relating to the Synod of Oklahoma when reconsidered and as so amended be adopted.

III. That upon the adoption of such recommendations and amendments by the General Assembly, the following Enabling Act be enacted, subject to the General Preamble and Final Declaration heretofore adopted, to wit:

SYNOD OF CANADIAN.

Be it and it is hereby enacted by the General Assembly:

I. That the Synod of Canadian is hereby erected and constituted, to consist of the Presbyteries of White River, Kiamichi and Rendall; and the Synod of Canadian as thus constituted shall meet in the meeting place of the First Colored Presbyterian Congregation in Oklahoma City, on Tuesday, the 8th day of October, 1907, at 7.30 o'clock p. m.; that the Rev. W. L. Bethel shall preside until the election of a Moderator, that the Rev. W. D. Feaster preach the opening sermon, and that Mr. J. H. A. Brazleton act as Temporary Clerk until the election of a Stated and a Permanent Clerk.

II. That the Presbyteries of the Synod of Canadian are defined, readjusted and formed as follows:

1. That the Presbytery of White River, heretofore belonging to the Synod of Missouri, be enlarged so as to include all work now or hereafter done by the Presbyterian Church in the United States of America among the colored people of Arkansas and all such churches and colored ministers located within or residing in the original and so enlarged territory of said Presbytery.

2. That the Presbytery of Kiamichi shall consist of all ministers and churches of the Negro race in that part of the Synod of Oklahoma lying south of the South Canadian River and south of the Arkansas River, below the point of confluence of these two rivers.

3. That the Presbytery of Rendall shall consist of all ministers and churches of the Negro race situate in that part of the Synod of Oklahoma north of the South Canadian River and north of the Arkansas River, below the point of confluence of these two rivers.

III. That the Presbyteries of the Synod of Canadian, as herein erected, arranged and enlarged, shall meet and be organized as follows:

1. That the Presbytery of White River shall meet on the adjournment had by it prior to its enlargement.

2. The Presbytery of Kiamichi shall convene at Grant, I. T., on the first day of October, 1907, at 10 o'clock a. m., for organization. The Rev. W. J. Stock, or in his absence the oldest minister present in seniority of ordination, shall preach the sermon and preside until a Moderator is chosen.

3. The Presbytery of Rendall shall convene at Mt. Zion Church, Oklahoma County, on the second day of October, 1907, at 10 o'clock a. m., for organization. The Rev. O. A. Williams, or in his absence the oldest minister present in seniority of ordination, shall preach the sermon and preside until a Moderator is chosen.

IV. This act shall take effect June 1, 1907, at 12 o'clock noon.—1907, pp. 212-214.

Overture No. 174, from the Synod of Canadian, asking the Assembly to legalize or make legal the organization of said Synod, on October 8 to 10, 1907.

It is recommended that the Assembly hereby recognizes the organization of the Synod of Canadian, on the date given in the Memorial, as legal and valid, and the said Synod is declared duly constituted.—1908, p. 177.

SYNOD OF PHILIPPINES.

Overture No. 142, from the Presbytery of Hainan. Accompanying this Overture are certain official letters and Papers from members of the Presbyteries of Canton and Manila. All of these documents concern the same subject, viz.: The dissolution of the Synod of West Kwang Tung, and the placing of the three Presbyteries which now compose it in new connections. The reasons for requesting the dissolution are, first, the geographical position, which renders it quite impracticable for the different Presbyteries to meet together in Synod; and, second, the difference in language is so great as to make it well-nigh impossible to transact the business of Synod—Cantonese being spoken in the Presbytery of Canton, Hainanese in the Presbytery of Hainan, and Spanish in the Presbytery of Manila.

It also appears from the documents in the hands of your Committee that there is a unanimous desire on the part of the members of the Presbytery of Hainan to be placed in connection with the Synod of Iowa. As there are no native ministers as yet in this Presbytery, and as almost every year one or more members of it are in the United States, this request seems to your Committee reasonable and should be granted.

It also appears from the Memorials that the Presbytery of Canton desires to be placed in connection with the Synod of East Kwang Tung; and that the Presbytery of Manila desires the organization of a Synod to be known as the Synod of the Philippines.

In view of all these facts, your Committee recommend the adoption of the following:

Resolved, 1. That the Synod of West Kwang Tung be dissolved; that the Presbytery of Hainan be placed in connection with the Synod of Iowa; and that the Presbytery of Canton be dismissed to the Synod of East Kwang Tung, Presbyterian Church in China.

Resolved, 2. That the Presbytery of Manila be divided into three Presbyteries as follows:

(a) The Presbytery of Manila, having jurisdiction over the Island of Luzon, comprising the stations of Manila, Laguna, Pagolas and Albay; with the following ministers: James B. Rodgers, D.D., Louis B. Hillis, John H. Lamb, George William Wright, H. Brown, Charles H. Magill, Charles R. Hamilton, Monico Estrella, Guillermo Zaico, and such other ministers of the Presbyterian Church as reside permanently within the bounds of the Presbytery.

(b) The Presbytery of Cebu, comprising the Islands of Cebu, Negros and Leyte; and including the following ministers: Fred Jansen, James A. Graham, D. S. Hibbard, W. O. McIntyre, Charles E. Rath, George Dunlap, and Richard Alenzo.

These ministers, and such representatives of the churches as may be present, are authorized to assemble at such time in the present year as may be convenient for them, and at a place to be agreed upon, to organize the Presbytery of Cebu. The Rev. Fred Jansen is hereby appointed convener, and in case of his absence the oldest minister present shall take his place, and preside until the Presbytery shall be duly constituted.

(c) The Presbytery of Iloilo, covering the Island of Panay; and be composed of the following ministers: Andrew Hall, Paul Doltz, Pedro Recto, Paulino Tolante, Pastor Reyes. These ministers, with the representatives of the churches in the above-named boundary, are directed and authorized to meet at such time and place, during the present year, as may be agreed upon among themselves, to organize the Presbytery of Iloilo. The Rev. Paul Doltz shall act as convener, or in case of his absence the oldest minister present shall take his place, and preside until the Presbytery shall be duly constituted.

Resolved, 3. That when these named Presbyteries shall have been constituted, they shall constitute and hereby are erected into the Synod of the Philippines. The Synod shall meet in the city of Manila for the purpose of organization, at such time in the present year as may be agreed upon by the members. Rev. James B. Rodgers, D.D., is hereby appointed convener; and in case of his absence the oldest minister present shall act in his stead, and preside until the Synod is duly constituted.—1908, p. 171.

10. Synods organized since 1908.

SYNOD OF IDAHO.

Overture No. 62, from the Synod of Utah, asking for the erection of a new Synod, to be called the Synod of Idaho.

We recommend that this Overture be granted, and that a new Synod, to be named the Synod of Idaho, be and hereby is erected, to consist of the Presbyteries of Boise, Kendall and Twin Falls, which are hereby transferred from the Synod of Utah to the Synod of Idaho. The first meeting of the new Synod shall be held in the Presbyterian Church of Twin Falls, Idaho, on the second Tuesday of October, 1909, at 7.30 P. M., and the Rev. J. H. Barton is hereby appointed convener of the Synod, to preach the opening sermon, and to preside until a Moderator be chosen.—1909, p. 192.

SYNOD OF ARIZONA.

Overtures 289 and 357, both from the Synod of New Mexico, asking for the erection of the Presbytery of Northern Arizona, and also asking for the erection of the Synod of Arizona. It is recommended that the following act be adopted:

Be it enacted, 1. That the Assembly approves the action of the Synod of New Mexico, in proposing to erect the Presbytery of Northern Arizona, and erects said Presbytery, embracing the counties of Apache, Navajo, Coconino, Mohave and Yavapai, in the State of Arizona, and consisting of the ministers and churches, resident and located in said counties, as follows: *Ministers*—David M. Wynkoop, Charles H. Bierkemper, Howard A. Clark, Alfred C. Edgar, Alexander Black, John Butler; *Churches*—Flagstaff, First; Mayer; Springerville, First; Chloride.

That the Rev. Howard A. Clark, of Flagstaff, be named as convener of the said Presbytery of Northern Arizona, and the Rev. John Butler, of

Tuba, as alternate; and that the initial session of said Presbytery be held in the First Presbyterian Church of Flagstaff, Arizona, on the 21st day of August, 1912, at 4.30 p. m.; or, if that date be found impracticable, at the first date possible thereafter.

Be it enacted, 2. That the Synod of Arizona be and hereby is erected, its boundaries to embrace the State of Arizona, and said Synod to consist of the Presbyteries of Northern Arizona, Phoenix and Southern Arizona.

Be it enacted, 3. That the Presbytery of Phoenix shall include the counties of Maricopa, Pinal, Yuma, Pima and Santa Cruz, in Arizona, and its roll shall consist of: *Ministers*—Charles H. Cook, D.D., William I. Brooks, Henry M. Campbell, Thomas C. Moffett, D.D., Frazier S. Herndon, Frank C. Reid, Dirk Lay, G. A. Henderson, Charles L. Corwin, W. W. Breckenridge, George Logie, Clarence H. Ellis, M.D., Frederick V. Richards, John C. Van der Las and George F. Wilson; *Churches*—Phoenix First; Casa Grande; Peoria; Pima, First; Pima, Third; Pima, Fifth; Maricopa, Second; Florence, First; Tucson, Trinity; Wickenburg; Pima, Second; Pima, Fourth; Maricopa, First; Tucson; Papago; and that local evangelists W. D. Himebaugh, George H. Gebby and A. K. Locker shall be under care of this Presbytery.

Be it enacted, 4. That the Presbytery of Southern Arizona shall include the counties of Cochise, Graham, Greenlee and Gila, in Arizona, and its roll shall consist of: *Ministers*—Harlan P. Cory, John G. Pritchard, J. W. Henderson, Curry H. Love, Rafael Q. Martinez, J. H. Barkwell, Allan Krichbaum, John E. Fry, J. Craig Watt, R. A. McLaren Browne, and W. C. Brewer; *Churches*—Clifton; Bisbee, Covenant; Benson; Metcalf, Mex.; Bisbee, Mex.; Morenci, Mex.; Lowell; Solomonville; Morenci; Douglas, First; Globe; Douglas, Mex.; Globe, Mex.; Duncan; Miami and Roosevelt;— and that licentiate J. Raymond Waite and local evangelists A. Madero, A. Ibarra, Miguel Treviso and Charles R. Fisk shall be under the care of this Presbytery.

Be it enacted, 5. That the Rev. H. P. Cory, of Globe, Arizona, be the convener of the Synod of Arizona, and Rev. W. W. Breckenridge be his alternate, and that the initial meeting of said Synod of Arizona shall be held in the First Presbyterian Church of Deming, N. M., on the 27th day of September, 1912, at 7.30 o'clock p. m.

Be it enacted, 6. That the General Assembly hereby changes the boundaries of the Synod of New Mexico, making them correspond to the boundaries of the State of New Mexico.—1912, p. 184.

GERMAN SYNOD OF THE WEST.

Overtures Nos. 286, 287, 288, from the German Presbyteries of Galena, George, and Waukon asking the General Assembly to erect said Presbyteries into the German Synod of the West, whose boundaries shall include the territory covered by the said three Presbyteries. It is recommended that the following act be adopted as follows:

Be it enacted, 1. That the German Synod of the West is hereby erected to consist of the Presbyteries of Galena, George and Waukon, and the boundaries of Synod shall include the territory covered by the said three Presbyteries;

Be it enacted, 2. That the German Synod of the West be directed to meet in the Eden Church, Nora Springs, Iowa, August 14, 1912, at 7.30

p. m., and that the Rev. Daniel Grieder be appointed to convene the Synod, preach the opening sermon, and preside until the Synod shall have been duly organized, or, in case of his absence, the oldest minister present shall perform these duties.—1912, p. 164.

SYNOD OF NEW ENGLAND.

Overture No. 372, from the Synod of New York, asking for the erection of a Synod of New England. It is recommended that the following act be adopted:

Be it enacted, 1. That the ministers residing in, and the congregations located within, the six states of Maine, New Hampshire, Rhode Island, Vermont, Connecticut and Massachusetts, and subject to the jurisdiction of the General Assembly, be and are hereby erected into a Synod, to be known as the Synod of New England, and that the boundaries of such Synod be coterminous with the above-named states, viz., Maine, New Hampshire, Rhode Island, Vermont, Connecticut and Massachusetts.

Be it enacted, 2. That the Synod of New England hold its first meeting in the First Presbyterian Church of Boston, Mass., on Tuesday, October 22, 1912, at 2 p. m., and that Rev. Herbert A. Manchester, of East Boston, be the convener, preaching the opening sermon, and presiding until the Synod shall be duly organized; or, in case of his absence, the oldest minister present shall perform these duties.

Be it enacted, 3. That the Synod of New England shall be composed of four Presbyteries, as follows:

1. The Presbytery of Boston, consisting of the ministers and churches in Greater Boston and Lynn, Mass., the churches being

Lynn,	Mattapan,	Boston, Scotch,
Waltham,	Somerville,	Boston, St. Andrews,
Brookline,	Boston, 1st,	Boston, Roxbury.
Hyde Park,	Boston, 4th	—13 in all.
Quincy,	Boston, East,	

2. The Presbytery of Newburyport, consisting of the ministers and churches in the states of Maine, New Hampshire, Vermont, and that portion of Massachusetts east of the Connecticut River and north of the Connecticut line and the 42d degree of latitude, except Greater Boston and the cities of Lynn, Worcester and S. Framingham; the churches being

Antrim,	Bedford,	Portland,
Barre,	New Boston,	Newburyport, 1st,
Lowell,	Litchfield,	Newburyport, 2d,
Graniteville,	Manchester, W'm'r,	West Barnet,
South Ryegate,	Manchester, Ger.,	Lawrence.
Londonderry,	Haverhill,	—19 in all.
Windham,	Houlton,	

This Presbytery shall meet at Newburyport, Mass., on Tuesday, October 8, 1912, at 2 p. m., and Rev. A. M. Paterson, of Newburyport, Mass., shall be the convener, preaching the opening sermon, and presiding until the Presbytery shall be duly organized; or, in case of his absence, the oldest minister present shall perform these duties.

3. The Presbytery of Providence, consisting of the ministers and churches in the State of Rhode Island, and all Massachusetts south of the 42d degree of latitude, together with the cities of South Framingham and Worcester; the churches being

Providence, 1st,	Newport,	South Framingham,
Providence, 2d,	Woonsocket,	Fall River,
Lonsdale,	Worcester,	New Bedford.

—9 in all.

This Presbytery shall meet at Providence, R. I., on Tuesday, October 8, 1912, at 2 P. M., and Rev. Lester M. Conrow, of New Bedford, Mass., shall be the convener, preaching the opening sermon and presiding until the Presbytery shall be duly organized; or, in case of his absence, the oldest minister present shall perform these duties.

4. The Presbytery of Connecticut Valley, consisting of the ministers and churches in the State of Connecticut, and all Massachusetts west of the Connecticut River, including Springfield and Holyoke, Mass.; the churches being

Stamford,	Bridgeport,	Noroton, Darien,
Greenwich,	Springfield,	Sound Beach.
Hartford,	Holyoke,	—10 in all.
New Haven,	Thompsonville,	

Except that ministers without charge who are now enrolled members of the Presbytery of Westchester shall remain members thereof, save that any of them may elect to become members of said new Presbytery of Connecticut Valley, by notice to the convener thereof, before the organization of said new Presbytery.

This Presbytery shall meet at Stamford, Conn., on Tuesday, October 8, 1912, at 2 P. M., and Rev. J. F. Johnstone, of Hartford, Conn., shall be the convener, preaching the opening sermon, and presiding until the Presbytery shall be duly organized; or, in case of his absence, the oldest minister present shall perform these duties.—1912, pp. 169-171.

SYNOD OF WYOMING.

Overture No. 251, from Colorado Synod, relative to the erection of a new Synod, to be called the Synod of Wyoming. The Overture sets forth the details relative to the boundaries of the Synod and its Presbyteries, etc. It is recommended that the Overture be answered in the affirmative, and that, pursuant to the details set forth in it, the erection of the Synod of Wyoming is hereby ordered as follows:

It is enacted by the General Assembly that a Synod, to be called the Synod of Wyoming, is hereby erected, whose boundaries shall be coterminous with the boundaries of the State of Wyoming, and shall consist of Presbyteries, ministers, and churches as follows:

The Presbytery of Cheyenne shall consist of the bounds as set forth by the General Assembly of 1912, the ministers and churches being as follows:

Ministers—George Woodard, J. B. Gallaway, D.D., S. K. Markley, Leon C. Hills, D.D., L. Harold Forde, Burton H. Woodford, Daniel S. McCorkle, C. H. Witteman, Russell Taylor, Thomas Hodge, W. E. Patton, O. O. Russell, William Clarke Faucette, Edwin E. Preston, R. MacFayden, Clinton W. Clough.

Churches—Tracey, Burns, Hillsdale, Cheyenne, Guernsey, Sunrise, Lingle, Vaughn, Grace, Empire—P. O., Springer—Fairview, Stewart, Hagie, Orin, Shawnee, Lost Springs, Prairie View, Casper and Arapahoe.

The Presbytery of Laramie shall consist of the bounds as set forth by the General Assembly of 1912. The ministers and churches are as follows:

Ministers—J. R. Voris, M. F. Newport, Robert R. Marquis, G. T. Needels, D. M. Davies, Alfred C. Hogbin, John P. Davis, Henry W. Bainton, J. Morgan Young, L. E. Saidla, T. C. Hackenberg.

Churches—Laramie Union, Centennial, Elk Mountain, Saratoga, Encampment, Bennett, Downington, France Memorial, Rawlins, Cokeville, Mountainview and Evanston.

The Presbytery of Sheridan shall consist of the bounds as set forth by the General Assembly of 1912, the ministers and churches being as follows:

Ministers—A. B. Irwin, M. DeWitt Long, D.D., Samuel L. McAmis, William J. Mills, D.D., Joseph W. Winder, Albert O. Crane, Ira M. McConaughy, A. N. Banford, James A. Slack, S. A. Saxe, Charles T. McCampbell.

Churches—Thermopolis, Sheridan, Bethlehem (Moorcroft P. O.), Greybull, Powell, Basin, Cody and Gillette.

That the new Synod be convened by the Rev. L. Harold Forde, of Cheyenne, Wyo., on the second Thursday in October, 1915, at 7.30 P. M., in the Laramie Union Presbyterian Church, Laramie, Wyo., and that, in the absence of the said convener, the senior minister in point of service in the territory affected who is present, shall preach a sermon and constitute the Synod.—1915, p. 214.

VII. THE THEOLOGICAL SEMINARIES.

I. PROPOSAL TO ESTABLISH A THEOLOGICAL SCHOOL

In 1809 the Committee [of Bills and Overtures] laid before the Assembly an Overture from the Presbytery of Philadelphia, for the establishment of a theological school. The Overture was read, and the Rev. Dr. Dwight, the Rev. Messrs. Irwin, Hosack, Romeyn, Anderson, Lyle, Nurch, Lacey, and Messrs. Bayard, Slaymaker, and Harrison, elders, were appointed a Committee to take the Overture into consideration, and report upon it.—*Minutes*, 1809, p. 417.

The Committee to which was referred the Overture in relation to the establishment of a theological school, brought in the following Report, which being read, was adopted, viz.:

The Committee appointed on the subject of a theological school over-tured from the Presbytery of Philadelphia report, that three modes of compassing this important object have presented themselves to their consideration. The first is, to establish one great school in some convenient place, near the center of the bounds of our Church. The second is, to establish two schools, in such places as may best accommodate the northern and southern divisions of the Church. The third is, to establish such a school within the bounds of each of the Synods. In this case your Committee suggest the propriety of leaving it to each Synod to direct the mode of forming the school, and the place where it shall be established.

The advantages attending the first of the proposed modes are, that it would be furnished with larger funds, and, therefore, with a more extensive

library and a greater number of professors. The system of education pursued in it would, therefore, be more extensive and more perfect; the youths educated in it would also be more united in the same views, and contract an early and lasting friendship for each other; circumstances which could not fail of promoting harmony and prosperity in the Church. The disadvantages attending this mode would be principally those derived from the distance of its position from the extremities of the Presbyterian bounds.

The advantages attending the second of the proposed modes, and the disadvantages, will readily suggest themselves from a comparison of this with the other two.

The advantages which would attend the third, to wit, the establishment of theological schools by the respective Synods, would be the following: The local situation of the respective schools would be peculiarly convenient for the several parts of a country so extensive as that for the benefit of which they were designed. The inhabitants, having the seminaries brought near to them, would feel a peculiar interest in their prosperity, and may be rationally expected to contribute to it much more liberally and generally than to a single school or even to two. The Synods, also having the immediate care of them, and directing either in person or by delegation, all their concerns, would feel a similar interest, and would probably be better pleased with a system formed by themselves, and therefore peculiarly suited to the wishes and interests of the several parts of the Church immediately under their direction. Greater efforts, therefore, may be expected from ministers and people to promote the prosperity of these schools than of any other. The disadvantages of this mode would be the inferiority of the funds, a smaller number of professors, a smaller library, and a more limited system of education in each. The students, also, would, as now, be strangers to each other.

Should the last of these modes be adopted, your Committee are of opinion that everything pertaining to the erection and conduct of each school should be left to the direction of the respective Synods. If either of the first, the whole should be subject to the control of the General Assembly. Your Committee also suggest, that in the former of these cases, the funds for each school should be raised within the bounds of the Synod within which it was stationed. In the latter, they should be collected from the whole body of the Church. Your Committee therefore submit the following resolution, to wit:

Resolved, That the above plans be submitted to all the Presbyteries within the bounds of the General Assembly for their consideration, and that they be careful to send up to the next Assembly, at their sessions in May, 1810, their opinions on the subject.—*Minutes*, 1809, p.430.

Responses of the Presbyteries.

The Committee appointed to examine the Reports of the several Presbyteries on the subject of theological schools, and to report to the Assembly the opinions expressed by them severally on the three different plans sent down for their consideration, reported, that after carefully examining the Reports of the several Presbyteries on this subject, they find the following result: Ten Presbyteries have expressed an opinion in favor of the first plan, viz., the establishment of a single school. One Presbytery has given

an opinion in favor of the second plan, viz.: the establishment of two schools. Ten Presbyteries have expressed a judgment in favor of the third plan, viz.: the establishment of a school in each Synod. Six Presbyteries have expressed an opinion that it is not expedient, at present, to attempt the establishment of any school; and from the remaining Presbyteries no report has been received.—*Minutes*, 1810, p. 439.

Act Establishing the Seminary.

The Committee appointed further to consider the subject of theological schools, reported, and the Report, being read and amended, was adopted, and is as follows, viz.:

That after maturely deliberating on the subject committed to them, they submit to the Assembly the following results:

1. It is evident that not only a majority of the Presbyteries which have reported on this subject, but also a majority of all the Presbyteries under the care of this Assembly, have expressed a decided opinion in favor of the establishment of a theological school or schools in our Church.

2. It appears to the Committee, that although, according to the statement already reported to the Assembly, there is an equal number of Presbyteries in favor of the first plan, which contemplates a single school for the whole Church; and in favor of the third plan, which contemplates the erection of a school in each Synod; yet as several of the objections made to the first plan are founded entirely on misconception, and will be completely obviated by developing the details of that plan, it seems fairly to follow, that there is a greater amount of Presbyterian suffrage in favor of a single school than of any other plan.

3. Under the circumstances the Committee are of opinion, that as much light has been obtained from the Reports of Presbyteries on this subject as would be likely to result from a renewal of the reference; that no advantage will probably arise from the further delay in this important concern, but, on the contrary, much serious inconvenience and evil; that the present Assembly is bound to attempt to carry into execution some one of the plans proposed, and that the first plan, appearing to have, on the whole, the greatest share of public sentiment in its favor, ought of course to be adopted.

4. Your Committee therefore recommend, that the present General Assembly declare its approbation and adoption of this plan, and immediately commence a course of measures for carrying it into execution, as promptly and extensively as possible; and for this purpose they recommend to the Assembly the adoption of the following resolutions:

1. *Resolved*, That the state of our churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us, all demand that the collected wisdom, piety, and zeal of the Presbyterian Church be, without delay, called into action, for furnishing the Church with a large supply of able and faithful ministers.

2. That the General Assembly will, in the name of the Great Head of the Church, immediately attempt to establish a seminary for securing to candidates for the ministry more extensive and efficient theological instruction than they have heretofore enjoyed. The local situation of this seminary is hereafter to be determined.

3. That in this seminary, when competely organized, there shall be at least three professors, who shall be elected by, and hold their offices during, the pleasure of the General Assembly, and who shall give a regular course of instruction in Divinity, Oriental and Biblical Literature, and in Ecclesiastical History and Church Government, and on such other subjects as may be deemed necessary; it being, however, understood, that until sufficient funds can be obtained for the complete organization and support of the proposed seminary, a smaller number of professors than three may be appointed to commence the system of instruction.

4. That exertion be made to provide such an amount of funds for this seminary, as will enable its conductors to afford gratuitous instruction, and when it is necessary, gratuitous support, to all such students as may not themselves possess adequate pecuniary means.

5. That the Rev. Drs. Green, Woodhull, Romeyn, and Miller, the Rev. Messrs. Archibald Alexander, James Richard, and Amzi Armstrong, be a Committee to digest and prepare a Plan of a theological seminary, embracing in detail the fundamental principles of the institution, together with regulations for guiding the conduct of the instructors and the students, and prescribing the best mode of visiting, of controlling, and supporting the whole system. This Plan is to be reported to the next General Assembly.

6. That the Rev. Messrs. Jedediah Chapman, Jonas Coc, William Morrison, James Carnahan, and Isaac Hutton, of the Synod of Albany; Rev. Drs. Samuel Miller, Philip Milledoler, John B. Romeyn, and Aaron Woolworth, the Rev. Messrs. James Richards, Comfort, and Isaac Vandoren, and Col. Henry Rutgers, of the Synod of New York and New Jersey; Rev. Drs. Ashbel Green, John McKnight, and James Muir, the Rev. Messrs. Nathaniel Irwin, John Glendy, Archibald Alexander, John E. Latta, John B. Slemmons, John B. Patterson, and James Inglis, and Mr. Robert Ralston, of the Synod of Philadelphia; the Rev. John D. Blair, William Williamson, Samuel Houston, Samuel Doake, and Benjamin Grigsby, of the Synod of Virginia; the Rev. Samuel Ralston, James Guthrie, William Speer, and James Hughes, of the Synod of Pittsburgh; the Rev. Robert G. Wilson, James Blythe, Archibald Cameron, and Joshua L. Wilson, of the Synod of Kentucky; the Rev. Drs. James Hall, Henry Kollock and the Rev. Messrs. Malcolm, McNair, James McIlhenny and Andrew Flinn, of the Synod of the Carolinas, be, and they hereby are, appointed agents, to solicit donations in the course of the current year, within the bounds of their respective Synods, for the establishment and support of the proposed seminary; and if any of said agents should be unable or unwilling to act in this case, it will be his or their duty to inform the Moderator of his or their Synod, for the time being, who is hereby authorized, if he think proper, to appoint a substitute or substitutes, as the case may require. These agents are to report to the next General Assembly.

Resolved, That the members of this Assembly generally, and all the clergy of our denomination within our bounds, do aid the exertions of those who shall go on this business.

7. That, as filling the Church with a learned and able ministry, without a corresponding portion of real piety, would be a curse to the world, and an offense to God and his people, so the General Assembly think it their duty to state that, in establishing a seminary for training up ministers, it is their earnest desire to guard, as far as possible, against so great an evil; and

they do hereby solemnly pledge themselves to the churches under their care, that in forming and carrying into execution the Plan of the proposed seminary, it will be their endeavor to make it, under the blessing of God, a nursery of vital piety, as well as of sound theological learning, and to train up persons for the ministry who shall be lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the Church of God.

8. That as the Constitution of our Church guarantees to every Presbytery the right of judging of its own candidates for licensure and ordination, so the Assembly think it proper to state most explicitly, that every Presbytery and Synod will, of course, be left at full liberty to countenance the proposed Plan, or not, at pleasure; and to send their students to the projected seminary, or keep them as heretofore within their own bounds, as they think most conducive to the prosperity of the Church.

9. That the professors in the seminary shall not in any case be considered as having a right to license candidates to preach the Gospel; but that all such candidates shall be remitted to their respective Presbyteries, to be examined and licensed as heretofore.

10. *Resolved*, finally, That Dr. Samuel Miller and Rev. James Richards be a Committee to prepare a draught of an address from this Assembly to the churches under our care, calling their attention to the subject of a theological school, and earnestly soliciting their patronage and support in the execution of the Plan now proposed.—1810, p. 453.

II. PRINCETON THEOLOGICAL SEMINARY.

1. Plan of the Theological Seminary of the Presbyterian Church in the United States of America. Adopted by the General Assembly in 1811 and amended by subsequent General Assemblies.

Introduction.

INASMUCH as the obtaining of salvation through Jesus Christ our Lord, to the glory of the eternal God, is the chief object which claims the attention of man, and considering that in the attainment of this object the dispensation of the Gospel is principally instrumental, it is manifestly of the highest importance that the best means be used to insure the faithful preaching of the Gospel, and the pure administration of all its ordinances. With this view, therefore, institutions for the education of youth intended for the holy ministry have been established in all Christian countries, and have been found, by long experience, most eminently conducive to the prosperity of the Church. Hence the founders of the Presbyterian Church in the United States of America did, from its very origin, exert themselves with peculiar zeal to establish and endow colleges, academies, and schools for the education of youth for the Gospel ministry. So rapid, however, has been the extension of this Church, and so disproportionate, of late, has been the number of ministers educated, to the call which has been made for ministerial service, that some additional and vigorous efforts to increase the supply are loudly and effectively demanded. Circumstances also do imperiously dictate, not only that the laborers in the vineyard of the Lord should be multiplied, but that they should be more thoroughly furnished than they have ordinarily been for the arduous work to which they must

be called. Influenced by the views and considerations now recited, the General Assembly, after mature deliberation, have resolved, in reliance on the patronage and blessing of the Great Head of the Church, to establish a new institution, consecrated solely to the education of men for the Gospel ministry, and to be denominated, *The Theological Seminary of the Presbyterian Church in the United States of America*. And to the intent that the true design of the founders of this institution may be known to the public, both now and in the time to come, and especially that this design may, at all times, be distinctly viewed, and sacredly regarded, both by the teachers and the pupils of the Seminary, it is judged proper to make a summary and explicit statement of it.

It is to form men for the Gospel ministry, who shall truly believe, and cordially love, and therefore endeavor to propagate and defend, in its genuineness, simplicity, and fulness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and Gospel order.

It is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament: workmen that need not be ashamed, being qualified rightly to divide the word of truth.

It is to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the Gospel, must ultimately prove injurious to the Church.

It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our country, to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favorable to its growth, and by cherishing and regulating its ardor; literature, by affording favorable opportunities for its attainment, and by making its possession indispensable.

It is to provide for the Church men who shall be able to defend her faith against infidels, and her doctrine against heretics.

It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it as their highest honor and happiness to win them to the Saviour, and to build up their several charges in holiness and peace.

It is to promote harmony and unity of sentiment among the ministers of our Church, by educating a large body of them under the same teachers, and in the same course of study.

It is to lay the foundation of early and lasting friendship, productive of confidence and mutual assistance in after life among the ministers of religion; which experience shows to be conducive not only to personal happiness, but to the perfecting of inquiries, researches, and publications advantageous to religion.

It is to preserve the unity of our Church, by educating her ministers in an enlightened attachment not only to the same doctrines, but to the same plan of government.

It is to bring to the service of the Church genius and talent, when united with piety, however poor or obscure may be their possessor, by furnishing,

as far as possible, the means of education and support without expense to the student.

It is to found a nursery for missionaries to the heathen, and to such as are destitute of the stated preaching of the Gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work.

It is, finally, to endeavor to raise up a succession of men, at once qualified for and thoroughly devoted to the work of the Gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the Gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require.¹

ARTICLE I.

OF THE GENERAL ASSEMBLY.

Section 1. As this institution derives its origin from the General Assembly, that body is to be considered its patron and the fountain of its power.²

Section 2. The Board of Directors appointed by the Assembly shall have the immediate control of the Seminary.³

Section 3. The General Assembly shall, at all times, have the power of adding to the Constitutional Articles of the Seminary, and of abrogating, altering or amending them; but in the exercise of this power, the contemplated additions, abrogations, alterations, or amendments, shall, in every case, be proposed at one Assembly, and not adopted till the Assembly of the subsequent year, except by a unanimous vote.⁴

¹This introduction has not been changed since the adoption of the Plan in 1811. (*Minutes G. A. 1811*, p. 327.)

²As adopted in 1811, this section was as follows: "As this institution derives its origin from the General Assembly, so that body is to be considered at all times as its patron, and the fountain of its powers. The Assembly shall, accordingly, ultimately sanction all its laws, direct its instructions, and appoint its principal officers." In 1870 (*Minutes 1870*, p. 65) it was amended to read as it now stands.

³As adopted in 1811, this section was as follows: "The General Assembly shall choose a Board of Directors, consisting of fourteen ministers and six ruling elders, by whom the Seminary shall be inspected and conducted. This Board of Directors shall be chosen triennially, except that the General Assembly may, annually, when necessary, fill up the vacancies occasioned in the Board by death, resignation, or incapacity to serve." In 1812 (*Minutes 1789-1820*, p. 504) it was amended by increasing the number of directors to thirty. In 1815 (*Minutes 1789-1820*, p. 591) it was amended to read as follows:

"The General Assembly shall choose a Board of Directors, consisting of twenty-one ministers and nine ruling elders, by whom the Seminary shall be inspected and conducted. Of this number, one third, or seven ministers and three elders, shall be chosen annually, to continue in office three years. And if any vacancy shall occur in the Board, by death, resignation or incapacity to serve, the Assembly may annually fill up such vacancy." In 1870 (*Minutes 1870*, p. 65), the section was amended to read as it now stands.

The original third section of Article I was repealed in 1870 (*Minutes 1870*, p. 65). It was as follows: "All professors of the Seminary shall be appointed by the Assembly. But in cases of necessity, the Board of Directors may employ a suitable person to perform the duties of a professor, till a meeting of the Assembly shall take place."

⁴This section, which until 1870 was Section 4 of Article I, has never been changed. The provisions of Article I, eliminated by the amendments of 1870, are restored in modified forms in Sections 1 and 2 of Article III.

ARTICLE II.

OF THE PRESIDENT OF THE SEMINARY.

Section 1. There shall be a president of the Seminary, who shall be elected by the Board of Directors; he may also be removed by the said Board; but his election or removal shall be subject to the veto of the General Assembly, to which body the election or removal must be reported at its next meeting thereafter.⁵

Section 2. Such president shall, by virtue of such election, be the president of the faculty. He shall be inaugurated in such manner and form as the Board of Directors may prescribe, and at his inauguration shall make the subscription and declaration required of a professor; he shall be subject to the regulations made by the Board of Directors and to the prescriptions of the Plan of the Seminary with regard to professors. He shall be the representative of the Seminary before the Church; he shall be the administrative agent of the Seminary in matters of order and discipline; he shall give instruction to the students in such departments as the Board of Directors may direct or the General Assembly may order.

Section 3. Such president shall, by virtue of his election, as aforesaid, become and be a member of the Board of Directors during his continuance in office, and a member, ex officio, of all Committees of the Board.

Section 4. The salary of such president shall be fixed by the Board of Directors.

ARTICLE III.

OF THE BOARD OF DIRECTORS.

Section 1. Apart from the president of the Seminary, the Board of Directors shall consist of twenty-one ministers and nine ruling elders; of whom one third, or seven ministers and three ruling elders, shall be chosen by the said Board annually, to continue in office three years; and the Board shall also have power to fill all vacancies which may occur in its body; all these elections, however, shall be subject to the veto of the General Assembly, to whom they shall be reported at its next meeting thereafter.⁶

Section 2. The Board of Directors shall have power to elect the professors, and to remove from office, such election and removal to be subject to the veto of the General Assembly. The said Board shall also have power to suspend temporarily a professor, preliminary to and pending an investigation of charges against his life or doctrine.⁷

⁵Article II, entitled "Of the President of the Seminary," is a new one, having been adopted in 1902 (*Minutes* 1902, p. 196).

⁶The original form of this section, adopted in 1870 (*Minutes* 1870, p. 65), was as follows: "The Board of Directors shall consist of twenty-one ministers and nine ruling elders, and shall have power to fill any vacancies which may hereafter occur in its body, subject always, however, to the veto of the General Assembly." In 1871 (*Minutes* 1871, p. 579), it was amended to read as it now stands, except that in 1902 (*Minutes* 1902, p. 196), the words, "apart from the president of the Seminary," were inserted at the beginning of the section.

⁷This section was originally adopted, in its present form, in 1870 (*Minutes* 1870, p. 65).

Section 3. The Board of Directors shall meet statedly, at least once in each year at the close of the session; and oftener on their own adjournments, if they shall judge it expedient. Nine members of the Board shall be a quorum; *provided* always that of this number five at least be ministers of the Gospel.⁸

Section 4. The Board shall choose, out of their own number, a president, two vice presidents, and a secretary. In the absence of the president and vice presidents the senior member present shall preside.⁹

Section 5. The president of the Board, or in the event of his death, absence, or inability to act, the first vice president shall, at the request of any three members, expressed to him in writing, call a special meeting of the Board of Directors, by a circular letter, addressed to each; in which letter notice shall be given, not only of the place and time of meeting, but of the business intended to be transacted at the meeting notified; and this letter shall be sent at least ten days before the time of said meeting.¹⁰

Section 6. The secretary of the Board shall keep accurate Records of all the proceedings of the directors, and it shall be his duty to lay these Records before the General Assembly, or before any Committee of the General Assembly appointed to inspect them, whenever he is requested so to do by the General Assembly or by such Committee.¹¹

⁸As adopted in 1811, this section was as follows: "The Board of Directors shall meet statedly, twice in each year; once in the spring and once in the fall, and oftener on their own adjournments, if they shall judge it expedient. A majority of the Board shall be a quorum; *provided* always, that of this majority six, at least, be ministers of the Gospel." In 1812 (*Minutes* 1789-1820, p. 504) it was amended by making the quorum not less than eleven, of whom at least six were required to be ministers and one either the president or the vice president. In 1821 (*Minutes* 1821-1837, p. 19) it was further amended by providing that the quorum should consist of nine members, of whom at least five should be ministers and one the president or one of the vice presidents. In 1841 (*Minutes* 1838-1847, p. 179) it was again amended to read as follows: "The Board of Directors shall meet statedly, once in each year at the close of the session, and oftener on their own adjournments, if they shall judge it expedient. Nine members of the Board shall be a quorum; *provided* always, that of this number five, at least, be ministers of the Gospel, and the president, or, in case of his absence, one of the vice presidents, be one." In 1858 (*Minutes* 1848-1858, p. 549) the section was amended by striking out the words "and the president, or, in case of his absence, one of the vice presidents, be one." In 1882 (*Minutes* 1882, p. 87) the last mentioned amendment was again adopted. In 1890 (*Minutes* 1890, p. 90) the last mentioned amendment was adopted for the third time, and the words "at least" inserted in the second line, thus bringing the section into its present form.

⁹As adopted in 1811, this section was as follows: "The Board shall choose, out of their own number, a president and secretary. In the absence of the president, the senior member present shall preside." In 1821 (*Minutes* 1821-1837, p. 19) it was amended to read as it now stands.

¹⁰In 1811, this section was as follows: "The president of the Board, or in the event of his death, absence, or inability to act, the senior member for the time being shall, at the request of any three members expressed to him in writing, call a special meeting of the Board of Directors by a circular letter addressed to each; in which letter notice shall be given, not only of the place and time of meeting, but of the business intended to be transacted at the meeting notified; and this letter shall be sent at least twenty days before the time of said meeting." In 1812 (*Minutes* 1789-1820, p. 508) it was amended by striking out the words "senior member for the time being," and inserting in lieu thereof the words "vice president." In 1821 (*Minutes* 1821-1837, p. 19) it was further amended by substituting the words "first vice president" for the words "vice president." In 1882 (*Minutes* 1882, p. 87 and again in 1890, p. 90) it was further amended by substituting "ten" for "twenty" in the last clause, thus bringing the section into its present form.

¹¹In 1811, this section was as follows: "The secretary of the Board shall keep accurate Records of all the proceedings of the directors; and it shall be his duty to lay these Records, or a faithful transcript of the same, before the General Assembly, annually, for the unrestrained inspection of all the members." In 1903 (*Minutes* 1903, p. 159), it was amended to read as it now stands.

Section 7. Every meeting of the Board of directors shall be opened and closed with prayer.¹²

Section 8. The Board of Directors may make rules and regulations for the performance of the duties assigned them, or for the preservation of order, not inconsistent with the prescriptions of this Plan, or the orders of the General Assembly.¹³

Section 9. The Board shall direct the professors of the Seminary, in regard to the subjects and topics on which they are severally to give instructions to the pupils, so far as the same shall not be prescribed by this Plan, or by the orders of the General Assembly.¹⁴

Section 10. It shall be the duty of the Board of Directors to inaugurate the professors of the Seminary, and to direct what forms shall be used, and what services performed, on such occasions.¹⁵

Section 11. Every director, previously to his taking his seat as a member of the Board, shall solemnly subscribe the following formula, viz.: "Approving the Plan of the Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise, in the presence of God and of this Board, that I will faithfully endeavor to carry into effect all the articles and provisions of said Plan, and to promote the great design of the Seminary."¹⁶

Section 12. It shall be the duty of the Board of Directors to watch over the conduct of the students; to redress grievances; to examine into the whole course of instruction and study in the Seminary; and generally to superintend and endeavor to promote all of its interests.¹⁷

Section 13. The Board of Directors shall make, in writing, a detailed and faithful Report of the state of the Seminary to every General Assembly; and they may, at the same time, recommend such measures for the advantage of the Seminary as to them may appear proper.¹⁸

¹²This section has never been changed.

¹³This section has never been changed. In the Plan, as adopted in 1811, it was followed by a section reading as follows: "At the commencement of each stated spring meeting, the whole Plan of the Seminary shall be distinctly read before the Board of Directors." This latter section was repealed in 1838 (*Minutes* 1838-1847, p. 20).

¹⁴This section has never been changed.

¹⁵This section has never been changed.

¹⁶This section has never been changed. In the Plan, as adopted in 1811 it was followed by one reading as follows: "The Board of Directors shall inspect the fidelity of the professors, especially in regard to the doctrines actually taught; and if, after due inquiry and examination, they shall judge that any professor is either unsound in the faith, opposed to the fundamental principles of Presbyterian Church government, immoral in his conduct, unfaithful to his trust, or incompetent to the discharge of his duties, they shall faithfully report him as such to the General Assembly, or if the longer continuance of a professor be judged highly dangerous, the directors may immediately suspend him, and appoint another in his place, till the whole business can be reported and submitted to the General Assembly." This latter section is contained in the Plan published in Moore's *Digest*, Edition of 1886, p. 376, but is omitted from the pamphlet edition of the Plan published in 1895. No repeal of it, and no authority for its omission, has been found in the *Minutes* of the General Assembly.

¹⁷This section has never been changed.

¹⁸This section has never been changed. In the Plan as adopted in 1811 it was followed by one in the following words: "At every stated meeting of the Board of Directors, unless peculiar circumstances render it inexpedient, there shall be at least one sermon delivered in the presence of the Board, the professors and students, by a director or directors previously appointed for the purpose." This latter section was repealed in 1903 (*Minutes* 1903, p. 156).

ARTICLE IV.

OF THE PROFESSORS.

Section 1. The number of the professors in the Seminary shall be increased or diminished, as the Board of Directors shall from time to time direct.¹⁹

Section 2. No person shall be inducted into the office of Professor of Divinity but an ordained minister of the Gospel.²⁰

Section 3. Every person elected to a professorship in this Seminary shall, on being inaugurated, solemnly subscribe the Confession of Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, viz.: "In the presence of God, and of the directors of this Seminary, I do solemnly and *ex animo* adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith, or as a summary and just exhibition of that system of doctrine and religious belief, which is contained in Holy Scripture, and therein revealed by God to man for his salvation; and I do solemnly, *ex animo*, profess to receive the Form of Government of said Church, as agreeable to the inspired oracles. And I do solemnly promise and engage not to inculcate, teach, or insinuate anything which shall appear to me to contradict or contravene, either directly or impliedly, anything taught in the said Confession of Faith or Catechisms, nor to oppose any of the fundamental principles of Presbyterian Church government, while I shall continue a professor in this Seminary."²¹

Section 4. The salaries of the professors shall be fixed by the Board of Directors.²²

Section 5. The professors may accompany their lectures and recitations with prayer as frequently as they may judge proper, in addition to those daily seasons of prayer, in which all the students will unite.²³

Section 6. Each professor shall lay before the Board of Directors, as soon as practicable after his appointment, a detailed exhibition of the system and method which he proposes to pursue, and the subjects which he proposes to discuss, in conducting the studies of the youth that shall come under his care; and in this system he shall make such alterations or additions as the Board shall direct, so that eventually the whole course through which the pupils shall be carried, shall be no other than that which the Board of Directors shall have approved and sanctioned conformably to Sec. 9, Art. III. And as often as any professor shall think that variations and additions of importance may be advantageously introduced into his

¹⁹In 1811, this section was as follows: "The number of the professors in the Seminary shall be increased or diminished as the Assembly may from time to time direct. But when the Seminary shall be completely organized, there shall not be less than three professors: one of Didactic and Polemic Divinity; one of Oriental and Biblical Literature; and one of Ecclesiastical History and Church Government." In 1840 (*Minutes* 1838-1847, p. 131) all the words after "three professors" were struck out. And in 1870 (*Minutes* 1870, p. 65) it was amended to read as it now stands. It is incorrectly printed in Moore's *Digest*, Edition of 1886, p. 377, in the pamphlet edition of the Plan published in 1895, and in Moore's *Digest*, Edition of 1898, p. 423.

²⁰This section has never been changed.

²¹This section has never been changed.

²²In 1811, this section was as follows: "The salaries of the professors shall be recommended by the directors, but they shall be fixed only by a vote of the General Assembly." In 1870 (*Minutes* 1870, p. 65), it was amended to read as it now stands.

²³This section has never been changed.

course of teaching, he shall submit the same to the Board of Directors for their approbation or rejection.²⁴

Section 7. Every class shall, if practicable, have at least one lecture or recitation every day.²⁵

Section 8. Any professor intending to resign his office shall give six months' notice of such intention to the Board of Directors.²⁶

Section 9. In every meeting the president of the Seminary or the senior professor present shall preside.²⁷

Section 10. The professors of the institution shall be considered as a faculty. They shall meet at such seasons as they may judge proper. In every meeting the president of the Seminary or in his absence the senior professor present shall preside. The faculty shall choose a clerk, and keep accurate Records of all their proceedings, which Records shall be laid before the directors at every stated meeting of the Board. The president of the faculty shall call a meeting whenever he shall judge it expedient, and whenever he shall be requested to do so by any other member. By the faculty, regularly convened, shall be determined the hours and seasons at which the classes shall attend the professors severally, so as to prevent interference and confusion, and to afford to the pupils the best opportunities of improvement. The faculty shall attend to and decide on all cases of discipline, and all questions of order, as they shall arise. They shall agree on the rules of order, decorum, and duty (not inconsistent with any provision in the Plan of the Seminary, nor with any order of the Board of Directors), to which the students shall be subjected, and these they shall reduce to writing, and cause to be publicly and frequently read. They shall determine the hours at which the whole of the pupils shall, morning and evening, attend for social worship, and the manner in which, and the person or persons of their own number, by whom the exercises of devotion shall be conducted.²⁸

Section 11. The faculty shall be empowered to dismiss from the Seminary any student who shall prove unsound in his religious sentiments, immoral or disorderly in his conduct, or who may be, in their opinion, on any account whatsoever, a dangerous or unprofitable member of the institution.²⁹

²⁴This section has never been changed. In this edition of the Plan, however, the original reference to "Sec. 8, Art. II" has been changed (without authority from the General Assembly) to "Sec. 9, Art. III," which is the section to which the reference was originally made.

²⁵In 1811, this section was in the following form: "Every professor shall, if practicable, have at least one lecture or recitation every day, on which the pupils in his branch of instruction shall be bound to attend; and on which the other pupils of the Seminary shall attend as often, and in such manner, as may be directed by the majority of the Board of Directors." In 1840 (*Minutes* 1838-1847, p. 131) it was amended to read as it now stands.

²⁶This section has never been changed.

²⁷This section was adopted as a new section in 1902 (*Minutes* 1902, p. 196).

²⁸The first part of this section, as adopted in 1811, was as follows: "The professors of the institution shall be considered as a faculty. They shall meet at such seasons as they may judge proper. In every meeting the Professor of Didactic or Polemic Divinity shall preside, if he be present. If he be absent, a president shall be chosen *pro tempore*. The faculty shall choose a clerk" (and then continuing as in this edition). In 1840 (*Minutes* 1838-1847, p. 131), the first part of the section was amended, bringing the whole section into its present form, except that no authority is found for inserting the word "stated" between the words "every" and "meeting" in the fourth sentence of the section.

²⁹This section has never been changed.

Section 12. Each member of the faculty shall have an equal vote.³⁰

Section 13. It shall be the duty of the professors, under the direction of the Board of Directors, to supply the pupils of the institution with the preaching of the Gospel and the administration of the sacraments of the Christian Church, if this supply shall not, in the judgment of the directors, be satisfactorily furnished by a church or churches in the place where the institution shall be established.³¹

ARTICLE V.

OF STUDY AND ATTAINMENTS.

As the particular course of study pursued in any institution will, and perhaps ought to be modified in a considerable degree, by the views and habits of the teachers, and ought, moreover, to be varied, altered, or extended, as experience may suggest improvements, it is judged proper to specify not so precisely the course of study as the attainments which must be made. Therefore,

Section 1. Every student, at the close of his course, must have made the following attainments, viz.: He must be well skilled in the original languages of the Holy Scriptures. He must be able to explain the principal difficulties which arise in the perusal of the Scriptures, either from erroneous translations, apparent inconsistencies, real obscurities, or objections arising from history, reason, or argument. He must be versed in Jewish and Christian antiquities, which serve to explain and illustrate Scripture. He must have an acquaintance with ancient geography and with Oriental customs, which throw light on the sacred Records. Thus he will have laid the foundation for becoming a sound Biblical critic.

He must have read and digested the principal arguments and writing relative to what has been called the deistical controversy. Thus will he be qualified to become a defender of the Christian faith.

He must be able to support the doctrines of the Confession of Faith and Catechisms, by a ready, pertinent and abundant quotation of Scripture texts for that purpose. He must have studied, carefully and correctly, natural, didactic, polemic, and casuistic theology. He must have a considerable acquaintance with general history and chronology, and a particular acquaintance with the history of the Christian Church. Thus he will be prepared to become an able and sound divine and casuist.

He must have read a considerable number of the best practical writers on the subject of religion. He must have learned to compose with correctness and readiness in his own language, and to deliver what he has composed to others in a natural and acceptable manner. He must be well acquainted with the several parts, and the proper structure of popular lectures and sermons. He must have composed at least two lectures and four popular sermons, that shall have been approved by the professors. He must have carefully studied the duties of the pastoral care. Thus he will be prepared to become a useful preacher and a faithful pastor.

He must have studied attentively the form of Church government authorized by the Scriptures, and the administration of it as it has taken place in Protestant Churches. Thus he will be qualified to exercise dis-

³⁰This section has never been changed.

³¹This section has never been changed.

cipline, and to take part in the government of the Church in all its judicatories.³²

Section 2. The period of continuance in the Theological Seminary shall, in no case, be less than three years, previously to an examination for a certificate of approbation. But students may enter the Seminary, and enjoy the course of instruction for a shorter time than three years, provided they in all other respects submit to the laws of the Seminary, of which facts they may receive a written declaration from the professors.³³

Section 3. There shall be an examination of all the students in the Seminary, under the direction of the Board of Directors or of a Committee of that Board at least once every year. Students who shall have regularly and diligently studied for three years shall be admitted to an examination on the subjects specified in this article. All such examinations shall be conducted by the professors, either in writing or orally, according as the Board of Directors, or their Committee, shall request. Oral examinations shall be conducted in the presence of a Committee of the Board of Directors, and any director present at any oral examination may, during its progress or at its close, supplement it with such questions as he may deem proper. All papers in written examinations received from students by the professors shall be submitted to the Board of Directors, or their Committee, with such recommendations as the Professors may wish to make. Every student whose final examination shall have been approved by the Board of Directors shall receive a certificate of approbation, signed by the professor, with which he shall be remitted to the Presbytery under whose care he is placed, to be disposed of as such Presbytery shall direct. Students whose final examinations are not approved shall remain a longer space in the Seminary.³⁴

³²These paragraphs, constituting the first section of Art. V, have never been changed.

³³This section has never been changed. In 1865, however, the General Assembly (*Minutes* 1865-1869, pp. 55, 56) referred to the next General Assembly, with recommendation for its favorable consideration, a resolution that the first sentence of the section be changed to read as follows: "The period of continuance in the Theological Seminary shall in no case be less than four years previous to an examination for the degree of Bachelor of Divinity." The next General Assembly (*Minutes* 1865-1869, p. 133) adopted the following language contained in the Report of the Committee on Theological Seminaries: "The subject of an additional year to the course in Princeton Seminary, which has been brought to the notice of your Committee by the reference of the last Assembly and by a modification of the request from the faculty this year, and also by remonstrances from several Presbyteries, has been deliberately considered, and the Committee recommended that the Assembly sanction the adoption by any or all of our seminaries of a course of studies to be pursued, purely at the option of the students, during a fourth year, not impairing the three years' course, as heretofore pursued; *provided*, no increase of the number of teachers shall be asked on this account. And no distinctive degree or title shall be conferred on those electing to pursue the fourth years' course, save a certificate similar to that now authorized for the three years' course."

³⁴In 1811, this section was as follows: "Those pupils who have regularly and diligently studied for three years, shall be admitted to an examination on the subjects specified in this article. The examination shall be conducted by the professors, in the presence of the Board of Directors, or a Committee of them; and if it be passed to the satisfaction of the directors, they who pass it shall receive a certificate of the same, signed by the professors, with which they shall be remitted to their several Presbyteries, to be disposed of as such Presbyteries shall direct. Those who do not pass a satisfactory examination shall remain a longer space in the Seminary." In 1819 (*Minutes* 1789-1820, p. 707), it was amended to read as follows: "There shall be an examination of all the pupils in the Seminary at every stated meeting of the Board of Directors. Those pupils who shall have regularly and diligently studied for three years, shall be admitted to an examination on the subjects specified in this article. All examinations shall be conducted by the professors, in the presence of the directors, or a Committee of them. Every director present shall be at liberty, during the progress of any examination, or after the same shall have been closed by the

Section 4. It shall be the object of the professors to make such arrangements in the instruction of their pupils as shall be best adapted to enable them, in the space of three years, to be examined with advantage on the subjects specified in this article.³⁵

ARTICLE VI.

OF DEVOTION AND IMPROVEMENT IN PRACTICAL PIETY.

It ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to lose that inward sense of power of godliness which he may have attained; but, on the contrary, to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the recollection, that without this, all his other acquisitions will be comparatively of little worth, either to himself or to the Church of which he is to be a minister.

He must remember, too, that this is a species of improvement which must of necessity be left, in a great measure, with himself, as a concern between God and his own soul.

It is proper, however, to delineate the path of duty, express the wishes and expectations of the founders of the Seminary, and to make such requirements as the nature of the subject will permit.³⁶

Section 1. It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devout meditation and self-recollection and examination; in reading the Holy Scriptures, solely with a view to a personal and practical application of the passage read, to his own heart, character, and circumstances; and in humble, fervent prayer and praise to God in secret.

The whole of every Lord's Day is to be devoted to devotional exercises, either of a social or of a secret kind. Intellectual pursuits, not immediately connected with devotion or the religion of the heart, are on that day to be forborne. The books to be read are to be of a practical nature. The

professors, to put to any of the pupils, such questions as he may deem proper. Every pupil that shall have passed his final examination to the satisfaction of the directors present, shall receive a certificate of the same, signed by the professors, with which he shall be remitted to the Presbytery under whose care he is placed, to be disposed of as such Presbytery shall direct. Those who do not pass a satisfactory examination shall remain a longer space in the Seminary." In 1890 (*Minutes* 1890, p. 90), the first sentence of the section as adopted in 1819 was amended to read as follows: "There shall be an examination of all the pupils in the Seminary under the direction of the Board of Directors at least once every year." In 1898 (*Minutes* 1898, p. 128) all that part of the section as adopted in 1819 beginning with the word "all" and ending with the word "proper," and the word "present" in the succeeding sentence, were stricken out. In 1903 (*Minutes* 1903, p. 156), the section was amended to read as it now stands. In 1909 (*Minutes*, pp. 163, 277), Section 3 was amended, and the amendment was approved by the General Assembly the same year, so as to read as follows: "There shall be an examination of all the students of the Seminary under the direction of the Board of Directors, or of a Committee of that Board, at least once every year. Students who shall have regularly and diligently studied for three years shall be admitted to an examination on the subjects specified in this article. All such examinations shall be conducted by the professors, either in writing or orally, according as the Board of Directors, or their Committee, shall request; and the faculty shall submit to the Board of Directors, or their Committee, a Report of such examinations, with such recommendations as the faculty may wish to make. Every student whose final examination shall have been approved by the Board of Directors shall receive a certificate of approbation, signed by the professor with which he shall be remitted to the Presbytery under whose care he is placed, to be disposed of as such Presbytery shall direct. Students whose final examinations are not approved shall remain a longer space in the Seminary.

³⁵This section has never been changed.

³⁶This prefatory matter to Article VI has never been changed.

conversations had with each other are to be chiefly on religious subjects. Associations for prayer and praise, and for religious conference, calculated to promote a growth in grace, are also proper for this day; subject to such regulations as the professors and directors may see proper to prescribe. It is wished and recommended, that each student should ordinarily set apart one day in a month for special prayer and self-examination in secret, and also that he should, on suitable occasions, attend to the duty of fasting.³⁷

Section 2. If any student shall exhibit in his general deportment, a levity or indifference in regard to practical religion, though it do not amount to any overt act of irreligion or immorality, it shall be the duty of the professor who may observe it to admonish him tenderly and faithfully in private, and endeavor to engage him to a more holy temper, and a more exemplary deportment.³⁸

Section 3. If a student, after due admonition, persist in a system of conduct not exemplary in regard to religion, he shall be dismissed from the Seminary.³⁹

Section 4. The professors are particularly charged, by all the proper means in their power, to encourage, cherish, and promote devotion and personal piety among their pupils, by warning and guarding them, on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm; by inculcating practical religion in their lectures and recitations; by taking suitable occasions to converse with their pupils privately on this interesting subject; and by all other means incapable of being minutely specified, by which they may foster true experimental religion, and unreserved devotedness to God.⁴⁰

ARTICLE VII.

OF THE STUDENTS.

Section 1. Every student applying for admission to the Theological Seminary, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular church; that he has passed through a regular course of academical study; or, wanting this, he shall submit to an examination in regard to the branches of literature taught in such a course.⁴¹

Section 2. The first six months of every student in the Seminary shall be considered as probationary; and if at the end of this period, any student shall appear to the professors not qualified to proceed in his studies, they shall so report him to the Board of Directors, who, if they are of the same opinion with the professors, shall dismiss him from the Seminary.⁴²

Section 3. The hours of study and of recreation for the students shall be fixed by the professors, with the concurrence of the directors; and every student shall pay a strict regard to the rules established, relative to this subject.⁴³

³⁷This section has never been changed.

³⁸This section has never been changed.

³⁹This section has never been changed.

⁴⁰This section has never been changed.

⁴¹This section has never been changed.

⁴²This section has never been changed.

⁴³This section has never been changed.

Section 4. Every student shall be obliged to write on such theological and other subjects, as may be prescribed to him by the professors, once a month; and shall also commit to memory a piece of his own composition, and pronounce it in public, before the professors and students.⁴⁴

Section 5. Every student shall not only preserve an exemplary moral character, but shall be expected to treat his teachers with the greatest deference and respect, and all other persons with civility.⁴⁵

Section 6. Every student shall yield a prompt and ready obedience to all the lawful requisitions of the professors and directors.⁴⁶

Section 7. Diligence and industry in study shall be considered as indispensable in every student, unless the want of health shall prevent, of which the professors shall take cognizance, and make the suitable allowance.⁴⁷

Section 8. Strict temperance in meat and drink is expected of every student, with cleanliness and neatness in his dress and habits; while all excessive expense in clothing is strictly prohibited.⁴⁸

Section 9. Every student, before he takes his standing in the Seminary, shall subscribe the following declaration, viz.: "Deeply impressed with a sense of the importance of improving in knowledge, prudence, and piety, in my preparation for the Gospel ministry, I solemnly promise, in a reliance on Divine grace, that I will faithfully and diligently attend on all the instructions of this Seminary, and that I will conscientiously and vigilantly observe all the rules and regulations specified in the Plan for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the professors and directors of the Seminary, while I shall continue a member of it."⁴⁹

Section 10. The exercises of the Seminary shall be suspended during eighteen weeks in every year; the number of vacations, and the times at which they shall begin and end, to be determined by the Board of Directors.⁵⁰

ARTICLE VIII.

OF THE FUNDS.

Section 1. The Board of Directors are authorized to exercise all control of the funds belonging to this institution, hitherto exercised by the

⁴⁴In 1811, this section was as follows: "Every student shall be obliged to write on such theological subjects as may be prescribed to him by the professors. In the first year, every student shall be obliged to produce a written composition on such subjects, at least once in every month; in the second year, once in three weeks; in the third year, once in two weeks. Once a month each student shall also commit to memory a piece of his own composition, and pronounce it in public, before the professors and students." In 1826 (*Minutes* 1821-1837, p. 174), the last sentence was amended to read as follows: "Each student shall also commit to memory a piece of his own composition, and pronounce it in public, before the professors and students, as frequently as in the judgment of the professors this exercise can properly be performed, when a due regard is had to the number who must engage in it and to the other duties of the Seminary." In 1840 (*Minutes* 1838-1847, p. 131) the section was amended to read as it now stands.

⁴⁵This section has never been changed.

⁴⁶This section has never been changed.

⁴⁷This section has never been changed.

⁴⁸This section has never been changed.

⁴⁹This section has never been changed.

⁵⁰In 1811, this section was as follows: "There shall be two vacations in the Seminary, of six weeks' continuance each, in every year. The spring vacation shall commence on the Monday immediately preceding the third Thursday of May. The vacation in the autumn shall commence on the first Wednesday of October." In 1818

General Assembly, as far as can be done consistently with the will of the testators or donors; such as fixing the salary of the professors, regulating the amount required for endowment of scholarships or professorships, and keeping sacred and distinct the different funds already created, or to be hereafter created, for the specific objects for which they are given.

Section 2. All matters relating to finance, fixing the salaries of professors, the extent of endowment and aid of students, shall be, by the Board of Directors, submitted to the Trustees of the Seminary for their approval.

Section 3. Fair statements shall be annually presented to the Assembly, by the Board of Directors and by the Trustees, of the amount of funds belonging to the Seminary, of the items that constitute that amount, and of the expenditures, in detail, for the preceding year.⁵¹

Section 4. The intention and directions of testators or donors, in regard to moneys or other property left or given to the Seminary, shall, at all times, be sacredly regarded. And if any individual, or any number of individuals, not greater than three, shall by will, or during his or their lives, found or endow a professorship or professorships, a scholarship or scholarships, or a fund or funds, destined to special purposes, said professorships, scholarships, or funds shall forever afterwards be called and known by the name or names of those who founded or endowed them; and if any congregation, Presbytery, Synod or association shall found a professorship or professorships, a scholarship or scholarships, or a fund or funds, said professorships, scholarships, or funds shall forever afterwards be called and known by such names as the body founding them shall give.⁵²

(*Minutes* 1789-1820, p. 561), it was amended to read as follows: "There shall be two vacations in the Seminary, of six weeks' continuance, in every year, to commence at such times as the Board of Directors may deem most expedient." In 1819 (*Minutes* 1789-1820, p. 708), it was amended to read as follows: "There shall be three vacations in the Seminary every year, the spring vacation to continue six weeks, the fall vacation six weeks, and the winter vacation two weeks. The vacations to commence at such times as the Board of Directors shall deem most expedient." In 1838 (*Minutes* 1838-1847, p. 20), it was amended to read as follows: "There shall be two vacations in the Seminary in every year, one in the spring of six weeks' and the other in the autumn of eight weeks' continuance; each to commence at such time as the Board of Directors may determine." In 1840 (*Minutes* 1838-1847, p. 131), it was amended to read as follows: "The exercises of the Seminary shall be suspended during fourteen weeks in every year; the number of vacations and the times at which they shall begin and end to be determined by the Board of Directors." In 1852 (*Minutes* 1848-1858, p. 230), it was amended by extending the term of vacation to sixteen weeks. In 1858 (*Minutes* 1848-1858, p. 549), the vacation was extended for two weeks more, making eighteen weeks in all, and thus bringing the section into its present form.

⁵¹Sections 1, 2 and 3 of Article VIII were adopted in 1870 (*Minutes* 1870, p. 65). They take the places of Sections 1, 2, 3 and 4 of the article as adopted in 1811. These four sections were as follows: "*Section 1:* The funds of the institution shall be kept, at all times, entirely distinct and separate from all other moneys or funds whatsoever; and they shall be deposited in the hands of such corporation, or disposed of for safe-keeping and improvement, in such other manner as the General Assembly shall direct. *Section 2:* The Board of Directors shall, from time to time, as they may see proper, lay before the Assembly plans for improvement of the funds, and propositions for the appropriation of such sums as they may think necessary for particular purposes. *Section 3:* No money shall, at any time, be drawn from the funds but by an appropriation and order of the Assembly for that purpose. *Section 4:* A fair statement shall annually be laid before the Assembly, by the proper officer, of the amount of the funds belonging to the Seminary, of the items which constitute that amount, and of the expenditures in detail for the preceding year."

⁵²This section, as adopted in 1811, ended at the semicolon with the word "them." The residue of the section appears in the pamphlet editions of the Plan published in 1822 and 1895, and in the *Digests* of the proceedings of the General Assembly. The year in which the section was thus amended has not been discovered.

Section 5. After supporting the professors, and defraying the other necessary charges of the Seminary, the funds shall be applied, as far as circumstances will admit, to defray or diminish the expenses of those students who may need pecuniary aid, as well as to lessen, generally, the expense of a residence at the Seminary.⁵³

2. Agreement with the Trustees of the College of New Jersey.

a. An extract from the Minutes of the Trustees of the College of New Jersey, stating the appointment of a Committee of their Board to confer with a Committee of this Assembly on the establishment of a theological school, being received, was read, and Drs. Alexander and Nott, the Rev. John P. Campbell, Messrs. Connelly and Bethune, were appointed a Committee to confer with the Committee of the Trustees.—1811, p.466.

b. This Committee reported among other things that they deem it expedient on the part of this Assembly to appoint a Committee, with ample powers, to meet a Committee on the part of the Trustees of the College of New Jersey, invested with similar powers, to frame the Plan of a constitution for the theological seminary, containing the fundamental principles of a union with the Trustees of that college and the Seminary already established by them, which shall never be changed or altered, without the mutual consent of both parties, provided that it should be deemed proper to locate the Assembly's seminary at the same place with that of the college. [The Committee was appointed.]—1811, pp. 470, 471.

TERMS OF AGREEMENT.

The following Plan of agreement between a Committee appointed by the last General Assembly and a Committee of the Trustees of the College of New Jersey for the location and establishment of a theological seminary, was submitted to this Assembly, and was adopted:

1. That the theological seminary about to be erected by the General Assembly shall have its location in Princeton or its immediate vicinity, in the State of New Jersey, and in such connection with the College of New Jersey as is implied in the following articles:

2. That the Trustees of the college engage that the General Assembly and directors to be by them appointed shall carry into complete and full effect, without any interposition, interferences, let or hindrance from them, the Trustees or their successors, the whole plan of a theological seminary, as laid down and agreed upon at a meeting of the Assembly in the present year of our Lord, 1811. That is to say, that the General Assembly shall appoint their directors, choose their professors, carry on their instruction, govern their pupils, and manage their funds as to them shall appear best.

3. That the Trustees of the college engage to the General Assembly freely to allow them to erect at their own expense, on the grounds belonging to the college, such buildings for the accommodation of pupils and professors as they may judge proper, and which may not interfere with the buildings and their conveniences already erected by the Trustees; and to prevent all future dissatisfaction on this subject, that it be agreed that when the General Assembly or the directors of the theological seminary

⁵³This section has never been changed.

may wish to erect any building on the college grounds, and there shall be any discordance of views, relative to the same, then the General Assembly or the directors aforesaid shall appoint three men and the Board of Trustees the same number, and these six shall choose one man not belonging to either body; and these seven men, by a majority of votes, shall determine whether said building can be properly erected on said grounds, and if so, what shall be the site and size of the same; and that this determination shall be conclusive and final with both parties; *provided*, nothing contained in this article shall be understood to prohibit the General Assembly or the directors of the theological seminary from making use of any other ground, within the limits prescribed in article first, for the purposes aforesaid.

4. That the Trustees engage to the General Assembly to grant them every practicable accommodation in the building now existing, not only till others may be erected by the Assembly, but afterward, so long as the same may be desirable.

5. That the Trustees engage to endeavor to receive into the college all the youth whom the Assembly, or the directors by them appointed, may send to it for the purpose of education, subject to such examination at entrance and to such discipline during their residence in college as the other pupils of the college are subjected to, the Trustees to receive for the expense of board, tuition and room rent the same as for others, and giving to the Assembly the assurance that as pupils increase and the funds of the college will permit, they will reduce as low as possible all the expenses of the pupils under their care.

6. That the Trustees agree to receive and hold for the use of the Assembly such sums of money as they may voluntarily choose to deposit in the hands of the Trustees for improvement, so as to incur no inconvenience to such Trustees from the limitation of their charter, and that such sums of money be accordingly invested in such funds as the Assembly shall direct; that the Trustees pay the interest thereof, when received, to the order of the Assembly, keep it wholly separate from the funds of the college, and pay over or transfer to the order of the Assembly the principal sum whenever they shall so direct.

7. That the Trustees grant to the professors and pupils of the theological seminary the free use of the college library, subject to such rules as may be adopted for the preservation of the books and the good order of the same.

8. That if the General Assembly shall wish to establish at Princeton an elementary school for the instruction of youth in such learning as usually precedes their entrance into college, the Trustees agree to aid them in this undertaking, by every accommodation and all the patronage in their power, so, however, as not to engage to make draughts on the funds of the college for that purpose.

9. That if at any time the General Assembly shall find that the connection between their seminary and the college does not conduce sufficiently to the great purposes contemplated to be answered by the said seminary, they shall be at liberty to remove it to some other place; and the Trustees engage that while the theological seminary shall remain at Princeton no professorship of theology shall be established in the college.

10. That *Whereas* the Trustees of the college have in their hands a fund, the annual income of which is nearly eighteen hundred dollars, appropriated by the donors to the education of poor and pious youth for the Gospel ministry of the Presbyterian denomination, the Trustees give an assurance to the Assembly that if the first of these articles take effect they will pay a high regard to the recommendation of the Assembly or of their directors as to the youth who shall receive the benefit of this fund. ✓

Ashbel Green, Richard Stockton, John Woodhull—Committee of the Trustees of New Jersey College.

Archibald Alexander, Jacob J. Janeway, Robert Ralston, John McDowell—Committee of the General Assembly.

Princeton, June 26, 1811.—1812, p. 499.

3. Action of 1813.

In 1813 the General Assembly took action as follows:

Resolved, That the permanent location of the theological seminary be in the borough of Princeton, New Jersey, in conformity with the agreement with the Trustees of the college, signed at Princeton, June 26, 1811, and ratified by the General Assembly at their sessions in May, 1812.—1813, p. 533.

4. Property to be held by Trustees of the Assembly.

That the Trustees of this Assembly be directed to receive and hold, for the use of the theological seminary, the transfers which have been made, or shall be made, of property bequeathed to the seminary.—1814, p. 562.

5. Directors ordered to secure charter.

The following resolution was submitted to the Assembly, and adopted, viz.:

Whereas, The real estate of this General Assembly in the State of New Jersey, appertaining to the theological seminary at Princeton, is at present secured to the Assembly by the constituting of certain individuals Trustees of such property; and

Whereas, There is a manifest inconvenience, if not hazard, in holding said property by such an expedient,

Resolved, That the Board of Directors, if they judge it expedient, endeavor to obtain an act of incorporation from the Legislature of said state, as a measure of prudence and safety, and that they be instructed to endeavor to obtain an act similar to that obtained in the State of Pennsylvania, and report the charter to the Assembly for adoption.—1821, p. 22.

6. Charter at first declined by the Assembly.

That the General Assembly respectfully decline, for the present, to accept the act of incorporation of the Legislature of New Jersey, entitled "An Act for Incorporating Trustees of the Theological Seminary of the Presbyterian Church at Princeton, in the State of New Jersey," and that

the act be referred to the Board of Directors to procure, if practicable, a repeal of the last clause of the act.—1823, p. 81.

7. Orders given in connection with the charter.

The Committee on the Charter of the Theological Seminary at Princeton reported and recommended the following resolutions, which were adopted, viz.:

“The act of the Legislature of New Jersey entitled ‘An Act for Incorporating Trustees of the Theological Seminary of the Presbyterian Church at Princeton, in the State of New Jersey,’ and a supplement to said act, reported by the Board of Directors, were read. The Assembly after mature consideration resolved to accept said act with said supplement, and they hereby do accept them.”—1824, p. 106.

Dr. Cathcart, Dr. McDowell, and Mr. Bayard were appointed a Committee to ascertain and report to the Assembly what measures are to be adopted and what alterations are to be made in relation to the Plan of the Theological Seminary and the manner of conducting its concerns in consequence of this charter. p. 106.

The Committee on the Charter of the Theological Seminary at Princeton reported and recommended the following resolutions which were adopted:

1. *Resolved*, That the charter, with its supplement, be published in the Appendix of the *Minutes* for the present year.

2. *Resolved*, That the Trustees of the Theological Seminary of the Presbyterian Church be directed to hold their first meeting at Princeton on Tuesday preceding the next annual commencement of New Jersey College, and the present Temporary Clerk of this Assembly is hereby directed to give notice to each member at least ten days previous to said meeting.

3. *Resolved*, That the individual Trustees, who hold in trust the real estate at Princeton, transfer said property to the incorporated Trustees of the Seminary.

4. *Resolved*, That in voting for Trustees of the Theological Seminary of the Presbyterian Church, the Assembly adopt the rules which exist in relation to voting for Trustees of the General Assembly, found in the *Digest*, pp. 198, 199.—1824, p. 117.

8. Trustees elected by the Assembly.

Agreably to the order of the day, the Assembly proceeded to the election of Trustees of the Theological Seminary at Princeton, when the Hon. Jonas Platt was elected in the room of John Condict, Esq.; Dr. John T. Woodhull, in the room of Ebenezer Elmer, Esq.; Horace Stockton, Esq., in the room of John Beatty, Esq.; Rev. James Carnahan, D.D., in the room of the Rev. Alexander McClelland; and the Rev. Joseph McElroy in the room of the Rev. Samuel B. How.—1826, p. 186.

Resolved, That the Assembly will make no further change in the Board this year.—1826, p. 186.

9. Charter and general laws.

AN ACT for Incorporating Trustees of the Theological Seminary of the Presbyterian Church, at Princeton, in the State of New Jersey. Passed by the Legislature of New Jersey, November 15, 1822.

1. *BE IT ENACTED by the Council and General Assembly of this state, and it is hereby enacted by the authority of the same,* That Andrew Kirkpatrick, Gabriel H. Ford, Samuel L. Southard, Robert M'Neely, John Condict, of Bergen, Ebenezer Elmer, John Beatty, Alexander Henry, Benjamin Strong, Charles Ewing, Samuel Bayard, John Van Cleve, Ashbel Green, John McDowell, David Comfort, George S. Woodhull, Isaac V. Brown, Alexander McClelland, Jacob J. Janeway, James Richards and Samuel B. How, and their successors, duly elected and appointed in manner as is hereinafter directed, be and they are hereby made, declared and constituted a corporation and body politic and corporate, in law and in fact, to have continuance by the name, style and title of "Trustees of the Theological Seminary of the Presbyterian Church," and by the name, style and title aforesaid, shall be persons able and capable in law as well to take, receive and hold all manner of lands, tenements, rents, annuities, franchises and other hereditaments which at any time or times heretofore have been granted, bargained, sold, enfeoffed, released, devised or otherwise conveyed for use of the Theological Seminary of the Presbyterian Church in the United States of America, located at Princeton, in the State of New Jersey, or any other person or persons, to the use of the said Seminary, or in trust for the same; and the same lands, tenements, rents, annuities, liberties, franchises and other hereditaments are hereby vested and established in the said corporation and their successors according to the original use and intent for which such devises, gifts, and grants were respectively made; and the said corporation and their successors are hereby declared to be seized and possessed of such estate and estates therein as in and by the respective grants, bargain, sales, enfeoffments, releases, devises and other conveyances thereof is or are declared, limited and expressed; also, that the said corporation and their successors shall be capable and able to purchase, have, receive, take, hold and enjoy, in fee simple, or of lesser estate or estates, any lands, tenements, rents, annuities, franchises and other hereditaments by the gift, grant, bargain, sale, alienation, enfeoffment, release, confirmation or devise of any person or persons, bodies politic and corporate, capable and able to make the same; and further, that the said corporation and their successors may take and receive any sum or sums of money, and any portion of goods and chattels that have been given to and for the use of the Theological Seminary at Princeton, or to the directors thereof, or to any other person or persons, body politic or corporate, in trust or for the use of the said Seminary, or that hereafter shall be given, sold, leased or bequeathed to the said corporation by any person or persons, bodies politic or corporate, that is able or capable to make a gift, sale, bequest or other disposal of the same; such money, goods or chattels to be laid out and disposed of for the use and benefit of the aforesaid corporation agreeable to the intention of the donors and according to the objects, articles, and conditions of this act.

2. *And be it enacted,* That no misnomer of the said corporation and their successors shall defeat or annul any gift, grant, devise or bequest to or for the said corporation, provided the intent of the party or parties shall sufficiently appear upon the face of the gift, will, grant or other writing whereby any estate or interest was intended to pass to or for the said corporation.

3. *And be it enacted,* That the said corporation and their successors shall have full power and authority to make, have and use a common seal, with such device and inscription as they shall think fit and proper, and the same to break, alter and renew at their pleasure.

4. *And be it enacted,* That the said corporation and their successors, by the name, style and title aforesaid, shall be able and capable to sue and be sued, plead and be impleaded, in any court of law or equity in this state.

5. *And be it enacted*, That the said corporation and their successors shall be and hereby are authorized and empowered to make, ordain and establish by-laws and ordinances, and do everything incident and needful for the support and due government of the said corporation and managing the funds and revenues thereof; *provided*, the said by-laws be not repugnant to the Constitution and laws of the United States, to the Constitution and laws of this state or to this act.

6. *And be it enacted*, That the said corporation shall not, at any time, consist of more than one-and-twenty persons, twelve of whom shall at all times be laymen and citizens of this state, whereof the General Assembly of the Presbyterian Church in the United States may, at their annual meetings, change one third, in such manner as to the said General Assembly shall seem proper; and the corporation aforesaid shall have power and authority to manage and dispose of all moneys, goods, chattels, lands, tenements and hereditaments, and other estate whatsoever, committed to their care and trust by the said General Assembly; but in cases where special instructions for the management and disposal thereof shall be given by the said General Assembly in writing, under the hand of their Clerk, it shall be the duty of the said corporation to act according to such instructions; *provided*, the said instructions shall not be repugnant to the Constitution and laws of the United States, or to the Constitution and laws of this state, or to this act.

7. *And be it enacted*, That seven members of this corporation, whereof the president, or, in his absence, the vice president, to be one, shall be a sufficient number to transact the business thereof and to make by-laws, rules and regulations; *provided*, that previous to any meeting of the Board or corporation for such purposes, not appointed by adjournment, ten days' notice shall be previously given thereof, by the secretary or clerk of the said corporation, to each of the members of the same; and the said corporation shall and may, as often as they shall see proper, and according to the rules by them to be prescribed, choose out of their number a president and vice president and secretary, and shall have authority to appoint a treasurer and such other officers and servants as shall by them, the said corporation, be deemed necessary, to which officers the said corporation may assign such a compensation for their services and such duties to be performed by them, to continue in office for such time and to be succeeded by others, in such way and manner as the said corporation shall direct.

8. *And be it enacted*, That all questions before the said corporation shall be decided by a plurality of votes, whereof each member present shall have one, except the president, or vice president when acting as president, who shall have only the casting vote and voice in case of an equality in the votes of the other members.

9. *And be it enacted*, That the said corporation shall keep regular and fair entries of their proceedings, and a just account of their receipts and disbursements, in a book or books to be provided for that purpose, and shall once in a year, exhibit to the General Assembly of the Presbyterian Church in the United States of America, an exact state of the accounts and funds of said corporation, and also to the Legislature of this state, every five years.

10. *And be it enacted*, That the said corporation may take, receive, purchase, possess and enjoy messuages, lands, tenements, rents, annuities and other hereditaments, real and personal estate, of any amount; *provided*, that the same do not yield an annual income exceeding the sum of fifteen thousand dollars.

11. *Provided, nevertheless, and it is hereby enacted*, That nothing herein contained shall prevent the Legislature from altering, amending, or repealing this act, whenever in their opinion the public good requires it.

A SUPPLEMENT to an Act Entitled "An Act for Incorporating Trustees of the Theological Seminary of the Presbyterian Church, at Princeton, in the State of New Jersey." Passed December 9, 1823.

WHEREAS, by the eleventh section of the act to which this is a supplement, the Legislature of this state has retained the power to alter, amend, or repeal the said act, whenever in their opinion the public good requires it; *and whereas*, the exercise of that power may leave the property which may then be vested in the said corporation, without proper Trustees to manage and dispose of the same; therefore,

1. BE IT ENACTED *by the Council and General Assembly of this state, and it is hereby enacted by the authority of the same*, That in case the Legislature of this state shall, at any time hereafter, alter, amend or repeal the act to which this is a supplement, the Trustees of the said Seminary for the time being shall be, and they are hereby authorized and empowered, at any time within one year after any such alteration, amendment or repeal, to convey all the property belonging to them, as Trustees aforesaid, to any number of citizens of this state, not less than three, nor more than five, whom they may select, their heirs and assigns, who shall hold the said property thus conveyed to them, their heirs and assigns, in trust, for the sole use of said Seminary, anything in the said act to the contrary notwithstanding.

A FURTHER SUPPLEMENT to the Act Entitled "An Act for Incorporating Trustees of the Theological Seminary of the Presbyterian Church at Princeton, in the State of New Jersey," approved the fifteenth day of November, eighteen hundred and twenty-two. Approved February 27, 1866.

1. BE IT ENACTED *by the Senate and General Assembly of the State of New Jersey*, That the said "Trustees of the Theological Seminary of the Presbyterian Church," may take, receive, purchase, possess and enjoy messuages, lands, tenements, rents, annuities and other hereditaments, real and personal estate, of any amount; *provided*, that the same do not yield an annual income exceeding the sum of fifty thousand dollars.

2. *And be it enacted*, That the tenth section of the act to which this is a supplement be and the same is hereby repealed.

AN ACT to Authorize the Corporations of Theological Seminaries in This State to Increase the Number of Their Trustees. Approved April 20, 1876.

1. BE IT ENACTED *by the Senate and General Assembly of the State of New Jersey*, That whenever by the charter of any theological seminary of this state, the number of Trustees thereof is limited, it shall be lawful for the said corporation or the Trustees thereof, to increase the number of such Trustees by appointing at least six additional Trustees, dividing them into classes in the same manner as provided in such charter.

2. *And be it enacted*, That this act shall take effect immediately.

AN ACT Concerning Corporations of This State Organized for Religious, Educational, Charitable or Benevolent Purposes. Approved April 28, 1905.

BE IT ENACTED *by the Senate and General Assembly of the State of New Jersey*:

1. Every corporation of this state organized for religious, educational, charitable or benevolent purposes under the provisions of any act of the Legislature of this state, general, special or private, is hereby authorized to take and hold by purchase, gift, devise, bequest or otherwise, for any religious, educational, charitable or benevolent purposes whatsoever, such real or personal property, or both, as such corporation may require, or as, in any manner, may have been or may be vested in such corporations for any or all of such purposes, and to grant, bargain, sell or convey the same; and every such corporation is further authorized to take and hold in trust for any religious, educational, charitable or benevolent purposes whatsoever, such real or personal property, or both, as, in any manner, may have been or may be given, granted, conveyed, bequeathed or

devised to, or otherwise vested in such corporation in trust for any of said purposes, and to grant, bargain, sell and convey property so held or to be held in trust for any such purposes, in accordance with the terms of the gift, grant, conveyance, bequest, devise or instrument creating such trust or trusts, respectively.

2. Any and all property, real or personal, heretofore given, granted, conveyed, bequeathed or devised to, or otherwise vested in any such corporation in trust for any religious, educational, charitable or benevolent purpose, shall, so far as the same may not have already been applied in the execution of such trust, continue to be held and applied by such corporation in accordance with the terms of the gift, grant, conveyance, bequest, devise or instrument creating such trust in the same manner and with the same force and effect as if such corporation were originally duly authorized to act in the capacity of trustee in the premises, provided that such trust, otherwise than in the designation of the trustee, is valid under the laws of this state.

3. This act shall take effect immediately.

AN ACT to Enable Seminaries or Schools of Theology to Grant and Confer the Degree of Bachelor of Divinity or Theology. Approved March 17, 1897.

BE IT ENACTED *by the Senate and General Assembly of the State of New Jersey*:

1. Any and every seminary or school of theology in this state, whether heretofore or hereafter to be incorporated by special charter or under general laws, shall, in addition to all existing or other rights, powers and privileges, have power, by virtue of this act, upon the precedent recommendation or with the concurrent approval of the faculty of instruction after satisfactory examination had on a course of special study prescribed to all candidates, to grant to and confer upon any graduate of such seminary or school of theology, or any person who has done approved work in such seminary or school, the degree of Bachelor of Divinity or Theology, with all such honors, rights and privileges as are usually incident to such degree when granted in and by the universities in the United States of America.

2. This act shall take effect immediately.

AN ACT to Recognize the Existence and Rights and Duties of Churches, Religious Societies, and Denominations of Christians, and the Supreme Governing Bodies Thereof, and to Provide for the Enforcement of Their Civil Rights and Claims by Judicial Proceedings, and to Define Certain Words Used in the Act. Approved March 15, 1898.¹

BE IT ENACTED *by the Senate and General Assembly of the State of New Jersey*:

1. Any and every church, religious society or denomination of Christians now or hereafter to be established in the United States of America, and the supreme governing body thereof, whether sole or aggregate, shall be severally recognized in this state, as well as in courts of justice as elsewhere, as an entity bearing the name by which it is commonly called and known, the want of any civil incorporation notwithstanding; and said supreme governing body, whether sole or aggregate, shall be and hereby is authorized to bring or institute and maintain any action, suit or proceeding, in any court of this state, to enforce the civil rights or claims of the whole Church, religious society or denomination of Christians.

2. The words or phrases "Church," "religious society," "denomination of Christians," as in this act used and employed, are hereby defined to mean and include, and shall be construed in courts of justice and elsewhere to mean and include the whole body of religious believers having a common faith and polity.

3. This act shall take effect immediately.

¹For the history which led up to the enactment of this law, see *Minutes of General Assembly for 1894*, pp. 62-67; 1895, pp. 152 and 32; 1896, pp. 186, 187 and 122; 1897, pp. 168, 169, 104, and 105; and 1898, pp. 172 and 124.

AN ACT to Enable Seminaries or Schools of Theology to Grant and Confer the Degree of Bachelor of Sacred Theology, the Degree of Master of Sacred Theology, and the Degree of Doctor of Sacred Theology. Approved April 20, 1920.

BE IT ENACTED *by the Senate and General Assembly of the State of New Jersey:*

1. Any and every seminary or school of theology in the state, whether heretofore or hereafter incorporated, shall in addition to all existing or other rights, powers and privileges, have power by virtue of this act, upon the precedent recommendation or with the concurrent approval of the faculty of instruction, to grant and confer upon any student of such seminary or school of theology, after satisfactory examination held on completion of the studies required for the degree, the degree of Bachelor of Sacred Theology, the degree of Master of Sacred Theology, or the degree of Doctor of Sacred Theology, as may be appropriate in each case, together with all such honors, rights and privileges as are usually incident to such degrees when granted and conferred by the universities or the schools of theology in the United States of America.

2. This act shall take effect immediately.

III. AUBURN THEOLOGICAL SEMINARY.

1. Establishment of the Seminary.

Auburn Theological Seminary was founded by the Synod of Geneva sitting in special session at Auburn on August 6, 1818, "for the purpose of completing the education of pious young men for the Gospel ministry." There was not at the beginning, and never has been, a Plan or constitution of the Seminary. It obtained a charter from the Legislature of New York in 1820. From the beginning it was under the control of a Board of Commissioners appointed by certain Presbyteries, which Board appointed certain Trustees. This form of government continued until 1906 when, by unanimous action of the eighteen Presbyteries in central and western New York, being a part of the Synod of New York, and by unanimous action of the Board of Commissioners and the Board of Trustees, a new charter was obtained from the Legislature of New York by which the Board of Commissioners and Board of Trustees, consisting at that time of fifty-four commissioners and fifteen Trustees, gave place to a Board of Directors consisting of twenty-eight members, eighteen of whom are elected by the Presbyteries, one from each presbytery, nine of whom are elected by the Board itself, and the president of the Seminary, who is ex officio a member.

The original charter was amended in some of its details in 1857 and in 1899. The original charter and the existing charter are herewith given:

2. The original charter.

Laws of New York, 1820, Chapter 215.

AN ACT to Incorporate the Presbyterian Theological Seminary, Established by the Synod of Geneva, at Auburn, in the County of Cayuga. Passed April 14, 1820.

Whereas, it has been represented to this Legislature, by the Committee appointed by, and on behalf of the said Synod, that they have established a theological seminary at Auburn, in the county of Cayuga, for the purpose of completing the education of pious young men for the Gospel ministry, and have obtained funds to a considerable amount; and that an act of incorporation would

better enable them to obtain and manage the necessary funds for the accomplishment of their benevolent object: Therefore,

1. BE IT ENACTED by the people of the State of New York, represented in Senate and Assembly: That John Linklaen, Glen Cuyler, Henry Davis, David Hyde, Thaddeus Edwards, Henry M'Neil, Levi Parsons, Benjamin B. Stockton, Dirck C. Lansing, William Wisner, Henry Axtel, Ebenezer Fitch, David Higgins, Seth Smith and William Brown, and their successors, to be appointed as herein-after is provided, shall be, and hereby are constituted a body corporate and politic, in fact and in name, by the name of "The Trustees of the Theological Seminary of Auburn, in the State of New York," and by that name shall have succession, and be in law capable of suing and being sued, defending and being defended in all courts and places, and in all manner of actions, suits and causes whatsoever, and may have a common seal, and change the same at pleasure, and by that name and style be capable in law of taking, purchasing, holding and conveying, both in law and equity, any estate, real or personal. *Provided*, nevertheless, that the clear annual value or income of their real estate shall not exceed three thousand dollars, and that of their personal estate seven thousand dollars.

2. *And be it further enacted:* That there shall forever hereafter be fifteen Trustees of the said corporation, who shall be divided into three classes, to be numbered one, two and three; the places of the first class shall become vacant on the first Wednesday of September, in the year eighteen hundred and twenty-one; the places of the second class in one year thereafter, and the places of the third class in one year from that time; and the vacancies in the said several classes, occasioned by the expiration of the time of service as aforesaid, or by resignation, death or otherwise, shall be from time to time filled up in the manner hereinafter mentioned and provided.

3. *And be it further enacted:* That the said Trustees and their successors shall have the immediate care of the said Seminary, and the management of the estate, both real and personal, of the said institution, and shall have power to sell and otherwise dispose of the same, for the purpose of benefiting the funds of the said institution, and of applying the avails of those funds from time to time, to the purposes of the said institution, in such way and manner only, and in such sums as shall be appointed and directed by the Board of Commissioners hereinafter mentioned, and shall have power to make necessary by-laws and ordinances for the management of said Seminary: *Provided*, that the same be not inconsistent with the laws and Constitution of this state, or of the United States: And, further, it shall be the duty of the said Trustees, to keep a Record and make an annual Report to the said Board of Commissioners of their doings, and of the state of their funds, and of the names of those whose term of service is about to expire, and of such other matters as they shall think proper; and also to report the state of their funds to the Legislature, as often as they shall be thereunto required: *Provided* however, that no student of any Christian denomination shall be excluded from a participation in the privileges of the institution, on the ground of his religious persuasion.

4. *And be it further enacted:* That the aforesaid John Linklaen, Glen Cuyler, Henry Davis, David Hyde, Thaddeus Edwards, Henry M'Neil, Levi Parsons, Benjamin B. Stockton, Dirck C. Lansing, William Wisner, Henry Axtel, Ebenezer Fitch, David Higgins, Seth Smith and William Brown be the first Trustees of the said corporation, and that they shall hold their first meeting at Lynch's inn, in the village of Auburn, on the second Wednesday of July next, when they shall proceed to divide themselves by lot into three classes as aforesaid.

And Whereas, the said Committee on behalf of the said Synod, have further represented that there are other Presbyteries within the State of New York, not connected with the said Synod, who are disposed to associate with them, for the purpose of aiding in the accomplishment of the aforesaid benevolent object. Therefore,

5. *Be it further enacted:* That a representation annually to be chosen, of two clergymen and one layman, from each of the following Presbyteries (and such other Presbyteries as shall hereafter associate with the said Synod, for the purpose aforesaid), to wit: The Presbyteries of Niagara, Genesee, Rochester, Bath, Ontario, Geneva, Cayuga, Onondaga, Oneida and St. Lawrence, shall compose a Board of Commissioners, who shall have the general superintendence, management and control of the aforesaid institution, and who shall have authority to fill the places of the aforesaid Trustees, as they shall become vacant; to appoint the tutors, professors and other officers of the said institution; to fix and determine the salary and other compensation of the said officers; to authorize and direct all such appropriations of their funds, as they shall think proper; to make by-laws and regulations for themselves; to choose their own president and other officers, and to determine what number of their Board shall form a quorum for doing business.

6. *And be it further enacted:* That the first meeting of said Board of Commissioners shall be held at Lynch's inn, in the village of Auburn, on the second Wednesday of July next, at 2 o'clock in the afternoon, and that the said Board of Commissioners shall meet afterwards on their own adjournment.

7. *And be it further enacted:* That in case the funds of the aforesaid institution shall at any time hereafter, be applied to any purpose other than what is hereby expressed or intended, then, and in that case all the privileges and powers hereby granted shall cease and be utterly void.

8. *And be it further enacted:* That this act shall be, and hereby is declared to be a public act, and that the same shall be construed benignly and favorably for every beneficial purpose hereby intended; nor shall any nonuser of the privileges hereby granted to the said corporation, create or produce any forfeiture of the same; and no misnomer of the said corporation in any deed, will, testament, gift, grant, demise or other instrument, contract or conveyance, shall defeat or vitiate the same; *Provided*, the said corporation shall be sufficiently described to ascertain the intention of the parties.

9. *And be it further enacted:* That the Legislature may at any time hereafter, amend, modify or repeal this act.

3. Charter of March, 1906.

Laws of New York, 1906, Chapter 56.

AN ACT to Amend Chapter Two Hundred and Fifteen of the Laws of Eighteen Hundred and Twenty, and to Revise and Consolidate the Several Acts Relative to, and to Change the Name of the Corporation Heretofore Known as The Trustees of the Theological Seminary of Auburn in the State of New York. Became a law March 15, 1906, with the approval of the governor. Passed, three fifths being present.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. The corporation known as The Trustees of the Theological Seminary of Auburn in the State of New York, created by chapter two hundred and fifteen of the laws of eighteen hundred and twenty, entitled: "An Act to Incorporate the Presbyterian Theological Seminary, Established by the Synod of Geneva, at Auburn, in the County of Cayuga," is continued and shall hereafter be known and designated as Auburn Theological Seminary; *provided*, however, that for the purpose of discharging, collecting or assigning securities, or of conveying real estate belonging to it and standing in the name of The Trustees of the Theological Seminary of Auburn in the State of New York, and for the purpose of prosecuting or defending any pending action or special proceedings, the said corporation may continue to use and be designated by its said former name.

Section 2. In place of the Board of Trustees and the Board of Commissioners heretofore charged with the control of said Seminary, there shall hereafter be a

single Board of twenty-eight directors of said corporation, to be chosen as follows: The president of said Seminary, for the time being shall, ex officio, be one of the members of said Board and shall be its president. One member of said Board shall be chosen by each of the eighteen Presbyteries heretofore associated in the control of said Seminary, namely: the Presbyteries of Albany, Binghamton, Buffalo, Cayuga, Champlain, Chemung, Columbia, Genesee, Geneva, Lyons, Niagara, Otsego, Rochester, Saint Lawrence, Steuben, Syracuse, Troy and Utica. The remaining nine members of said Board shall be elected, in the first instance, by the eighteen members so chosen by said Presbyteries, and thereafter by the entire Board of Directors. The following named persons, heretofore chosen by said Presbyteries, namely: Edgar C. Leonard, Aaron P. Storrs, Charles E. Walbridge, J. Frederick Fitschen, Jr., John B. Kelly, Abbott Y. Wilcox, Chester C. Thorne, Arthur E. Bridgen, Charles K. Scoon, Vernon N. Yergin, Albert S. Bacon, Fred H. Watkins, William R. Taylor, George B. Massey, Charles N. Frost, Eleazer W. Edwards, George Fairlee, Dana W. Bigelow, together with George B. Stewart, the present president of said Seminary, are hereby constituted members of said Board of Directors and they shall meet as soon as practicable after this act takes effect, and shall elect said remaining nine members of said Board. Such meeting shall be held at the Seminary in the city of Auburn upon the call of the said president of said Seminary, or of any two members of said Board of Directors, and at least five days' written notice of the time and place of said meeting shall be given, by mail, to each of the above-named directors. The nine directors elected at said meeting, together with the president of said Seminary and the said eighteen directors chosen by the said Presbyteries shall thereupon constitute the Board of Directors of said corporation. The said directors, other than said president, shall be divided into three classes. The terms of office of the first class shall expire at twelve o'clock noon of the Thursday next following the first Sunday of May, in the year nineteen hundred and seven; those of the second class on the corresponding Thursday of the following year, and those of the third class on the corresponding Thursday of the second year thereafter. Of the eighteen directors chosen by the said Presbyteries, Edgar C. Leonard, Aaron P. Storrs, Charles E. Walbridge, J. Frederick Fitschen, Jr., John B. Kelly and Abbott Y. Wilcox shall be of the first class; Chester C. Thorne, Arthur E. Bridgen, Charles K. Scoon, Vernon N. Yergin, Albert S. Bacon and Fred H. Watkins shall be of the second class, and William R. Taylor, George B. Massey, Charles N. Frost, Eleazer W. Edwards, George Fairlee and Dana W. Bigelow shall be of the third class, and the nine additional directors elected by them shall be classified at the time of said election, three to each of the first, second and third classes. At the expiration of the several terms of office of the said directors, their successors shall be chosen for a term of three years each. Vacancies occurring in the said Board occasioned by death or resignation shall be filled for the unexpired term only. A vacancy occurring in the term of office of a director chosen by one of the Presbyteries shall be filled by such Presbytery. A vacancy occurring in the term of office of any other member of the Board shall be filled by the Board.

Section 3. The said Board of Directors shall have immediate care of the said Seminary, and the management of the estate, both real and personal, of the said institution, and shall have power to sell and otherwise dispose of the same, for the purpose of benefiting the funds of said institution, and of applying the avails of those funds, from time to time, to the purposes of the said institution, and shall have the general superintendence, management and control of the aforesaid institution and authority to appoint and remove tutors, professors and other officers of the said institution; to fix and determine the salary and other compensation of said tutors, professors and officers; to make all necessary appropriations of the funds of said institution and to determine what number of said Board shall form a quorum for doing business. Said Board shall also have power to make necessary by-laws and ordinances, both for its own government

and for the management of the said Seminary; *provided*, that the same be not inconsistent with the laws and Constitution of this state, or the United States.

Section 4. Real and personal property may be granted and conveyed, devised and bequeathed to the said corporation, to be held in trust for the uses and purposes for which it was organized, provided, however, that the amount of property said corporation may hold shall not exceed that fixed by the general laws of the State of New York.

Section 5. All acts and parts of acts inconsistent with this act are hereby repealed.

Section 6. This act shall take effect immediately.

STATE OF NEW YORK,
Office of the Secretary of State, s.s.:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

JOHN F. O'BRIEN,
Secretary of State.

4. Action of commissioners and Trustees of Auburn Theological Seminary, 1871.

At the annual meeting of the Trustees and commissioners of the Theological Seminary at Auburn, May 11, 1871, it was

Resolved, That the Boards of Commissioners and Trustees of the Auburn Theological Seminary are anxious to comply with the proposal of the last General Assembly to submit the election of professors in this institution to the concurrence of that body, and that a Joint Committee be appointed to consider whether the proposal of the General Assembly can be complied with without a change of the charter of this Seminary; and if in the judgment of this Committee such a change in the charter is necessary, the Prudential Committee is hereby authorized to apply to the coming Legislature in the name of these two Boards to make it.

They further intimate that one of the embarrassments in their action was that no time was fixed for the action of the General Assembly in the exercise of their proposed veto power.—1871, p. 579.

5. Action of commissioners and Trustees of Auburn Theological Seminary, 1873.

The commissioners and Trustees, at their annual meeting in May, 1873, took final action, declaring: "That, hereafter, the appointments of professors in this Seminary be primarily made conditional upon the approval of the General Assembly of the Presbyterian Church in the United States, and that such appointments be complete and authoritative only upon securing such approval"; and the Assembly of 1873 recognized this action.—1873, p. 529; 1874, p. 104.

6. Answer of the Auburn Boards, 1895.

The Board of Commissioners of the Theological Seminary of Auburn, in the State of New York, being met in their annual session on this 9th day of May, 1895, express their gratification that several members of the General Assembly's Committee of Conference with the Theological

Seminaries have accepted the invitation to meet and confer with them at this time. The commissioners have listened with interest and pleasure to the explanations given by these gentlemen of the various changes in the charters and methods of control of the theological seminaries recommended by the Assembly of 1894; and express the sincere trust that this cordial Conference, with its frank interchange of opinion, has resulted in a better mutual understanding of both the views and purposes of the Assembly, and of the peculiar and advantageous position occupied by this Seminary.

The Board desires to remind the Committee of Conference, and through them the General Assembly, that the Theological Seminary of Auburn is, by its charter, under the direct and efficient control of eighteen adjacent Presbyteries within the State of New York. With these Presbyteries rests the absolute and exclusive right to elect from their own number the members of this Board of Commissioners, by whom in turn the Trustees and professors of the Seminary are selected.

This constitutes a method of direct ecclesiastical control by which this Seminary was already, within the meaning of No. 9, of the Concurrent Declarations of 1868 of the Reunion compact,* under Synodical supervision; and which, we believe, must afford a more effective safeguard against any possible perversion of funds or franchises than restraint by the General Assembly could possibly secure. This method has also approved and commended itself by its successful and harmonious operation for three quarters of a century.

In view of these facts, whereby the charter and government of Auburn Theological Seminary seem already to secure all these substantial ends desired by the General Assembly, and in view also of the difficulties and dangers unavoidably attendant upon any attempt to modify a venerable charter, this Board is constrained to reaffirm its judgment, as expressed in November last, that it is inexpedient to take any action which may have in view any changes in the charter, relations or methods of control of this Seminary.

I am directed by the Trustees of Auburn Theological Seminary to transmit the following resolution, which was unanimously adopted at our annual meeting, May 9:

Resolved, That it is the sense of this Board that it is not expedient to consent to any change in the custody and care of the funds of this institution, or in the mode of the election of members of this Board.—1895, pp. 158, 159.

7. Action of the Assembly, 1895.

[NOTE.—See No. 8, p. 592, this *Digest*.]

8. Answer of the Auburn Boards, 1896.

In view of your instructions that "effort should be continued to secure the adoption, in substance, of the Assembly's Plan by all the seminaries," and that you "shall fully consider No. 9 of the Concurrent Declarations of the Reunion compact,"* we make the following historical statement:

After the opening of Princeton Theological Seminary in 1812, the Presbyteries of Central and Western New York gave to that Seminary their loyal support, sending both students and money. A great need was felt, however, of a theological school in this portion of the Church.

*[See p. 40, above.]

This need became manifest after the founding of the Western Education Society in 1817 to aid students for the ministry. Accordingly, in 1818, a resolution was adopted by the Presbytery of Cayuga, favoring the establishment of a theological seminary within the bounds of the Synod of Geneva. An Overture to the Synod brought the matter before that body in February, 1818. After long deliberation the Synod voted to take steps preparatory to the establishment of a seminary. A Committee was appointed to secure the approval of the General Assembly. The General Assembly, sitting in Philadelphia in May, 1818, replied that "they were not prepared to give any opinion or advice on the Overture, believing that the said Synod are the best judges of what may be their duty in this important business."

At its next meeting the Synod voted to establish a theological seminary. Auburn was chosen as the site. A charter was prepared, and, after approval by the Synod, was passed by the Legislature of New York State on the 14th of April, 1820. Under the provisions of that charter the governing Boards of the Seminary were organized, endowments secured, buildings erected, professors appointed, and at length, in October, 1821, students were received and the work of teaching was begun. In 1857 the charter was amended in a few particulars, but in no wise changed as to its fundamental principles.

The charter of Auburn creates no self-perpetuating Board of Control. Auburn Seminary has no autonomy. Its founders were intent on making it organically a part of the Presbyterian Church. Their Plan, set in order by the Synod and with full permission of the General Assembly, was yet wholly Presbyterian. The charter provides that the government of the Seminary shall be vested in a Board of fifty-four commissioners (chosen three each from eighteen Presbyteries), "who shall have the general superintendence, management and control of the aforesaid institution, and who shall have authority to fill the places of the aforesaid Trustees, as they shall become vacant; to appoint tutors, professors and other officers of the said institution; to fix and determine, with the concurrence of the Board of Trustees, the salaries and other compensation of said officers, and, with the like concurrence, make all other necessary appropriations of their funds; to make by-laws and regulations for themselves; to choose their own president and other officers of their Board, and to determine what number of their Board shall form a quorum for doing business." A Board of fifteen Trustees is elected (five each year) by the Board of Commissioners, to act as the body corporate and to manage the estate of the Seminary.

The supreme control of the Seminary is thus entirely in the hands of the Board of Commissioners. This Board is composed of two ministers and one layman from each of the eighteen Presbyteries. As elders are the only laymen having seats in the Presbyteries, it has followed that the Board of Commissioners is composed of thirty-six ministers and eighteen elders, who have all, in their ordination as ministers and elders, solemnly declared their adherence to the doctrines and Constitution of the Presbyterian Church in the United States of America. Moreover, the power of their election rests back on the eighteen Presbyteries, which are composed of 636 ministers and their associated elders, representing 96,546 members of the Presbyterian Church. May not that number of Presbyterians in good standing, being more than one tenth of the total com-

municants of the Church, be trusted to manage aright the affairs of a theological seminary?

It is readily seen from the above account that the charter of Auburn Seminary is a simple device whereby the Presbyterian Church *itself* holds the funds and controls the teaching of the Seminary. It provides, not simply for a correction of abuses if such should arise (which is the principal virtue of the Assembly's Plan you were appointed to further), but for a direct and constant exercise of supreme authority through regularly constituted Presbyteries over all the affairs of the Seminary. It makes Auburn Seminary as much a part of the Presbyterian Church as a branch is a part of the vine whose life it shares.

Under this charter the government of Auburn Seminary has been administered for seventy-six years, during which the history of our Church has been eventful and varied. The Seminary has, of course, shared the fate of its governing Presbyteries. When they were excinded, it was excinded; when they joined in the Reunion, the Seminary came in along with them, and was acknowledged as a trustworthy Presbyterian institution. 'Concurrent Declaration No. 9 of the Reunion compact* covers Auburn's case. It is as follows:

"In order to a uniform system of ecclesiastical supervision, those theological seminaries that are now under Assembly control may, if their Boards of Directors so elect, be transferred to the watch and care of one or more of the adjacent Synods; and the other seminaries are advised to introduce as far as may be, into their constitutions, the principle of Synodical or Assembly supervision; in which case they shall be entitled to an official recognition and approbation on the part of the General Assembly."

We regard this as the seal of the Church's approval upon the government of our Seminary.

To press upon Auburn the Assembly's Plan is plainly contrary to the provisions of this declaration, for according to the Assembly's Plan the final control of the funds and teaching of every seminary which adopts it will be vested in the General Assembly, which, as far as any such seminary is concerned, is made a legal entity with power to sue and enforce its rights. This we regard as subversive of the Auburn principle of government by Presbyteries.

The efficiency of Auburn's government has been proven by three quarters of a century of successful operation. It has besides served to bind the Seminary very closely to the churches of northern and western New York, arousing their interest in the Seminary's work, calling out their prayers in its behalf and encouraging a generous financial support. In times of theological differences, Auburn Seminary has been in some measure relieved of annoyance. No one is authorized to define its position. It has no position of its own, save as it is identified with the Presbyteries which absolutely control its policy.

Never has the government of Auburn proved itself more flexible and efficient than in this present time when the work of the Seminary is greatly expanding. In view of all these considerations we most warmly and enthusiastically hold to our present charter, as attaining, more fully than does the Assembly's Plan, the worthy object for which your Committee was originally appointed, and which was reaffirmed in your instructions by the Assembly of 1895, viz.: "That the Assembly is persuaded

*[See p. 40 above].

that the Church should have direct connection with and control over its theological seminaries."

In conclusion, we, the Board of Commissioners, express our firm conviction that Auburn Seminary ought to be continued under its present form of government, which was devised and instituted with the full knowledge and permission of the General Assembly, which, being Presbyterial, has accorded well with the spirit and methods of the Presbyterian Church through seventy-six years of successful administration, and which is distinctly recognized and commended in Concurrent Declaration No. 9 of the Reunion compact referred to in your instructions.—1896, pp. 189, 190.

9. Action of the Assembly, 1896.

The Committee of Conference with the Theological Seminaries also reported in reference to the scope and effect of Concurrent Declaration No. 9, of the Assemblies of 1869, including an answer to a communication from Auburn Seminary. The Report was adopted and is as follows:

The General Assembly of 1895 instructed its Committee on Theological Seminaries by the following resolution:

"That this Committee be instructed that in the prosecution of its work, and in its Report to the next General Assembly, it shall fully consider No. 9 of the Concurrent Declarations of the Reunion compact in relation to those seminaries now under Synodical and Presbyterial control."

No. 9 of the Concurrent Declarations here referred to was adopted by the General Assembly of 1869, and is in the following words:

"In order to a uniform system of ecclesiastical supervision, those theological seminaries that are now under Assembly control may, if their Boards of Directors so elect, be transferred to the watch and care of one or more of the adjacent Synods; and the other seminaries are advised to introduce, as far as may be, into their constitutions, the principle of Synodical or Assembly supervision; in which case they shall be entitled to an official recognition and approbation on the part of the General Assembly."

Declaration No. 9 sets forth (1) a principle, viz., a uniform system of ecclesiastical supervision of the seminaries, (2) methods of securing such supervision by Synod or Assembly, and (3) the offer of official recognition and approbation on the part of the General Assembly.

It was found that while all of the seminaries approved of the principle of uniform supervision, most of them disapproved of the method of direct Assembly control by which the Assembly elected the professors, and no seminary approved of Synodical supervision. The next year Union Seminary suggested a method which has since been known as the Compact of 1870. This is the method of giving the Assembly the veto power, and was acceptable to all of the seminaries. All went well until it was found that the Assembly could not make its veto power effective.

Then the Assembly was compelled in righteousness and self-defense to say to all of the seminaries that it was necessary to put the Compact of 1870 into legal form, so that, in the event of any seminary refusing to be bound by the veto of the Assembly, such veto could be enforced.

The answer of Auburn Seminary made to this Assembly seems to your Committee to be in error in two points: (1) In supposing that the intent or effect of the Assembly's recommendations is to vest in the Assembly

the final control of the funds of our seminaries. This is replied to in the main Report of this Committee. (2) In affirming that the "Presbyterial relation of Auburn Seminary is distinctly recognized and commended in Concurrent Declaration No. 9." That declaration sets forth Synodical or Assembly supervision and not Presbyterial. Auburn Seminary never amended its charter so as to come under the supervision of any Synod. The Presbyteries which elected the commissioners of Auburn Seminary constituted the Synod of Geneva, but the Synod, as such, never had any relation to, much less supervision of, Auburn Seminary. The Assembly heartily recognizes the fact that the history of Auburn Seminary puts it into a different situation from that of some of the other seminaries. It is in the control of eighteen Presbyteries, but the only relation existing between the Assembly and the Seminary is a resolution of its Board giving the right of approval to the election of its professors. The Assembly has found that a simple resolution of a seminary Board may become invalid by subsequent action of that Board and thus be of no effect. While there is not now and never has been any difference of judgment between the Assembly and the Auburn Board, yet the Assembly desires to know if there should arise a difference of judgment which judgment should prevail? We believe that those who at present have charge of Auburn Seminary would reply that the judgment of the Assembly should prevail. As the General Assembly has no assurance that a subsequent Board would not feel at liberty to disregard the Assembly's judgment, the Assembly asks Auburn Seminary that the agreement which now exists under the form of a simple resolution be made legally effective and binding.—1896, pp. 124, 125.

10. Answer to the Auburn Boards, 1897.

Resolved, That the following reply be sent to the General Assembly of 1897, in view of the instructions voted by the General Assembly of 1896, to the Boards of Control of Theological Seminaries:

Having duly considered the recommendations of the last General Assembly, regarding the safeguarding of the funds and teaching in the several theological seminaries, we, the Board of Commissioners of Auburn Theological Seminary, are happy to announce that another successful year of Seminary administration has confirmed us in the truth of our statement made to the Assembly of 1896:

"The control of Auburn Seminary, at first exercised by the Synod of Geneva, through its ten Presbyteries, and later by the Synods of Geneva, Genesee, Utica and Susquehanna, through their eighteen Presbyteries, and now through those same eighteen Presbyteries, forming a part of the great Synod of New York, and which we believe is referred to in Declaration No. 9 of the Reunion compact, is so sure, so flexible, so thoroughly Presbyterian, and has been administered with so remarkable success during seventy-six years, that we can devise no changes, which, in our judgment, will enable the Church to have a more effective control of our Seminary."

We, therefore, with great pleasure, assure you of our fulfillment of the instruction of the General Assembly of 1896 to the Boards of control of the various seminaries, viz.: "That they may see their way clear to come to such a conclusion, that all the funds and property in their hands, and the teaching in said seminaries, may be so completely safe-

guarded to the Church, that benevolent persons contemplating making gifts or bequests to these institutions may have the fullest confidence in the future security of said gifts or bequests."

Adopted May 6, 1897.

A true copy of the original on file.

[1897, p. 107.]

FREDERICK W. PALMER, *Stated Clerk*.

11. Action of the Assembly, 1897.

[NOTE.—See below, No. 10, p. 595.]

12. Action of the Auburn Board of Directors, 1916.

In view of the action of the Assembly of 1915 on the Report of the Committee on Union Theological Seminary, by which it was declared that the "Compact of 1870* is legally unenforceable," to which compact Auburn Seminary was a party, the Board at its meeting May 11, 1916, passed the following resolutions:

1. That the Board of Directors of Auburn Theological Seminary hereby accepts the interpretation and decision of the General Assembly of the Presbyterian Church in the U. S. A. meeting in Rochester, May, 1915, that the "Compact of 1870 is legally unenforceable."

2. That the Board of Directors hereby bears testimony to the unbroken friendship between the Seminary and the Assemblies in the past and takes this occasion to reaffirm its declaration of the loyalty of this Seminary to the Presbyterian Church, with which it is in ecclesiastical relation through its organic connection with the Presbyteries in Central and Western New York maintained now as from the first; which through its ninety-eight years of history the Seminary has sought to serve with all fidelity; and which it intends to serve in coming years with fullest service and devotion.

3. That the Board of Directors instruct the faculty to report annually matters of interest to the Assembly for its information.

IV. WESTERN THEOLOGICAL SEMINARY AT ALLEGHENY, PA.

[NOTE.—For the history of its founding, etc., see Baird's *Digest*, 1858, pp. 444-447, and Moore's *Digest* 1886, pp. 387-389; also pp. 393-395.

1. The design of the Seminary.

Inasmuch as the obtaining of salvation through Jesus Christ our Lord, to the glory of the eternal God, is the chief object which claims the attention of man; and, considering that in the attainment of this object the dispensation of the Gospel is principally instrumental; it is manifestly of the highest importance, that the best means be used to insure the faithful preaching of the Gospel, and pure administration of all its ordinances. With this in view, therefore, institutions for the education of youth intended for the holy ministry have been established in all Christian countries, and have been found, by long experience, most eminently conducive to the prosperity of the Church. Hence the founders of the Presbyterian Church in the United States of America, did, from its very origin, exert themselves with peculiar zeal to establish and endow colleges, academies, and schools for the education of youth for the Gospel ministry. So rapid,

*See p. 587.

however, was the extension of the Church, and so disproportionate the number of ministers educated, that some additional and vigorous efforts to increase the supply were loudly and affectingly demanded. Circumstances also imperiously dictated not only that the laborers in the vineyard of the Lord should be multiplied, but that they should be more thoroughly furnished than they had ordinarily been for the arduous work to which they must be called. Influenced by these views and considerations, the General Assembly, after mature deliberation, resolved, in reliance on the patronage and blessing of the Great Head of the Church, to establish institutions consecrated solely to the education of men for the Gospel ministry, and to be denominated *Theological Seminaries of the Presbyterian Church in the United States of America*. And to the intent that the true design of the founders of these institutions may be known to the public, and especially that this design may, at all times, be distinctly viewed, and sacredly regarded, both by the teachers and the pupils, it is judged proper to make a summary and explicit statement of it:

It is to form men for the Gospel ministry, who shall truly believe, and cordially love, and therefore, endeavor to propagate and defend in its genuineness, simplicity, and fullness that system of religious belief and practice which is set forth in the Confession of Faith, Catechisms, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety, and Gospel order.

It is to provide for the Church an adequate supply and succession of able and faithful ministers of the New Testament; workmen that need not be ashamed, being qualified rightly to divide the word of truth.

It is to unite, in those who shall sustain the ministerial office, religion and literature—that piety of the heart which is the fruit only of the renewing and sanctifying grace of God, with solid learning—believing that religion without learning, or learning without religion, in the ministers of the Gospel, must ultimately prove injurious to the Church.

It is to afford more advantages than have hitherto been usually possessed by the ministers of religion in our country, to cultivate both piety and literature in their preparatory course; piety, by placing it in circumstances favorable to its growth, and by cherishing and regulating its ardor; literature, by affording favorable opportunities for its attainment, and by making its possession indispensable.

It is to provide for the Church, men who shall be able to defend her faith against infidels, and her doctrines against heretics.

It is to furnish our congregations with enlightened, humble, zealous, laborious pastors, who shall truly watch for the good of souls, and consider it as their highest honor and happiness to win them to the Saviour, and to build up their several charges in holiness and peace.

It is to promote harmony and unity of sentiment among the ministers of our Church, by educating large bodies of them under the same teachers, and in the same course of study.

It is to lay the foundation of early and lasting friendships, productive of confidence and mutual assistance in after life among the ministers of religion; which experience shows to be conducive not only to personal happiness, but to the perfecting of inquiries, researches, and publications advantageous to religion.

It is to preserve the unity of our Church, by educating her ministers in an enlightened attachment, not only to the same doctrines, but to the same plan of government.

It is to bring to the service of the Church genius and talent, when united with piety, however poor or obscure may be their possessor, by furnishing, as far as possible, the means of education and support, without expense to the student.

It is to found nurseries for missionaries to the heathen, and to such as are destitute of the stated preaching of the Gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work.

It is, finally, to endeavor to raise up a succession of men, at once *qualified* for and thoroughly *devoted* to the work of the Gospel ministry; who, with various endowments, suiting them to different stations in the Church of Christ, may all possess a portion of the spirit of the primitive propagators of the Gospel; prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require.

2. The Plan of the Western Theological Seminary.

ARTICLE I.

OF THE GENERAL ASSEMBLY.

Section 1. As this institution derives its origin from the General Assembly, that body is to be considered its patron and the fountain of its powers.

Section 2. The Board of Directors shall have the immediate control of the Seminary.

Section 3. The General Assembly shall, at all times have the power of adding to the Constitutional Articles of the Seminary, and of abrogating, altering, or amending them; but, in the exercise of this power, the contemplated additions, abrogations, alterations, or amendments, shall, in every case, be proposed at one Assembly, and not adopted till the Assembly of the subsequent year, except by unanimous vote.

ARTICLE II.

OF THE BOARD OF DIRECTORS.

Section 1. The Board of Directors shall consist of forty members: twenty-eight ministers, and twelve ruling elders; one fourth to be chosen annually, and shall have power to fill any vacancies which may hereafter occur in the body subject always, however, to the veto of the General Assembly, the election to be (by ballot) at the regular spring meeting.

Section 2. The Board of Directors shall have power to elect the professors and to remove them from office, such election and removal to be subject to the veto of the General Assembly. The said Board shall also have power to suspend temporarily a professor preliminary to, and pending an investigation of charges against his life or doctrine.

Section 3. The Board of Directors shall meet statedly, twice in each year; once in the spring, and once in the Fall, and oftener on their own adjournments, if they shall judge it expedient. Eleven members of the Board shall be a quorum; *provided always*, that of this number, five, at least, be ministers of the Gospel.

Section 4. The Board shall choose out of their own number, a president, vice president, and secretary. In the absence of the president and vice president, the senior member present shall preside.

Section 5. The president of the Board, or in the event of his death, absence, or inability to act, the vice president shall, at the request of any three members,

expressed to him in writing, call a special meeting of the Board of Directors by a circular letter addressed to each; in which letter notice shall be given, not only of the place and time of meeting, but of the business intended to be transacted at the meeting notified; and this letter shall be sent at least ten days before the time of said meeting.

Section 6. The secretary of the Board shall keep accurate Records of all the proceedings of the directors; and it shall be his duty to lay these Records, or a faithful transcript of the same, before the General Assembly, when required, for the unrestrained inspection of all the members.

Section 7. The Board shall direct the professors of the Seminary, in regard to the subjects and topics on which they are severally to give instructions to the pupils, so far as the same shall not be prescribed by this Plan.

Section 8. It shall be the duty of the Board of Directors to inaugurate the professors of the Seminary, and to direct what forms shall be used, and what services performed, on such occasions.

Section 9. Every director, previously to his taking his seat as a member of the Board, shall solemnly subscribe the following formula, viz.—“Approving the Plan of the Western Theological Seminary of the Presbyterian Church in the United States of America, I solemnly declare and promise, in the presence of God and of this Board, that I will faithfully endeavor to carry into effect all the articles and provisions of said Plan, and to promote the great design of the Seminary.”

Section 10. The Board of Directors shall inspect the fidelity of the professors, especially in regard to the doctrines actually taught; and if, after due inquiry and examination, they shall judge that any professor is either unsound in the faith, opposed to the fundamental principles of Presbyterian Church Government, immoral in his conduct, unfaithful to his trust, or incompetent, to the discharge of his duties, they shall forthwith remove him, and appoint another in his place.

Section 11. It shall be the duty of the Board of Directors to watch over the conduct of the students, to redress grievances; to examine into the whole course of instruction and study in the Seminary; and generally to superintend and endeavor to promote all its interests.

ARTICLE III.

OF THE PROFESSORS.

Section 1. The number of the professors in the Seminary shall be increased or diminished as the Board of Directors shall, from time to time, direct.

Section 2. No person shall be inducted into the office of Professor of Divinity, but an ordained minister of the Gospel.

Section 3. Every person elected to a professorship in the Seminary, shall, upon being inaugurated, solemnly subscribe the Confession of Faith, Catechisms, and Form of Government of the Presbyterian Church, agreeably to the following formula, viz.: “In the presence of God and of the directors of this Seminary, I do solemnly and *ex animo* adopt, receive and subscribe the Confession of Faith, and Catechisms of the Presbyterian Church in the United States of America, as the confession of my faith, or, as a summary and just exhibition of that system of doctrine and religious belief which is contained in holy Scripture, and therein revealed by God to man for his salvation; and I do solemnly *ex animo* profess to receive the Form of Government of said Church, as agreeable to the inspired oracles. And I do solemnly promise and engage, not to inculcate, teach, or insinuate anything which shall appear to me to contradict or contravene, either directly or impliedly, anything taught in the said Confession of Faith or Catechisms; nor to oppose any of the fundamental principles of Presbyterian Church government while I shall continue a professor in this Seminary.”

Section 4. The salaries of the professors shall be fixed by the Board of Directors.

Section 5. Each professor shall lay before the Board of Directors, as soon as practicable after his appointment, a detailed exhibition of the system and method which he proposes to pursue, and the subjects which he proposes to discuss in conducting the studies of the youth that shall come under his care; and in this system he shall make such alterations or additions as the Board shall direct; so that, eventually, the whole course through which the pupils shall be carried, shall be no other than that which the Board of Directors shall have approved and sanctioned, conformably to Article II., Sec. 7. And as often as any professor shall think that variations and additions of importance may be advantageously introduced into his course of teaching, he shall submit the same to the Board of Directors, for approbation or rejection.

Section 6. Any professor intending to resign his office, shall give six months notice of such intention to the Board of Directors.

Section 7. The professors of the institution shall be considered as a faculty. They shall meet at such season as they may judge proper. In every meeting the senior professor present shall preside. The faculty shall choose a clerk, and keep accurate Records of all their proceedings, which Records shall be laid before the directors at every meeting of the Board. The president of the faculty, i. e., the senior professor, shall call a meeting whenever he shall judge it expedient and whenever requested by any other member. By the faculty regularly convened, shall be determined the hours and seasons at which the classes shall attend the professors severally, so as to prevent interference and confusion, and to afford to the pupils the best opportunities of improvement. The faculty shall attend to, and decide on all cases of discipline, and all questions of order, as they shall arise. They shall agree on the rules of order, decorum, and duty, (not inconsistent with any provision in the Plan of the Seminary, nor with any order of the Board of Directors), to which the students shall be subjected; and these they shall reduce to writing, and cause to be publicly and frequently read. They shall determine the hours at which the whole of the pupils shall, morning and evening, attend for social worship; and the manner in which, and the person or persons of their own number, by whom, the exercises of devotion shall be conducted.

Section 8. The faculty is empowered to dismiss from the Seminary any student who shall prove unsound in his religious sentiments; immoral or disorderly in his conduct; or, who may be, in their opinion, on any account whatsoever, a dangerous, or unprofitable member of the institution.

Section 9. It shall be the duty of the professors, under the direction of the Board of Directors, to supply the pupils of the institution with the preaching of the Gospel, and the administration of the sacraments of the Christian Church; if this supply shall not, in the judgment of the directors, be satisfactorily furnished by a church or churches in the place where the institution is established.

ARTICLE IV.

OF STUDY AND ATTAINMENTS.

As the particular course of study pursued in any institution will, and perhaps ought to, be modified in a considerable degree, by the views and habits of the teachers; and ought, moreover, to be varied, altered, or extended, as experience may suggest improvements; it is judged proper to specify, not so precisely the course of study as the attainments which must be made. Therefore,

Section 1. Every student, at the close of his course, must have made the following attainments, viz.: He must be well skilled in the original languages of the Holy Scriptures. He must be able to explain the principal difficulties which arise in the perusal of the Scriptures, either from erroneous translations, apparent inconsistencies, real obscurities or objections arising from history, reason, or argument. He must be versed in Jewish and Christian antiquities, which serve to explain and illustrate Scripture. He must have an acquaintance with ancient

geography, and with Oriental customs, which throw light on the sacred Records. Thus he will have laid the foundation for becoming a sound Biblical critic.

He must have read and digested the principal arguments and writings relative to what has been called the deistical controversy. Thus will he be qualified to become a defender of the Christian faith.

He must be able to support the doctrines of the Confession of Faith and Catechisms, by a ready, pertinent, and abundant quotation of Scripture texts for that purpose. He must have studied carefully and correctly, natural, didactic, polemic, and casuistic theology. He must have a considerable acquaintance with general history and chronology, and a particular acquaintance with the history of the Christian Church. Thus he will be preparing to become an able and sound divine and casuist.

He must have read a considerable number of the best practical writers on the subject of religion. He must have learned to compose with correctness and readiness in his own language, and to deliver what he has composed to others in a natural and acceptable manner. He must be well acquainted with the several parts, and the proper structure of popular lectures and sermons. He must have composed at least two lectures and four popular sermons, that shall have been approved by the professors. He must have carefully studied the duties of the pastoral care. Thus he will be prepared to become a useful preacher, and a faithful pastor.

He must have studied attentively the form of Church government authorized by the Scriptures, and the administration of it has taken place in Protestant Churches. Thus he will be qualified to exercise discipline, and to take part in the government of the Church in all its judicatories.

Section 2. The period of continuance in the Theological Seminary shall, in no case, be less than three years, previously to an examination for a certificate of approbation. But students may enter the Seminary, and enjoy the course of instruction for a shorter time than three years, provided, they in all other respects submit to the laws of the Seminary, of which facts they may receive a written declaration from the professors.

Section 3. There shall be an examination of all the pupils in the Seminary at every stated spring meeting of the Board of Directors. Those pupils who shall have regularly and diligently studied for three years, shall be admitted to an examination on the subjects specified in this article. All examinations shall be conducted by the professors, in the presence of the directors, or a Committee of them. Every director present shall be at liberty, during the progress of any examination, or after the same shall have been closed by the professors, to put to any pupil such questions as he shall deem proper. Every pupil who shall have passed his final examination, and at least one previous annual examination, to the satisfaction of the directors present, shall receive a certificate of the same, signed by the professors, with which he shall be remitted to the Presbytery under whose care he is placed, to be disposed of as such Presbytery shall direct. Those who do not pass a satisfactory examination shall remain a longer space in the Seminary.

Section 4. It shall be the object of the professors to make such arrangements in the instruction of their pupils, as shall be best adapted to enable them, in the space of three years, to be examined with advantage on the subjects specified in this article.

ARTICLE V.

OF DEVOTION, AND IMPROVEMENT IN PRACTICAL PIETY.

It ought to be considered as an object of primary importance by every student in the Seminary, to be careful and vigilant not to lose that inward sense of the power of godliness which he may have attained; but, on the contrary, to grow continually in a spirit of enlightened devotion and fervent piety; deeply impressed with the recollection that without this, all his other acquisitions will be com-

paratively of little worth, either to himself, or to the Church of which he is to be a minister.

He must remember, too, that this is a species of improvement which must of necessity, be left, in a great measure, with himself, as a concern between God and his own soul.

It is proper, however, to delineate the path of duty, to express the wishes and expectations of the founders of the Seminary, and to make such requirements as the nature of the subject will permit: Hence:

Section 1. It is expected that every student in the Theological Seminary will spend a portion of time every morning and evening in devout meditation, and self-recollection and examination; in reading the holy Scriptures, solely with a view to a personal and practical application of the passage read to his own heart, character, and circumstances; and in humble fervent prayer and praise to God in secret.

The whole of every Lord's Day is to be devoted to devotional exercises, either of a social or secret kind. Intellectual pursuits, not immediately connected with devotion or the religion of the heart, are on that day to be foreborne. The books to be read are to be of a practical nature. The conversations had with each other are to be chiefly on religious subjects. Associations for prayer and praise, and for religious conference, calculated to promote a growth in grace, are also proper for this day; subject to such regulations as the professors and directors may see proper to prescribe. It is wished and recommended, that each student should ordinarily set apart one day in each month for special prayer and self-examination in secret, and also that he should, on suitable occasions, attend to the duty of fasting.

Section 2. If any student shall exhibit in his general deportment, a levity or indifference in regard to practical religion, though it do not amount to any overt act of irreligion or immorality, it shall be the duty of the professor who may observe it, to admonish him tenderly and faithfully in private, and endeavor to engage him to a more holy temper, and a mere exemplary deportment.

Section 3. If a student, after due admonition, persist in a system of conduct not exemplary in regard to religion, he shall be dismissed from the Seminary.

Section 4. The professors are particularly charged, by all the proper means in their power, to encourage, cherish and promote devotion and personal piety among their pupils, by warning and guarding them, on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm; by inculcating practical religion in their lectures and recitations; by taking suitable occasions to converse with their pupils privately on this interesting subject; and by all other means, incapable of being minutely specified by which they may foster true experimental religion, and unreserved devotedness to God.

ARTICLE VI.

OF THE STUDENTS.

Section 1. Every student, applying for admission to the Theological Seminary, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular church; that he has passed through a regular course of academical study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course.

Section 2. The first six months of every student in the Seminary shall be considered as probationary; and if, at the end of this period, any student shall appear to the professors not qualified to proceed in his studies, they shall so report him to the Board of Directors, who, if they are of the same opinion with the professors, shall dismiss him from the Seminary.

Section 3. The hours of study and of recreation for the students shall be fixed by the professors, with the concurrence of the directors, and every student shall pay a strict regard to the rules established relative to this subject.

Section 4. Every student shall be obliged to write on such theological and other subjects, as may be prescribed to him by the professors. In the first year, every student shall be obliged to produce a written composition on such subjects, at least once in every month; in the second year, once in three weeks; in the third year, once in two weeks. Once a month each student shall also commit to memory a piece of his own composition, and pronounce it in public, before the professors and students.

Section 5. Every student shall not only preserve an exemplary moral character, but shall be expected to treat his teachers with the greatest deference and respect, and all other persons with civility.

Section 6. Every student shall yield a prompt and ready obedience to all the lawful requisitions of the professors and directors.

Section 7. Diligence and industry in study shall be considered as indispensable in every student, unless the want of health shall prevent, of which the professors shall take cognizance, and make the suitable allowance.

Section 8. Strict temperance in meat and drink is expected of every student, with cleanliness and neatness in his dress and habits; while all excessive expense in clothing is strictly prohibited.

Section 9. Every student, before he takes his standing in the Seminary, shall subscribe the following declaration, viz.: "Deeply impressed with a sense of the importance of improving in knowledge, prudence, and piety, in my preparation for the Gospel ministry, I solemnly promise, in a reliance on Divine grace, that I will faithfully and diligently attend to all the instructions of this Seminary, and that I will conscientiously and vigilantly observe all the rules and regulations specified in the Plan for its instruction and government, so far as the same relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the professors and directors of the Seminary, while I shall continue a member of it."

Section 10. The term of study in the Seminary shall commence on the second Monday in September, annually, and continue till Wednesday before the fourth Tuesday in April of the following year.

ARTICLE VII.

OF THE FUNDS.

Section 1. The Board of Directors are authorized to exercise all the control of the funds belonging to this institution, hitherto exercised by the General Assembly, as far as this can be done consistently with the will of the testators and donors; such as, fixing the salary of the professors, regulating the amount required for endowment of scholarships or professorships, and keeping sacred and distinct the different funds already created, or to be hereafter created, for the specific objects for which they are given.

Section 2. All matters relating to the finances except fixing the salaries of professors, the extent of endowment, and the aid of students, shall be, by the Board of Directors, submitted to the Trustees of the Seminary for their approval.

Section 3. Fair and full statements shall be annually presented to the Assembly, by the Board of Directors or by the Trustees, of the amount of funds belonging to the Seminary, of the items which constitute that amount, and of the receipts and expenditures in detail for the preceding year.

Section 4. The intention and directions of testators or donors, in regard to moneys or other property left, or given to the Seminary, shall, at all times, be sacredly regarded. And if any individual, or any number of individuals, not greater than three, shall by will, or during his or their lives, found or endow a professorship or professorships, a scholarship or scholarships, or a fund or funds, destined to special purposes, said professorships, scholarships, or funds, shall forever afterwards be called and known by the name or names of those who founded or endowed them, unless otherwise directed. And if any congregation,

Presbytery, Synod, or association, shall found a professorship or professorships, scholarship or scholarships, or a fund or funds, said professorship or professorships, or scholarship or scholarships, fund or funds, shall forever afterwards be called or known by such name as the body founding them shall give.

Section 5. After supporting the professors, and defraying the other necessary charges of the Seminary, the funds shall be applied, as far as circumstances will admit, to defray or diminish the expenses of those students who may need pecuniary aid, as well as to lessen, generally, the expense of a residence at the Seminary.

ARTICLE VIII.

OF THE BOARD OF TRUSTEES.

Section 1. The Board of Trustees of the Western Theological Seminary, as incorporated by the Legislature of the State of Pennsylvania, consists of thirty members, to be elected by the General Assembly when meeting in the State of Pennsylvania, and no more than one third to be changed in any one year.

Section 2. To the Trustees is committed the custody and disbursement of the funds of the institution for the purposes for which they were appropriated by the donors; or according to the Plan of the Seminary.

Section 3. The Board of Trustees shall meet twice in each year, (in April and in November) at such time and place as may be designated; and oftener on their own adjournment, or on the call of the president.

Section 4. The officers of the Board shall consist of a president, vice president, secretary, and treasurer, to be chosen annually, at the spring meeting of the Board, and to continue in office until their successors are elected.

3. Charter of 1844.

AN ACT Incorporating the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, at the City of Allegheny in the State of Pennsylvania.

SECTION 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same:* That David McConaughy, A. O. Patterson, Robert Dunlap, A. D. Campbell, N. Gillett, James Culbertson, Absalom McCreedy, Robert Johnson, William Jeffrey, C. C. Beatty, Samuel McFarren, Loyal Young, Geo. Marshall, Algernon McMaster, Alexander Laughlin, Francis G. Bailey, Thos. Kiddoo, Harmer Denny, Alexander Semple, Malcom Leech, Francis Herron, E. P. Swift, Matthew Brown, W. B. Melvaine, John Stockton, Ebenezer Graham, Jas. Alexander, Robert Wray, Benjamin Williams and Frederick Lorenz, and their successors duly elected and appointed in the manner as is hereinafter directed, be and they are hereby made, declared and constituted a corporation, and body politic and corporate in law and in fact, to have continuance forever, by the name, style and title of "*The Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America,*" and by the name, style, and title aforesaid, shall forever hereafter be persons able and capable in law, as well to take, receive and hold all and all manner of lands, tenements, rents, annuities, reversions, franchises, and other hereditaments whatsoever, which at any time or times heretofore have been granted, bargained, sold, enfeoffed, released, devised or otherwise conveyed or vested for the use of the Western Theological Seminary of the Presbyterian Church in the United States of America, located at the city of Allegheny, State of Pennsylvania, in or to any other person or persons, to the use of said Seminary, or in trust for the same, by this Commonwealth, or by any person or persons whomsoever; and the same lands, tenements, rents, annuities, reversions, liberties, franchises, and other hereditaments, are hereby vested and established in said corporation forever according to the original use and intent for which such devises,

gifts, grants, releases, or other conveyances were respectively made; and the said corporation and their successors are hereby declared to be seized and possessed of such estate and estates therein, as in and by their respective grants, bargains, sales, enfeoffments, gifts, devises, releases, and other conveyances thereof is or are declared, limited or expressed; also, that the said corporation and their successors at all times hereafter shall be capable and able to purchase, have and receive, take, hold and enjoy in fee simple, or of lesser estate or estates, all and all manner of lands, tenements, rents, annuities, franchises and hereditaments by the gift, grant, bargain, sale, alienation, enfeoffment, release, confirmation or devise, to any person or persons, bodies politic and corporate, capable and able to make the same; and further, that the said corporation and their successors may take and receive any sum or sums of money and any portion of goods and chattels that have been given or bequeathed to, and for the use of, the Western Theological Seminary of the Presbyterian Church in the United States of America, at the city of Allegheny, or to the directors thereof, or to any other person or persons, body politic or corporate in trust or for the use of said Seminary; or that shall hereafter be given, sold, leased or bequeathed to the said corporation, by any person or persons, body politic or corporate, that is able or capable to make sale, lease, bequeath, or other disposal of the same, such money, goods or chattels, to be laid out and disposed of for the use and benefit of the aforesaid corporation agreeably to the will and intention of the donors, and according to the objects and articles, and conditions of this act, or according to the articles and by-laws of said corporation.

Provided, That this act shall not be so construed as to impair or affect the right of other persons or corporations, or to vest in said corporation any other estate, right or title in the lands and tenements heretofore held by any person or persons for the use of said Western Theological Seminary, by grant from the Commonwealth or conveyance from any person or persons than were held and enjoyed by such person or persons at, or before the passage of this act; and that in all suits now pending, or hereafter brought, concerning the real estate held or claimed by any person or persons, for the use of said Seminary, prior to the passage of this act, the right and title to the same shall be tried and determined as if this act had not been passed.

SECTION 2. *And be it further enacted* by the authority aforesaid, That no misnomer of the said corporation and their successors shall defeat or annul any gift, grant, devise, or bequest, to or for the said corporation: *Provided*, the intent of the party or parties shall sufficiently appear upon the face of the gift, grant, will or other writing whereby any estate or interest was intended to pass to or for the said corporation.

SECTION 3. *And be it further enacted* by the authority aforesaid, That the said corporation and their successors shall have full power to make, have and use one common seal, with such device and inscription as they shall deem proper, and the same to break, alter and renew at their pleasure.

SECTION 4. *And be it further enacted* by the authority aforesaid, That the said corporation and their successors by the name, style and title aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded in any court or courts, before any judge or judges, justice or justices, in all and in all manner of suits, complaints, pleas, causes, matters and demands of whatsoever nature, kind or form they may be; and all and every matter and thing to do, in as full and effectual a manner as any other person or persons, body politic and corporate, within this Commonwealth may or can do.

SECTION 5. *And be it further enacted* by the authority aforesaid, That the said corporation and their successors shall be, and hereby are, authorized and empowered to make, ordain and establish rules, by-laws, and ordinances, and do everything needful and incident for the due and good government and support of the affairs of the said corporation, and managing the funds and revenues thereof: *Provided* that the said rules and by-laws and ordinances be not repug-

nant to the Constitution and laws of the United States, to the Constitution and laws of this Commonwealth, or to this act.

SECTION 6. *And be it further enacted* by the authority aforesaid, That the said corporation shall not consist at any time of more than thirty persons, nine of whom shall at all times be laymen, and citizens of the State of Pennsylvania, whereof the General Assembly of the Presbyterian Church of the United States of America may at their annual meeting change one third in such manner as to the said General Assembly shall seem proper; and the corporation aforesaid shall have power and authority to manage and dispose of all moneys, goods, chattels, lands, tenements and hereditaments, and all other estates whatsoever, committed to their care and trust, by the said General Assembly; but in cases where special instructions for the management and disposal thereof shall be given by the said General Assembly in writing under the hand of their Clerk, it shall be the duty of the said corporation to act according to such instructions: *Provided*, That the instructions shall not be repugnant to the Constitution and laws of the United States, or to the Constitution and laws of this state, or to this act.

SECTION 7. *And be it further enacted* by the authority aforesaid, That seven members of this corporation, whereof the president, or in his absence, the vice president, to be one, shall be a sufficient number to transact the business thereof and to make by-laws, rules and regulations: *Provided*, That previous to any meeting of the Board or corporation for such purposes, not appointed by adjournment, ten days' notice shall be previously given thereof by the secretary or clerk of the said corporation to each of the members of the same; and the said corporation shall, as often as they shall see proper, and according to the rules by them to be prescribed, choose out of their number a president, a vice president and secretary; and shall have authority to appoint a treasurer and such other officers and servants, as shall by them, the said corporation, be deemed necessary; to which officers the said corporation may assign such a compensation for their services, and such duties to be performed by them, to continue in office for such a time, and to be succeeded by others, in such a way and manner, as the said corporation may direct.

SECTION 8. *And be it further enacted* by the authority aforesaid, That all questions before the said corporation, shall be decided by a plurality of votes, whereof each member present shall have one, except the president, or vice president when acting as president, who shall have only the casting voice or vote in case of an equality in the votes of the other members.

SECTION 9. *And be it further enacted* by the authority aforesaid, That the said corporation shall keep fair and regular entries of their proceedings, and a just account of their receipts and disbursements, in a book provided for that purpose; and shall, once in a year, exhibit to the General Assembly of the Presbyterian Church in the United States of America, an exact state of the accounts and funds of the said corporation.

SECTION 10. *And be it further enacted* by the authority aforesaid, That the said corporation may take, receive, purchase, possess and enjoy messuages, houses, lands, tenements, rent, annuities and other hereditaments, real and personal estate of any amount; *provided*, That the clear yearly value and income shall not exceed the sum of fifteen thousand dollars.

SECTION 11. That the Legislature expressly reserves the right at any time hereafter, to construe, alter, amend or repeal all, or any of the provisions of this act.

Signed,

JAMES ROSS SNOWDEN,
Speaker of the House of Representatives.

WILLIAM BIGLER,
Speaker of the Senate.

APPROVED the twenty-ninth day of March, one thousand eight hundred and forty-four.

DAVID R. PORTER.

A SUPPLEMENT to an "Act Incorporating the Trustees of the Western Theological Seminary of the Presbytery Church in the United States of America, at the City of Allegheny, in the State of Pennsylvania."

"Whereas, By the eleventh section of the act to which this is a supplement, the Legislature of this state has reserved the right at any time thereafter to construe, alter, amend or repeal all or any of the provisions of the act to which this is a supplement;

And whereas, The exercise of that right may leave the property which may be vested in the said corporation, without proper Trustees to manage and dispose of the same; Therefore,

SECTION 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same,* That in case the Legislature of this state shall at any time hereafter construe, alter, amend or repeal all or any of the provisions of said act to which this is a supplement the Trustees of said Seminary for the time being shall be and they are hereby authorized and empowered at any time within one year after any such construction, alteration or amendment, or repeal, to convey all the property belonging to them as Trustees as aforesaid, to any number of citizens of this state, not less than three nor more than five, whom they may select, their heirs and assigns, who shall hold the said property thus conveyed to them, their heirs and assigns, for the sole use of the said Seminary, anything in the said act to the contrary notwithstanding."

CERTIFICATE.

"I do hereby certify that the above is a copy of a bill which passed both branches of the Legislature and was signed by the governor.

E. S. GOODWELL,
Clerk of the Senate.

HARRISBURG, APRIL 12th, 1845.

4. Acceptance by directors of the Plan of 1870.

At a meeting of the Board of Directors of the Western Theological Seminary, October 14, 1870, it was

Resolved, That we accept the powers and authority offered by the action of the General Assembly to the theological seminaries now under the control of the General Assembly, as contained in the second resolution of the Report of the Committee on Theological Seminaries, recorded on p. 63, of the *Minutes* of 1870-1871, p. 579.

5. Assembly to approve the election of Trustees.

Your Committee recommend, that the General Assembly give its consent to a proposed modification of its Plan for theological seminaries, so as to meet the unanimous request of the Boards of Trustees and Directors, according to the following Paper:

Whereas, By the Plan of the Theological Seminary, Trustees can be elected by the General Assembly only when it meets in Pennsylvania; and

Whereas, In the charter of the Board of Trustees, no such limitation is embraced; therefore,

Resolved, That the General Assembly be requested so to modify the "Plan," that the Trustees may be chosen at any meeting of the Assembly; also to consent to a reduction of the number of Trustees from thirty to twenty-one, to be divided into three classes, one class to be removed each

year; and to such modification of the "Plan" as that the Trustees shall nominate to the directors persons to fill vacancies, and, on the approval of the directors, to the General Assembly for its approval.—1877, p. 565.

6. Answer of the Boards, 1895.

The Board of Directors of the Western Theological Seminary, being satisfied that the Seminary now stands in such close relation to the Presbyterian Church that both its teachings and its use of all its property can be controlled by the General Assembly, subject only to a reasonable lapse of time and such legal restrictions set forth in the charter as have not hitherto called out objections, sees no reasons to ask in behalf of this Seminary any change in existing relations to the General Assembly. The Board is not averse to an effort having as its chief end the bringing of all our theological seminaries into closer relations of sympathy and confidence with the Church at large, but it is the opinion of this Board that this cannot be accomplished successfully except through some Plan which is acceptable to all the seminaries now approved by the General Assembly, and it deprecates a division of these seminaries into different classes as regards their relation to the General Assembly.

The Board of Trustees of the Western Theological Seminary, at its annual meeting in Pittsburgh, May 10, took the following action:

The Trustees of the Western Theological Seminary, after a careful consideration of the suggestions of the Committee of the General Assembly on Theological Seminaries, would affirm their hearty agreement with the principles when this Committee was appointed, and the end sought, as both the Committee of the General Assembly and the Trustees of this Seminary are agreed that the charter of the Seminary is one of the strongest that could be framed to secure the property to the Presbyterian Church in the United States of America, and that substantially the only way in which the purpose of the Committee can be secured is in the way of general legislation, by the Legislature of Pennsylvania, authorizing various denominations and associations of men in case of threatened or actual malfeasance in trust, to appear in court through their proper officers or representatives in order to enforce the execution of trusts created for their benefit, in pledging ourselves to unite cordially in efforts to secure such general legislation.—1895, pp. 159, 160.

7. Action of the Assembly, 1895.

The Board of Directors of the Western Theological Seminary at Allegheny, "being satisfied that the Seminary now stands in such close relation to the Presbyterian Church that both its teaching and the use of all its property can be controlled by the General Assembly, sees no reason to ask any change in existing relations to the Assembly." The Board of Trustees has declared its hearty agreement with the principles set forth in the action of the Assembly of 1894, and its readiness to secure the necessary legislation to enable the General Assembly to carry out said principles. The Committee recommends the General Assembly to request these Boards to take such action.—1895, p. 32.

8. Answer of the Boards, 1896.

Whereas, the General Assembly's Committee expressed, through their representative, Thomas McDougall, the opinion that the property of the Western Theological Seminary can be held for the Presbyterian Church under the existing charter without change, and it has, as a matter of fact, always been so held and administered, and,

Whereas, The Committee declared that it would be sufficient to secure general legislation by which the General Assembly, representing the Presbyterian Church, can be recognized in the courts, without appeal to the attorney-general of the state, and this Board cordially agreed to make due effort to secure such legislation at the earliest possible day (the Legislature meeting only biannually), and, in case of unfaithfulness of the Board, the Assembly has power to remove one third of their number and appoint others in their places, guaranteeing a two-thirds majority in thirteen months, and any gift to the Seminary can be made specific, as some have been so that the donor can be satisfied as to the use to be made of his money, and,

Whereas, a question exists in the minds of able jurists and of intelligent and liberal friends and supporters of the Seminary as to whether the change of charter proposed might not subject us to vexatious litigation and possibly imperil important interests of the institution now entrusted to their care; therefore,

Resolved, That this Board respectfully begs leave to adhere to their former action in the premises, which, if carried out, the Assembly has declared to be sufficient and acceptable.

Resolved, That the Board appoint a Committee, consisting of Messrs. William Bakewell, J. McF. Carpenter, and W. J. Holland, to secure legislation in accordance with the action of the Trustees at their annual meeting in May, 1895.—1896, pp. 188 and 120.

9. Amendments to the Plan of the Seminary approved.

That the Plan of the Western Theological Seminary be amended by adding to Article II, entitled "Of the Board of Directors," a new section, to be numbered 12, and to read as follows, namely: "It shall be the duty of the Board of Directors to elect one of the professors president of the faculty for such a term of years, and under such instructions as to his duties, as the Board may think best adapted to serve the interests of the institution." That Article III, entitled "Of Professors," Section 7, be so changed that, instead of the words, "in every meeting the senior professor present shall preside," it shall read, "in every meeting the president, or, in his absence, the senior professor present, shall preside." Also that the words, "the senior professor" shall be changed so as to read, "or, in case of his death, absence, or disability to act, the senior professor shall," etc.—1898, p. 128.

10. Action as to certain property interests.

Resolved, 6. *Whereas*, The Trustees of the General Assembly have reported that the title to certain real estate held for the use and benefit of the Western Theological Seminary at Allegheny City, in the State of Pennsylvania, is vested by various deeds partly in the General Assembly,

partly in the Trustees of the General Assembly, partly in the Seminary, and partly in the Trustees of the Seminary; and,

Whereas, the Trustees of the Seminary have requested the Trustees of the General Assembly to convey to the former body all the rights, title, and interest of the latter body in said real estate, and ratify and confirm a certain perpetual lease affecting a portion of said real estate executed to Allegheny City by the Trustees of the Seminary on December 3, 1849; and,

Whereas, the General Assembly believe that such conveyance and ratification should be made on the terms and conditions hereinafter specified; therefore,

Resolved, That "The Trustees of the General Assembly of the Presbyterian Church in the United States of America" are hereby instructed to cause to be executed and delivered to "The Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America" a deed of conveyance and ratification, in due form of law, for the purpose and to the effect aforesaid; *provided, however*, that the said "The Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America" shall, contemporaneously with the execution and delivery of such deed, and in accordance with the proposition they have already voluntarily made, agree, certify, and declare, in due form of law, and in consideration of said conveyance and ratification, that "the property of said Seminary, real and personal as well as that which it now has or is entitled to, as that which it may hereafter acquire by gift, devise, bequest, purchase, or otherwise, is and shall forever continue to be held, used, and employed in trust for the use and benefit of said Seminary in carrying out the purpose of theological education according to the Standards of the Presbyterian Church in the United States of America, and subject at all times to the authority, control, and direction of the General Assembly of the Presbyterian Church in the United States of America as to the use and disposition thereof"; and, *provided, further*, That said Trustees of said Seminary shall also, in due form of law, agree to submit annually to the General Assembly a full and true statement and Report of their finances and investments.—1902, p. 141.

11. Amendment authorizing conferring degrees in theology.

"The charter of the Seminary has been so amended by the proper authorities that it is authorized to confer degrees in theology."—1908, p. 290.

V. LANE THEOLOGICAL SEMINARY.

1. Charter and amendments.

[NOTE.—Ohio Local Laws, Vol. xxvii, p. 118.]

AN ACT to Incorporate the Lane Seminary, in the County of Hamilton:

SECTION 1. *Be it enacted by the General Assembly of the State of Ohio*, That there shall be, and hereby is established, in the county of Hamilton, a theological institution for the education of pious young men for the Gospel ministry, by the name of "The Lane Seminary"; and that Joshua L. Wilson, David Root, James Challen, William Skillenger, Robert Boal, Jr., Jabez C. Tunis, John F. Keys, Isaac G. Burnet, Ephraim Robbins, James Warren, John H. Groesbeck, Robert Wallace, William W. Greene, John Thomson, Daniel Hayden, Benjamin Graves, Ludwell G. Gaines, Jacob Lindley, Caleb Kemper, James Thomson, Daniel

Wertz, Samuel January and Abraham A. Halsey, be, and they are hereby appointed Trustees of said institution; and who, together with their associates and successors, are hereby created a body politic and corporate, with perpetual succession, by the name and style of "The Trustees of the Lane Seminary;" and by that name shall be competent to contract and be contracted with, to sue and be sued, plead and be impleaded, answer and be answered unto, in all courts and places, and in all matters whatsoever; with full power and authority to acquire, hold, possess, use, occupy and enjoy, by purchase, gift, grant or devise, and the same to sell, convey and dispose of, all such real estate as shall be necessary and convenient for said institution, the transaction of its business, and the endowment of the same; and may have and use a common seal, and the same alter, change, break and renew at pleasure; and may, also, make, ordain and establish, and put in execution, such by-laws, ordinances, rules and regulations as shall be necessary and proper for the good government of said institution, and the prudent and efficient management of its affairs; *provided*, That no by-law, ordinance, rule or regulation of the same, shall in anywise be contrary to the Constitution and laws of this state or of the United States; *and provided also*, That any future General Assembly may alter or amend this act.

SECTION 2. That the Board of Trustees aforesaid, and their successors, shall have power to perpetuate their own body, by filling all vacancies which may occur therein, either by death, resignation or otherwise; but said Board shall at no time consist of a less number than twenty-three, nor more than twenty-five: they shall have the direction, management and control of the estate, business, property, funds and prudential concerns of said institution, and the administration of its affairs: they shall appoint all professors, tutors, teachers, officers, agents and clerks of the same, who shall hold their respective offices and places therein during the pleasure of said Board, and perform such duties, and exercise such powers as the said Trustees, from time to time, may order and direct: they shall, annually, on the last Wednesday in October, at such time and place as the Trustees shall appoint, elect, by ballot, from their own body, a president, three vice presidents, treasurer, recording secretary and corresponding secretary, who, together with six other members, to be elected at the same time and place, shall constitute the Executive Committee of said institution, who shall, under the direction of the Trustees, conduct the affairs of the same; and the said Board of Trustees and the Executive Committee shall respectively do and perform all such matters and things as may be necessary and proper to promote the objects of the institution; *provided*, That the funds, property and revenues of the same shall not be appropriated, employed or expended for any purpose other than that contemplated by this act.

SECTION 3. That the officers and members of the Executive Committee shall reside in the city of Cincinnati, or its vicinity, a majority of whom, together with all the professors, tutors, teachers and instructors in said institution, shall be members of the Presbyterian Church, in good standing, under the care of the General Assembly of that Church in the United States.

SECTION 4. That at the annual meeting of the Board of Trustees, on the last Wednesday of October, there shall be reported and presented an account of the state and condition of said institution, in all its various concerns and affairs; and said Board may hold meetings at such other times as the Trustees may appoint, or the president thereof shall order and direct, to be notified and held in such manner as shall be provided by the by-laws of the institution.

SECTION 5. That a fundamental rule or principle of said institution shall be, that every student therein, when in good health, shall be required to spend not less than three, nor more than four hours, each day, in agricultural or mechanical labor, the avails of which shall be applied towards defraying the expenses of the institution, and the board and tuition of the students; and the said Board of Trustees shall have power to grant and confer on any candidate, in such form as

they may prescribe, all or any of the degrees in Divinity usually granted and conferred in the colleges and universities in the United States.

SECTION 6. That the first officers of the institution shall be the Rev. Joshua L. Wilson, president; Rev. David Root, Rev. Jacob Lindley and Isaac G. Burnet, Esq., vice presidents; John H. Groesbeck, treasurer; Abraham A. Halsey, recording secretary, and James Warren, corresponding secretary, who, together with John F. Keys, Jabez C. Tunis, William W. Greene, Robert Boal, Jr., William Skillenger and Caleb Kemper shall compose and constitute the first Executive Committee, to serve in their respective offices until the next annual meeting and until their successors shall be chosen.

SECTION 7. That this act shall be taken and received in all courts, and by all judges, magistrates and other public officers, as a public act; and all printed copies of the same, printed by or under the authority of the General Assembly, shall be admitted as good evidence thereof, without any other proof whatever.

EDWARD KING,
Speaker of the House of Representatives.

SAMUEL WHEELER,
Speaker of the Senate.

February 11, 1829.

[NOTE.—Ohio Local Laws, Vol. xxxvi, p. 22.]

AN ACT to Amend the Act Entitled "An Act to Incorporate the Lane Seminary, in the County of Hamilton."

SECTION 1. *Be it enacted by the General Assembly of the State of Ohio*, That the Board of Trustees of the Lane Seminary shall consist of any number not less than thirteen nor more than twenty-five; and, if from any cause, the number shall be reduced below thirteen, the remaining number shall be a competent Board for the purpose of filling vacancies to make up the number of thirteen; and from and after the next election of officers, the Executive Committee of said Seminary shall consist only of the president, the three vice presidents, the treasurer, the recording secretary and the corresponding secretary, who shall hold their offices until their successors are elected; and the annual meeting of the Board of Trustees, for the election of officers, shall be held on the second Wednesday of June, annually, instead of the last Wednesday of October.

C. ANTHONY,
Speaker of the House of Representatives.

GEORGE J. SMITH,
Speaker of the Senate.

January 16, 1838.

[NOTE.—Ohio Laws, Vol. iv, p. 16.]

AN ACT to Amend the Act entitled an Act to Amend the Act Entitled "An Act to Incorporate the Lane Seminary, in the County of Hamilton."

SECTION 1. *Be it enacted by the General Assembly of the State of Ohio*, That the act entitled "An Act to Amend the Act Entitled an Act to Incorporate the Lane Seminary, in the County of Hamilton," passed January 16, 1838, be and the same is hereby amended and enacted to read as follows, to wit: The Board of Trustees of the Lane Seminary shall consist of any number, not less than thirteen, nor more than twenty-five; and if, from any cause, the number shall be reduced below thirteen, the remaining number shall be a competent Board for the purpose of filling vacancies to make up the number of thirteen; and the Executive Committee of said Seminary shall consist only of the president, the three vice presidents, the treasurer, the recording secretary and the corresponding secretary, who shall hold their offices until their successors are elected; and the annual meeting of the Board of Trustees, for the election of officers, shall be held at

such time and place as the Board of Trustees shall, from time to time, and at any time, appoint; and the above mentioned act, passed January 16, 1838, is hereby repealed.

WILLIAM B. WOODS,
Speaker of the House of Representatives.

MARTIN WELKER,

March 4, 1858.

President of the Senate.

2. The Plan of the Assembly adopted by the Trustees.

The Board of Trustees of the Lane Theological Seminary report that they have most cordially adopted this Plan by the following action:

Every election of a professor in this institution shall be reported to the next General Assembly; and if said Assembly shall by vote express its disapprobation of the election, the professorship in question shall be *ipso facto* vacant from and after such vote of the General Assembly, it being understood that in such case it is not the pleasure of this Board that such professor shall continue in office.—1871, p. 580.

3. Report of the Standing Committee on Theological Seminaries, 1893. Approval withheld.

The Trustees of Lane Theological Seminary find that the income of the Seminary has been seriously reduced, and as a result they have been compelled to abolish the Chair of Practical Theology, thus requiring the resignation of Dr. Roberts, who was the incumbent thereof. The Assembly puts on record its high appreciation of the value of Dr. Roberts' services, and expresses its regret that, as your Committee has been informed, the Board did not advise Dr. Roberts of its purpose before taking such decisive action.

In the list of professors, the Assembly finds the name of the Rev. Henry P. Smith, D.D., who was in December last suspended by the Presbytery of Cincinnati for unsoundness in the faith. On the 31st of January, 1893, Professor Smith tendered his resignation to the Board because of that suspension. The Board declined to receive such resignation, but continued him, by formal action, in the duties of his professorship in the Seminary. When a minister is suspended, he is suspended from all the functions of his office. Among the most important of such functions is that of training young men for the ministry. However serious the embarrassment to the Seminary, the Board should have immediately accepted the resignation of Professor Smith, or at least relieved him from the discharge of his duties. Loyalty to the Church should have compelled them to take such action. But they were further bound so to do by faithfulness to the trust which they have assumed with regard to that Seminary. Its charter requires that "all the professors shall be members of the Presbyterian Church in good standing." The Assembly, therefore, is constrained to withhold its approval and commendation of Lane Seminary until the Board has reconsidered its action in this respect, and remedied the error.—1893, p. 156.

4. Reorganization recommended. Committee of Visitation appointed. The Seminary restored to full standing.

The last General Assembly expressed its disapproval of the Seminary, because it retained in his Chair a professor who had been suspended from

the ministry by his Presbytery for heresy, and the Board of Education was forbidden to aid students attending the institution. Afterwards the professor resigned his place, and then the Board of Education resumed its helpful relations to the students of Lane. We trust happier days for this Seminary are now near at hand, and we commend it and all its interests to the approval, the sympathy and the confidence of the Assembly and the Church.

In view of all the facts that have come before us and as the result of thoughtful and even anxious deliberation, we respectfully recommend the following, viz.:

1. The General Assembly would advise the Board of Trustees, as promptly and completely as possible, to reorganize the Seminary by introducing new and different men into the Board of Trustees and the corps of instructors, and this, not because of any question touching the integrity of purpose and purity of motive in the honored brethren now in charge, but simply because the differences of opinion and policy now prevailing among them seem to be irreconcilable, and to forbid the hope of settlement until other men are put in charge.

2. That a Committee of five, three ministers and two elders, shall be appointed by this Assembly to visit the Seminary and confer with the Board of Trustees, and to advise with them concerning all the interests of the institution, especially concerning its reorganization, as already indicated; this Committee to report to the next General Assembly.

3. We recommend that in the meantime the Seminary be restored to full standing with the General Assembly, and that the Board of Education be directed to treat its students precisely as it treats the students of other seminaries.

4. Pending the visit of the Committee suggested and the reorganization proposed, it is recommended that the election of Rev. Henry W. Hulbert to the Chair of Church History be disapproved, and this for this reason and no other, that his confirmation would further embarrass the reorganization which is now proposed. This disapproval is not to be understood as raising any question of his character or orthodoxy, nor as a bar to his employment as a teacher in the Seminary.*—1894, pp. 110, 111.

5. Report of the Special Committee to Visit Lane Seminary, 1895.

The Committee appointed by the General Assembly to confer with the Board of Trustees of Lane Seminary held a Conference in Cincinnati, November 22, 1894. The Board of Trustees made their statement, each member setting forth his personal convictions regarding the condition and purposes of the Board. The meeting was continued through the day, was harmonious and satisfactory, and the interchange of views and opinions was most fraternal and cordial. Whatever "differences of opinion and polity" may have been and to some may have seemed "irreconcilable," they were not to be found when the Committee looked the brethren in the face and heard their words of conciliation and earnest expression of desire, harmoniously and unitedly, to promote the best interests of the Seminary and our Presbyterian Zion.

*Prof. Hulbert was reflected Professor of Church History and his name reported to the Assembly.—1896, p. 141.

After hearing at length the detailed and explanatory statement of the Board of Trustees concerning the financial condition of the Seminary in the past and in the present, showing the receipts and disbursements, also the annual attendance of students from 1887 to 1895, and also the teaching force of the past and the present, and concerning the prospect of the future, the Assembly's Committee retired for a Conference.

In the evening the Conference of the Board of Trustees and the Committee was resumed, when the Assembly's Committee submitted to the Board of Trustees the conclusion upon which they appeared to agree, and which in their present light they were disposed to submit to the General Assembly. The Board of Trustees by a unanimous vote expressed their satisfaction with these suggestions of the Committee, which were substantially as follows:

1. Having heard the full statement of the Board and the satisfactory explanation in regard to the financial condition of the Seminary, with the hopeful outlook for the future, we advise the increase and completion of the faculty in accordance with the recommendation of the General Assembly, as speedily as the income of the institution will allow.

2. We will report to the General Assembly that the full, clear financial statement submitted to the Committee seemed to us in a large measure to explain the present administration of the Board, and likewise promise an increase of the teaching force in the near future.

3. Having been informed that five vacancies exist in the Board of Trustees, we would take pleasure in reporting to the Assembly that it is the intention of the Board to fill these places, as soon as possible, with men known to be in sympathy with the Presbyterian Church and the Seminary in its relation to the General Assembly.

4. We will report to the Assembly that we found the Board of Trustees, clergymen and laymen, to be an intelligent body of earnest Christian men; united in the desire and purpose to do everything in their power to bring the Seminary into closer relations to the Church, and to ensure the hearty sympathy and support of the community and region in which the Seminary is located.

The Board took the following action:

Resolved, That the thanks of this Board of Trustees are hereby extended to the Assembly's Committee of Conference on Lane Seminary, for the patient and open-minded manner in which they have sought information, and also for the outline of opinion and conclusion submitted, in which the purpose and spirit of this Board are correctly interpreted.

Therefore your Committee recommend the Assembly to encourage the Board to continue making such efforts and devising such means, as will speedily and thoroughly reorganize and increase the teaching force, and thus secure for Lane Seminary the constant fostering care and approval of the Assembly, as well as the confidence, sympathy, and support of our beloved Presbyterian Zion.

The Report was accepted; its recommendations adopted, and the Committee continued.—1895, pp. 19–21.

[NOTE.—For the answer of Lane Seminary to the proposals of the General Assembly of 1894, see *Minutes*, 1895, p. 160; and for the Assembly's reply, see *Minutes*, 1895, p. 33, and 1896, p. 122.]

6. Final Report of the Special Committee to Visit Lane, 1896.

"The Report of the Special Advisory Committee to Visit Lane Seminary was unanimously adopted at the meeting of the General Assembly in Pittsburgh, May, 1895, together with the recommendation that 'the Assembly encourage the Board to continue making such efforts and devising such means as will speedily and thoroughly reorganize and increase the teaching force, and thus secure for Lane Seminary the constant fostering care and approval of the Assembly as well as the confidence, sympathy and support of our beloved Presbyterian Zion.'

"The Committee was ordered to be continued. As Chairman, I now report to the Assembly that there has been no regular meeting of the Committee during the year, for the reason that everything has gone on so satisfactorily, pleasantly and prosperously in the work of the Seminary, that there seemed nothing for the Committee to do. In the meantime I was invited to deliver the annual address before the Society of Inquiry, the alumni, and friends of the Seminary, which I did on Commencement Day, May 7, 1896. Having thus the opportunity of meeting the professors and students, the president of the Board of Trustees, and many of the members, as well as the examiners from various Presbyteries, and other friends of the Seminary, I received a most favorable impression of the work done, and of the prospects for the future."

The Report of the Advisory Committee thence continues with information already given in this Report, and is signed by its Chairman, David A. Cunningham, and dated May 16, 1896. We recommend to the Assembly the approval of the Report of this Special Committee. The Report was approved.—1896, p. 142.

7. Answer of the Trustees to the Assembly, 1895.

At the meeting of the Board of Trustees, May 1, 1895, it was

Resolved, That while this Board desires in all proper ways to show its loyalty to the Presbyterian Church, and has an earnest wish to maintain the most cordial and harmonious relations with the General Assembly, in view of the legal and other complications which might result from the proposed amendments, and the doubtful validity of such if enacted, we feel constrained to decline to take any steps to effect such changes as are contemplated in the resolutions of the last General Assembly regarding theological seminaries.—1895, p. 160.

8. Answer of the Trustees, 1896.

The following is a true copy of the action of the Board of Trustees of Lane Theological Seminary taken Wednesday, May 6, 1896:

That this Board learns with regret of the illness of Dr. Young, and that this fact has probably prevented the Committee of the General Assembly meeting with the Board at this time as per appointment made by the president.

That while this Board desires to maintain the most cordial and intimate relations with the General Assembly of the Presbyterian Church in the United States of America, and will do all that can be done to that end, it as yet does not see the way clear to changing the action taken in May, 1895, concerning proposed amendments to the charter.—1896, p. 194.

9. Answer of the Trustees, 1897.

The Trustees of Lane Seminary, having carefully considered the action and request of the General Assembly of 1896 in regard to the Plan of seminary control approved by the Assembly of 1895, make, after due deliberation, the following statement in reply:

The Trustees are thoroughly confirmed in the judgment, frankly stated to the Assemblies of 1895 and 1896, that the changes proposed in the charter of this Seminary are impracticable. This charter clearly defines the object of the institution, provides for the organization of its Board of Trust as a civil corporation, and definitely prescribes the manner in which this trust shall be administered.

It is plainly the imperative duty of this Board to execute with fidelity these explicit provisions. It seems to the Trustees increasingly clear that they have neither the legal nor the moral right to become a party to any attempt to modify or alter any of the expressed terms or conditions of the trust which they are appointed to administer, even were such legislation permissible under the present Constitution of Ohio.

Moreover, all the funds that have been donated to the Seminary since the enactment of this charter have been received under its specific provisions. Most of these donations have been made with the assurance and in the belief that these conditions are to be perpetual. The changing of these provisions and conditions in the manner proposed would be, as it seems to the Trustees, a violation of good faith on their part, as well as a breach of trust, and would seriously imperil these endowments and expose the institution to ruinous litigation.

For these conclusive reasons, it is their settled belief that this Board ought not to initiate any proceedings which would modify or alter the existing charter in any of its essential provisions.

But it seems proper to add, that, if the proposed changes were practicable, they are not in the judgment of the Trustees, necessary to the full protection of Lane Seminary as an institution of the Presbyterian Church, or for the safeguarding of its teaching and funds. This appears from the following facts, namely:

1. The charter itself expressly provides that "all the professors, tutors, teachers and instructors in the Seminary shall be members of the Presbyterian Church, in good standing, under the care of the General Assembly of that Church in the United States." This provision the founders deemed sufficient to safeguard the teachings of the Seminary, and it has been attested to be such by the entire history of the institution.

2. In connection with the Union of the two branches of the Presbyterian Church in 1869, the Board of Trustees of Lane Seminary took in August, 1870, the following action, which was "accepted as satisfactory" by the Assembly of 1871 (*Minutes*, p. 580), namely:

"Every election of a professor in this institution shall be reported to the next General Assembly, and if the said Assembly shall by vote express its disapprobation of the election, the professorship in question shall be *ipso facto* vacant from and after such vote; it being understood in such case, that it is not the pleasure of this Board, that such professor shall continue in office."

From this explicit "compact" there has not been a single deviation by this Board, and the Trustees, for the third time, reaffirm their purpose and obligation to observe its provisions.

3. The deed for the land on part of which the Seminary buildings stand and the rest of which still constitutes one of its chief sources of support, contains the express provision that in case the Seminary shall ever fail of its appointed purpose as defined by its charter, this gift shall be forfeited in law, and shall revert to certain organizations which are specifically named. Moreover, many of the subsequent donations and bequests to the Seminary contain similar conditions and might be legally forfeited should the Board divert such funds from their original purpose.

It is thus seen that the obligation to guard the endowments as well as the teachings of the Seminary is as fundamental and imperative as it can possibly be made. It may safely be assumed that no Board, present or future, would ever seek to pervert a pecuniary trust so carefully protected, and should such attempt ever be made, the courts of Ohio are open for its correction.

The Trustees are constrained by the foregoing considerations to declare as their final judgment that the proposed changes in the charter of the Seminary are impracticable and unnecessary.

At the same time, they most cordially affirm their loyalty to the doctrines and polity of the Presbyterian Church, and solemnly avow their purpose to administer with fidelity the sacred trust committed to their care.—1897, pp. 105-107.

10. Action of the Assembly, 1897.

[NOTE.—See No. 10, below, p. 595.]

11. Seminary alliance effected between the Presbyterian Theological Seminary of the South and the Lane Theological Seminary.

a. *Seminary Alliance*.—In accordance with the action of the last General Assembly, advising the Board of Directors of the Theological Seminary of the South, "until the Church be prepared to establish a seminary in the Southwest," "to enter into such arrangements with some existing seminary of our Church as will secure for the students from that section a proper training," an alliance has been entered into between the Seminary of the South and the Lane Seminary, for two years, to secure this end. The alliance thus far has proved eminently satisfactory, and has been characterized by a rare degree of concord among the students and faculty, and it is hoped that the present arrangement will issue in a more permanent one.

With a view to give effect to this arrangement, Rev. John V. Stephens, D.D., and Rev. Finis K. Farr, D.D., were elected teachers.

Rev. Selby Frame Vance, D.D., was transferred at his own request, from the Chair of Church History to that of English Bible.

Dr. Stephens was assigned to the Department of Homiletics and Pastoral Theology, and Dr. Farr to the Department of Church History.

The Commencement exercises were graced by the presence, and an address, of Rev. Edward D. Morris, D.D., LL.D., *Professor Emeritus*, so long identified with Lane Seminary, and so fruitful a factor in its useful-

ness. Although eighty-five years have passed over his head, and time has touched somewhat his physical vigor, his mind retains its unweakened strength, and his heart beats strong with loyalty to the Master and His Kingdom, and with affectionate interest towards the institution in which he has invested so much of his life.

WILLIAM McKIBBIN, *President*.

JAMES J. MUIR, *Secretary*.

—1911, p. 317.

b. The Board unanimously adopted the following Agreement, subject to the approval of the Assembly:

"Cincinnati, May 8, 1912.

"The Presbyterian Theological Seminary of the South, hereinafter called 'The South,' and The Lane Theological Seminary, hereinafter called 'Lane,' in view of the fact that the two years' period therein provided for is about to expire, hereby agree to modify the Agreement between them, dated June 24, 1910, as follows:

"1. That the alliance continue for another year, the Seminary of the South to be responsible for the salary of Dr. Farr and a sum of not less than a thousand dollars for scholarship aid.

"2. That during the year the Seminary of the South have the assistance of Dr. Stephens in raising the funds pledged by them.

"3. That at the close of the year, Drs. Stephens and Farr be elected as professors in Lane Seminary, and the Seminary of the South cease to do any work in theological instruction.

"4. That Lane Seminary be privileged to seek funds in the territory tributary to the Seminary of the South.

"Except as thus expressly modified, the said Agreement shall remain in full force and effect.

"Witness the signatures of said parties hereto, in duplicate, by their proper officers thereto duly authorized."

All of which is respectfully submitted.

WILLIAM McKIBBIN, *President*.

JAMES J. MUIR, *Secretary*.

—1912, p. 345.

c. In consummation of the Agreement with the Theological Seminary of the South, approved by the Assembly (see *Minutes*, 1912, p. 345), the Board unanimously, in harmony with the desires of the brethren themselves and of the entire faculty, elected Rev. John Vant Stephens, D.D., to the Professorship of Church History, and Rev. Finis King Farr, D.D., to the Professorship of New Testament Exegesis and Introduction—thus a relationship, fruitful in fellowship and usefulness to our beloved Church and country, is finally consummated, and the Seminary, with gratitude to God for his mercies in the past, turns its face with hope and courage to the future.

WILLIAM McKIBBIN, *President*.

JAMES J. MUIR, *Recording Secretary*.

VI. UNION THEOLOGICAL SEMINARY

[NOTE.—See Report on Theological Seminaries, *Minutes*, 1870, pp. 383-386, also pp. 63, 148, 149; Moore's *Digest*, 1886, pp. 383-390; and this *Digest*, Vol. II, p. 583.]

1. The Agreement of 1870.

[NOTE.—For this compact or Agreement, see below, p. 587.]

2. The veto of Professor Charles A. Briggs, D.D.

It appears, then, according to the terms of the contract quoted above, the directors of the Union Theological Seminary have conceded to the Assembly the right to veto the appointment of professors; and that an election is complete unless vetoed by the next Assembly following the election.

Your Committee would have been disposed to recommend that the Report of the directors of the Union Theological Seminary, so far as it has reference to the transfer of Dr. Briggs to the Chair of Biblical Theology, be referred to the next Assembly, if such a disposition of the matter had been possible. But the Assembly has clearly no power to postpone action. The control of the Church over the election of Dr. Briggs ceases with the dissolution of the present Assembly. Your Committee are constrained, therefore, to say that, in their judgment, it is the duty of the Assembly to disapprove of the appointment of Dr. Briggs to the Edward Robinson Chair of Biblical Theology in the Union Theological Seminary.

Your Committee desire to say, moreover, that while they are clear in their judgment that the Assembly has the right to veto the appointment of Dr. Briggs to the Chair of Biblical Theology, it is possible to impose a meaning upon the apparently unambiguous phraseology of the compact between the General Assembly and the directors of the Union Theological Seminary that would lead to a different conclusion. Fairness also requires us to remember that the Assembly is one of the parties to the contract that it is called upon to construe. While your Committee are of the opinion that the compact in question did not contemplate the distinction between the election of a person to be a professor, and the appointment of one already a professor, to the work of a certain department of instruction, it cannot be denied that such a distinction exists, the one act conferring *status*, the other only assigning duties.

The seemingly irregular course of the directors of the Union Theological Seminary, whereby Dr. Briggs was inducted into office, before the Assembly had been advised of his appointment, is doubtless to be attributed to their mode of construing their compact with the General Assembly. While your Committee are sure that the Assembly will not and should not admit that its right of disapproval is restricted to the original election of a person to a place in the faculty of the Union Theological Seminary, and while they are of the opinion that, acting according to the light it now has, the Assembly cannot but disapprove of the appointment of Dr. Briggs to the Professorship of Biblical Theology in that Seminary, they are nevertheless of the opinion that in the interest of the mutual relations of confidence and cordial respect subsisting between the Union Theological Seminary and the General Assembly, it would be eminently proper for the Assembly to appoint a Committee to confer with the directors of the

Union Theological Seminary in regard to the relations of the said Seminary to the General Assembly, and to report to the next General Assembly.

Your Committee recommend the adoption of the following resolutions:

1. *Resolved*, That in the exercise of its right to veto the appointment of professors in the Union Theological Seminary, the General Assembly hereby disapproves of the appointment of the Rev. Charles A. Briggs, D.D., to the Edward Robinson Professorship of Biblical Theology in that Seminary, by transfer from another Chair in the same Seminary.

2. *Resolved*, That a Committee, consisting of eight ministers and seven ruling elders, be appointed by this Assembly to confer with the directors of the Union Theological Seminary in regard to the relations of the said Seminary to the General Assembly, and to report to the next General Assembly.—1891, p. 97.

3. Report, Committee of Conference, 1892.

[NOTE.—See for this Report in full, and accompanying Papers from the directors of Union Seminary, *Minutes*, 1892, pp. 53-67. Parts of the Report are given below.]

4. Agreement recognized as binding.

Resolved, That this Board without surrendering its interpretation of said Agreement, fully recognizes its binding force, until it shall be proved to be illegal, or shall be properly abrogated.—1892, p. 58.

5. Paper adopted by the Joint Conference, 1892.

It is believed that the Joint Conferences prepared the way in a large degree for a better understanding between the Assembly and the Seminary, and in the hope that an adjustment of the question at issue might be reached in the near future, the following Paper was adopted by both bodies on January 22, 1892, and signed jointly by the Chairman of your Committee and by President Hastings of the Union Theological Seminary:

The Paper is as follows:

Recognizing the fact that the General Assembly and the Union Theological Seminary are parties to the Agreement or compact of 1870, as contained in the Memorial of the directors to the Assembly of 1870, and also the fact that there is a wide difference of opinion in the matter of the interpretation of said Agreement or compact, something like the following might be done:

1. Each party may fully respect the opinion of the other and conclude for the present that the difference is irreconcilable.

2. The Seminary might report to the next General Assembly substantially that their understanding of the compact differed from that of the General Assembly as applied to transfers, and that, although the General Assembly had disapproved the appointment of Dr. Briggs, the directors had not seen their way clear, in view of their obligations, to do other than continue him in the active duties of his office.

3. The Committee, on the other hand, might report the facts to the General Assembly, and, in view of the relations of the parties and in due recognition of their honest difference, recommend that the *status quo* be recognized, in the hope that some action may be taken which may lead to a harmonious adjustment of all the matters at issue.

In accordance with the foregoing Paper adopted by the Committee of

Conference and the directors of the Union Theological Seminary, and in view of the facts embodied in it, your Committee recommend that the *status quo* be recognized by the Assembly, in the hope that some action may be taken which may lead to a harmonious adjustment of all the matters at issue.—1892, pp. 59, 60.

6. Report of Union Seminary on the status of Dr. Briggs, 1892.

The Board, therefore, respectfully reports to the Assembly that we can but regard ourselves as solemnly bound by our interpretation of the Agreement, and must discharge our duties as directors accordingly. For having heard, and carefully considered, all that was said by the Committee of the General Assembly, we have seen no reason to change or modify our understanding of the Agreement. There is an honest difference of opinion in this matter. In 1870 this Board conceded one thing, and only one, to the General Assembly, viz., the right to disapprove the election or appointment of a professor. If Dr. Briggs had been elected or appointed to the Chair of Biblical Theology, the disapproval of the Assembly would have been decisive with us. But a professor can be elected in this institution only in accordance with our laws; and according to those laws Dr. Briggs was not elected. His inauguration was a ceremonial technically unnecessary, but designed only to honor publicly the generosity of the founder of the Chair of Biblical Theology, in which department Dr. Briggs had been teaching for ten years.

Thanking the General Assembly for sending to us so able and so courteous a Committee, we join with them in their recommendation, "that the *status quo* be recognized, in the hope that some action may be taken, which may lead to a harmonious adjustment of all the matters at issue."—1892, pp. 63, 64.

7. Request of Union Seminary for annulment of the Agreement of 1870.

While there exists the undoubted right of either party to the Agreement of 1870 to act alone in its abrogation, yet this Memorial is submitted with the earnest hope that your reverend body may cordially concur with us in annulling the arrangement of 1870, thus restoring Union Seminary to its former relations to the General Assembly.—1892, p. 67.

8. The Assembly declines to break the Agreement of 1870.

Having due regard to the Overtures and all the other Papers in the case of Union Theological Seminary, etc., referred to the Committee, the Assembly takes the following action:

1. That the Assembly indorses the interpretation of the compact of 1870 as expressed by the action of the Assembly of 1891.
2. That the Assembly declines to be a party to the breaking of the compact with Union Theological Seminary.
3. That the Assembly is persuaded that the Church should have direct connection with and control over its theological seminaries.—1892, p. 176.

9. The Assembly proffers arbitration.

An additional Paper on the arbitration of the theological seminary compact of 1870, in the matter of the transfer of a professor from one Chair to another in the same seminary, was presented, adopted, and is as follows:

Resolved, 1. That this General Assembly recognizes the *status quo* as to the difference of interpretation given by the directors of Union Seminary to the theological seminary compact of 1870, from that given by the Assembly's Committee of Conference, and in accordance with the proposition suggested by the six members of the Committee of Conference in their Supplementary Report, this General Assembly agrees to refer the difference of interpretation of the said compact of 1870, as to transfers, to a Committee of Arbitration.

Resolved, 2. That a Committee of five members representing this Assembly shall be appointed by the Moderator, which shall select five persons as arbitrators, to meet a like number selected by the directors of Union Seminary; and these ten shall select five others; and by the fifteen thus chosen shall the interpretation of this compact, viz., as to the transfer of a professor, be decided.—1892, pp. 176, 177.

10. Report on arbitration, 1893.

On the 16th of July, 1892, the Stated Clerk of the General Assembly notified the Board of Directors of Union Seminary of the appointment of arbitrators who were to confer with said Board; and on the 4th of August, 1892, the Chairman of this Committee communicated the action of the General Assembly in regard to the appointment of arbitrators, and the duties assigned them, to Mr. E. M. Kingsley, the secretary or recorder of the Board of Directors of Union Seminary, and received from him a reply, dated August 6, 1892, in which he stated, in substance, that it would be impracticable for the Board of Directors to meet and take any action on the subject before the middle of October.

On the 8th of November, 1892, your Committee received a communication from the Board of Directors of Union Seminary in which they say:

"Since the meeting of the General Assembly at Portland, by an almost unanimous vote—a vote of nineteen to one—this Board has rescinded the resolution of 1870, adopting the Memorial to the General Assembly, in which a veto on the election of professors was offered to that body, thus terminating the special relation then constituted between the General Assembly and Union Seminary. By this action, the question whether a transfer is an election, and subject, therefore, to the Assembly's veto, is no longer to us an open question. Therefore, no further action in this matter is called for."

As your Committee was appointed to arbitrate a single question at issue between the General Assembly and the Board of Directors of Union Seminary, and as the foregoing action of the Board of Directors, taken, as we understand, on the 13th of October, 1892, without waiting for a conference with the Assembly's Committee, shows that the Board has declined to have the question at issue arbitrated.—1893, p. 159.

11. The resolution of the directors, May 16, 1870, rescinded; and the arrangement between the Union Theological Seminary and the General Assembly alleged to be terminated.

The following communication was received:

"NEW YORK, October 15, 1892.

"At a special meeting of the Board of Directors of this institution, held on the 13th inst., 'to consider the relations of the Seminary to the General Assembly,' the Paper herewith enclosed, after the most careful and deliberate consideration, was adopted with singular unanimity.

E. M. KINGSLEY, *Recorder*."

The Board of Directors of the Union Theological Seminary in the city of New York addressed a Memorial to the General Assembly of the Presbyterian Church in the United States of America, which met at Portland, May 19, 1892. In that Paper we stated, with the utmost courtesy, some of the practical reasons which render it necessary, in our judgment, that the veto power conceded to the General Assembly in 1870 should no longer reside in that body. The Memorial concluded with this language: "There are other and weighty considerations which we have preferred not to urge. While there exists the undoubted right of either party to the Agreement of 1870 to act alone in its abrogation, yet this Memorial is submitted with the earnest hope that your reverend body may cordially concur with us in annulling the arrangement of 1870, thus restoring Union Seminary to its former relations to the General Assembly." The hope thus expressed was disappointed. With no official notice whatever of the reasons assigned by us, the answer to our Memorial was: "That the Assembly declines to be a party to the breaking of the compact with Union Theological Seminary." In view of this action of the late General Assembly, we are constrained now to urge those considerations which we had preferred to reserve. They are Constitutional and legal.

1. *The Constitutional Considerations*.—There is no provision whatever in our charter or constitution for "the principle of Synodical or Assembly supervision." The Committees on Reunion and both Assemblies in 1869 recognized this important fact, and advised the introduction of that principle into our constitution. Upon this advice no action was taken. The constitution was not changed. Therefore the Seminary could not rightfully give, and the Assembly could not rightfully receive or exercise, the veto power under our existing charter and constitution.

2. *The Legal Considerations*.—Since the action of the General Assembly at Portland, our Board has obtained the best legal advice as to the points at issue between the Seminary and the Assembly. This advice leaves us no room to doubt that, under the laws of the State of New York, the attempted Agreement of 1870 was beyond the powers of the Board of Directors of the Seminary. We "cannot abdicate any of our official duties in whole or in part."

Therefore, as the sole directors of Union Seminary, we are compelled by the practical considerations presented in our Memorial, and by Constitutional and legal considerations, to maintain our rights and to fulfill our chartered obligations, which can be neither surrendered nor shared. In this action we regret deeply that we have been refused that concurrence

of the Assembly which we respectfully asked, and which would have done much towards softening the past and relieving the present. Obligated to act alone for the protection of the institution committed to our care, and actuated by sincere regard for the highest interests both of Union Seminary and of the Church we love, we do now

1. *Resolve*, That the resolution passed May 16, 1870, adopting the Memorial to the General Assembly of the Presbyterian Church in the United States of America, which provided that all appointments of professors "shall be reported to the General Assembly, and no such appointment of professor shall be considered as a complete election if disapproved by a majority vote of the Assembly," be, and the same is, hereby rescinded.

2. *Resolve*, That the said arrangement between the Union Theological Seminary in the city of New York and the General Assembly of the Presbyterian Church in the United States of America be, and the same is, hereby terminated; thus reinstating the relations between the Seminary and the General Assembly as they existed prior to May, 1870.

3. *Resolve*, That official notice of the action be duly given to the General Assembly, and also to the public, with the assurance of the undiminished loyalty of Union Seminary to the doctrine and government of the Presbyterian Church in the United States of America, to which the directors and faculty are personally bound by their official vow, and of our earnest desire for the restoration of our former relations to the General Assembly.—1893, pp. 157, 158.

12. Action of the Assembly, 1893. All responsibility for teaching disavowed. Reports declined.

The Report of the Standing Committee on Theological Seminaries, to which the above communication was referred, was adopted:

To the special communication from the directors of Union Seminary, your Committee have given careful and prolonged consideration. While they would recommend the Assembly to recognize the fact that the directors of Union Seminary have declared, upon their own motion and authority, that the compact of 1870 is void and of no binding effect, and while insisting that such action is wholly without warrant, yet they advise the Assembly, for the present, simply to place on record, by way of protest, its view of the situation.

For twenty-one years the most cordial relations existed between Union Theological Seminary and the General Assembly. In the discharge of what seemed its plain but most painful duty, the General Assembly at Detroit declared its disapproval of the appointment of Professor Briggs to the Chair of Biblical Theology. The Board of Directors, instead of removing Dr. Briggs, or at least requiring him to desist from teaching in the Seminary until the question at issue between the Assembly and the Seminary as to the full and proper meaning of the compact had been decided, resolved to continue Dr. Briggs in the Chair which the Assembly had declared he ought not to occupy. This action was the more questionable, because the Assembly appointed a Committee of fifteen "to confer with the directors of the Union Theological Seminary in regard to the relation of the said Seminary to the General Assembly."

This Conference resulted in practical failure to remove the misunderstanding, and it was so reported to the Assembly of 1892, meeting in

Portland. That Assembly appointed five arbitrators to meet a like number selected by the directors of Union Seminary, with power to select five others, to determine the interpretation of the compact, viz., as to the transfer of a professor. The Stated Clerk of the Assembly notified the directors of the Seminary on July 16, 1892, that the Assembly had appointed such a Committee of Arbitration. On the 4th of August, Dr. T. Ralston Smith, Chairman of the Committee, addressed a similar communication to the directors. To this letter the recorder of the Board responded that the Board could not take any action before the middle of October. On the 15th of October, the Board of Directors met and resolved to terminate the compact. This action was taken nearly three months after the Board had been officially informed of the appointment of a Committee of Arbitration, and before any opportunity was given to the Committee of the General Assembly to present their case. This extraordinary action of the Board of Directors is inexplicable to the Assembly. The high character of the gentlemen composing the Board fully warranted the expectation that so fair a proposition as that of arbitration would not be treated in such a way. While there remained to the Assembly the hope that by conference or arbitration the difficulty that had arisen would be removed, the Assembly did not think it best to discuss the points raised by the directors of Union Seminary in attempted justification of their action. But now the Assembly takes issue with the statement made in the Memorial presented to the Portland Assembly that "there exists the undoubted right of either party to the agreement of 1870 to act alone in its abrogation." No such right is expressed in the agreement, and, in the nature of things, no agreement where valuable interests are involved, not to say valuable considerations are given and received, can in good morals be abrogated by one party to the agreement without the consent and against the expressed desire of the other party. The claim that the words of Dr. Musgrave, spoken in the Old School Assembly of 1869, and quoted by the directors in their Memorial to the Portland Assembly, give warrant to either party to abrogate the agreement, is not in accordance with a proper understanding of those words. The "declaration" referred to by Dr. Musgrave was not a compact or covenant as one of the terms of Reunion. The relation of the seminaries to the Assembly was a difficult problem. The arrangement in the "declaration" he was discussing proved to be unacceptable to Union Seminary, and was not adopted. The following year Union Seminary came to the Assembly with a Memorial setting forth an arrangement which was accepted by the Assembly and agreed to by all the seminaries. This is the compact or arrangement, not discussed by Dr. Musgrave in 1869, which Union Seminary has declared on its own motion that it has abrogated. Whatever force the Constitutional and legal objections may have to the making and continuance of such a compact by the directors, there was an easy and simple way to remove them if the directors so desired. The Legislature of the State of New York would doubtless have amended the charter if the directors had requested it.

Because, then, of the strange and unwarranted action of the directors in retaining Dr. Briggs after his appointment had been disapproved by the Assembly; and because of the refusal by the directors to arbitrate the single point in dispute between the Assembly and the Board; and because of the attempt by the Board and on its own motion and against

the expressed desire of the Assembly to abrogate the compact of 1870, the Assembly disavows all responsibility for the teaching of Union Seminary, and declines to receive any Report from its Board until satisfactory relations are established. The Assembly, however, cherishes the hope, and will cordially welcome any effort to bring Union Seminary into such a relationship with itself, as will enable the Assembly to commend the institution again to students for the ministry.—1893, p. 161.

13. The Board of Education enjoined to aid such students only as are in attendance upon seminaries approved by the Assembly.

Your Committee would further recommend that the Board of Education be enjoined to give aid to such students only as may be in attendance upon seminaries approved by the Assembly.—1893, p. 161.

14. Action of the directors on the Assembly's Plan of 1894.

Whereas, The General Assembly's Committee of Conference with the Theological Seminaries, through its Chairman, the Rev. William C. Young, D.D., has, under date of September 1, 1894, requested the Board of Directors of Union Theological Seminary to adopt the recommendations of the General Assembly with reference to the amendment of our charter, and in case of our unwillingness to do so, has asked us to arrange for a Conference, therefore,

Resolved, That the Board of Directors of Union Theological Seminary respectfully declines to accede to the recommendation of the General Assembly to seek the amendment of our charter, and hence considers a Conference unnecessary.—1895, p. 160.

15. Action of the Assembly, 1896.

The Committee of Conference with the Theological Seminaries also reported on certain inquiries concerning Union Seminary, which it was directed to make. The Report was adopted, and is as follows:

In reply to the request made by the General Assembly of this Committee, to inquire into and report to the next General Assembly as to the rights of the Presbyterian Church in the United States of America, in the property now held by the Union Theological Seminary in the city of New York, and to recommend what measures shall be taken to enforce said rights, we respectfully submit that the property and funds held by the Union Seminary, contributed during the existence of the compact between the Seminary and the General Assembly, viz., between 1870-92, were contributed to it as a Seminary which had entered into such relations with the General Assembly as gave the Assembly control over the election of its professors and secured to it the Assembly's expressed approval, and thus enabled it to secure a large sum from the Memorial Fund of 1870, under the definite understanding that it had positive connection with the Presbyterian Church as a Seminary; and that it had, during this period, definitely recognized this relation in its appeals for an increased endowment; and we furthermore report that in view of the repudiation by the Seminary of the compact of 1870, and the disregard of the Assembly's authority and discipline in the case of one of its professors, who, notwithstanding his suspension by the General Assembly,

is retained in his position in the Seminary, we are compelled to believe and to report that the present administration of the funds is not in accord with the intention of the donors during the period above named. Nevertheless, while we are compelled to make this declaration, we deem it inexpedient to recommend the General Assembly at the present time to enter into any contest in the matter of the endowments and property of the Seminary, choosing rather to leave the whole matter to the honor and stewardship of those now in charge of the Seminary.—1896, p. 123.

VII. DANVILLE THEOLOGICAL SEMINARY.

[NOTE.—Located at Danville, Ky.

For preliminary proceedings see Baird's *Digest*, 1858, pp. 447–453; see also for action of the Assembly, Moore's *Digest*, 1886, p. 390–393.]

1. Plan as amended by the Assembly of 1873.

I. Location—Name.

1. The General Assembly of 1853, upon the careful consideration of the whole subject, located this Theological Seminary at Danville in the State of Kentucky.

The *Minutes* of that Assembly show upon what numerous and urgent appeals the question of founding this Seminary was taken up. They also show that it was by a unanimous vote of the Assembly that it was resolved to found the Seminary; and by another unanimous vote resolved to determine its location by the vote of the Assembly then met.

2. The commissioners in that Assembly from the Presbyteries within the bounds of the Synod of Kentucky, proposed in writing that if the Assembly would erect and sustain a theological seminary under its own care, of the first class, to be located in the West, the Synod and people of Kentucky would contribute the sum of \$20,000 towards the endowment of one Chair in said seminary, irrespective of its particular location. But if the seminary should be located at Danville, in the State of Kentucky, then the Synod and people of that state would give the sum of \$60,000 towards the endowment of three Chairs in said seminary; and would also furnish not less than ten acres of land as a site for the perpetual location of it; and would secure to the Assembly, by proper covenants, the use of such charters and franchises then held, or that might afterwards be obtained from the civil authorities of the State of Kentucky, as would enable the General Assembly to erect, endow, manage, and carry on perpetually, under its own care and control, a theological seminary of the first class.

Full proof is in possession of this Assembly of 1854, and is published by its authority, that all these undertakings have been complied with by the Synod and people of Kentucky, and some of the more important of them exceeded. The location of the Seminary at Danville in Kentucky by the Assembly of 1853, and the pledge of that Assembly to strive with Divine aid to erect, endow, and sustain the said Seminary, under its own care and as one of the first class, are both hereby, and in consideration of the premises, ratified and made permanent and absolute.

The agreement by way of covenant between the General Assembly by its Committee appointed in 1853 on the one side, and the Board of Trustees of the Center College of Kentucky on the other side, which

has been laid before the Assembly of 1854, is hereby ratified in its terms. And the further agreement between the said Committee of the Assembly on the one side and the Synod of Kentucky on the other side, by way of covenant, is hereby ratified in its terms. And the additional charter obtained by the said Committee from the Legislature of Kentucky, and the amendment thereto, are accepted and ratified in the terms thereof by this Assembly. And both of said agreements, and also the said additional charter with its amendment, are made parts of the permanent Plan on which the Theological Seminary to which they all relate, is to be erected, endowed, sustained, and controlled by the General Assembly of the Presbyterian Church in the United States of America.

3. The name and style of the said Theological Seminary shall be and continue as enacted by the General Assembly of 1853, in the acts erecting and organizing it, and as confirmed in the charter and its amendment granted by the Legislature of Kentucky on the application of the Committee of the Assembly, "The Danville Theological Seminary under the care of the General Assembly of the Presbyterian Church in the United States of America."

II. *Design of the institution—Mode of conducting it.*

1. The design of this Seminary is to provide the means for the proper professional training of candidates for the ministry of the Gospel.

Candidates for the ministry who are members of the Presbyterian Church in the United States, are those who are chiefly designed to be benefited, and who are in the first instance to be considered and provided for.

Other suitable persons, of which the proper officers of the institution must judge, may enjoy the privileges of the Seminary, though they be candidates for the ministry in other denominations or already ministers of the Gospel, upon their complying with all the rules and orders obligatory upon the other students.

No charge shall be made for any instruction given to the students in this Seminary by any professor or teacher thereof. So far as the students are concerned, all instruction is gratuitous to all.

2. By professional training it is designed to *exclude* from the course of instruction pursued in this Seminary whatever falls appropriately, or according to the custom of the country, under the departments of primary, academical, collegiate and university education; and to *include* all that falls specially under the department of professional education for a minister of the Gospel, so as to fit him for whatever work the Church may properly expect of him as such. The acquisitions *excluded*, the student is presumed to have made as far as is necessary to his success in the ministry before he comes to this Seminary. The portion *included*, it is the design of this institution to afford the means of obtaining.

The Standards of the Presbyterian Church; the acts of its General Assemblies passed from time to time; this Plan; the orders of the Board of Directors of this Seminary; and the decisions of its faculty and the several professors who at any time compose it, must determine the proper course of that professional training, so far as this Seminary is concerned, and the proper mode of pursuing it.

That professional training in its appropriate sphere, must be understood as extending to everything, seeing that it contemplates a profession the most peculiar, the most difficult, and the most exalted. Not only that which is social and public, but also that which is private and personal; not only study and instruction, but discipline and practice; not only growth in knowledge, but growth in grace also; everything is to be embraced, according to its importance in the future career of a minister of the blessed Gospel.

3. As this institution derives its origin from the General Assembly, that body is to be considered its patron and the fountain of its powers; and it shall be conducted under the authority, oversight and care of the General Assembly.

Its immediate interests, in their various aspects and departments, are committed in part to the control and discretion of the Board of Directors; in part to that of the faculty, made up of the professors for the time being; and in part to that of the Board of Trustees under the charter of the Seminary.

A chapter in this Plan is devoted to each of these subordinate authorities, and an additional one to the students of the institution. Under these four heads, all the general principles and all the detailed application of them further necessary in a Plan like this, will be stated.

III. The Board of Directors.

1. The Board of Directors as constituted at the expiration of the sessions of the General Assembly of 1873, and their successors appointed in the manner hereafter provided for, shall have the immediate control of the Seminary, and are authorized to exercise all the control of the funds belonging to the institution hitherto exercised by the Assembly, as far as can be done consistently with the will of the testators or donors, and consistently with the objects and purposes of the covenants and agreements referred to in the Plan of the Seminary—the exercise, however, of such control of the funds by the Board of Directors hereby authorized being always subject to the veto of the General Assembly. But all matters relating to finance, such as fixing the salary of professors and the extent of aid to be given to indigent students, shall be submitted by the Board of Directors to the Trustees of the Seminary for their approval.

The true and only intent and meaning of the amendments and changes now made in the Plan of the Seminary, are, through the enlarged powers of general administration herein conferred upon the Board of Directors, to provide a more convenient and effective mode of executing by the General Assembly, through said Board, the trusts it now holds in reference to the Seminary and its funds, and to increase, by a more efficient local administration, the usefulness of the institution for the purposes for which it was established.

The Board of Directors shall consist of thirty members, of whom one half shall be ministers of the Gospel, and the other half ruling elders in good standing in the Presbyterian Church in the United States of America. These directors shall be divided into three sections of ten persons each, one half of each section being ministers of the Gospel, and the other half ruling elders; and one of these sections of ten persons shall be elected by the Board of Directors, and all vacancies filled in the two

other sections, at each annual meeting of the Board in such manner that each section shall serve three years and until their successors are elected; and the third part of the whole Board shall be elected every year. The form of the election shall be as the Board, from time to time, shall prescribe; and all these elections shall be subject to the veto of the General Assembly, to which body they shall be reported at its next meeting thereafter.

The members of the Board appointed by the General Assemblies of 1871, 1872 and 1873, shall serve out the terms for which they were respectively appointed; and the first election by the Board itself shall be made at the annual meeting in 1874, to fill all vacancies that may exist at that time in its body.

Every director, before he takes his seat as such, shall subscribe in the presence of the Board a written declaration, to be kept in a book for that purpose, that he sincerely and truly receives and adopts the Standards of doctrine, government, discipline and worship of our Presbyterian Church. And every director who refuses or who fails, without some sufficient excuse, for one whole year next after his election to appear and qualify and take his seat, shall thereby forfeit his right to do so, and his place shall thereon become vacant.

The Board of Directors shall meet on its own adjournment, or it may be convened by a call on due notice of any one of its permanent officers, or by any five members of the Board. Its ordinary place of meeting shall be Danville in Kentucky; but it may meet at any other place where the convenience of the Board, or the interests of the Seminary, may require it. Any six members met together at the time and place previously appointed, shall be a quorum competent to transact any business not specially excepted. The annual meeting of the Board shall be at the Seminary, about the close of the Seminary year, and shortly before the annual meeting of the Assembly.

2. The Board of Directors shall have power to elect the professors, and to remove them from office—such election and removal being subject to the veto of the General Assembly. The said Board shall also have power to suspend temporarily a professor, preliminary to and pending an investigation of charges against his life or doctrine. In the event of a vacancy in any Chair of the Seminary, they may employ any suitable person to give instruction temporarily in the vacant department; and they may also, upon the recommendation of the faculty of the Seminary, engage the services of any suitable person to give occasional instruction to the pupils upon any particular subject.

They shall have power to make all necessary by-laws, rules and regulations for the transaction of their official business as may seem necessary, and to change them from time to time; but none of them must conflict with this Plan.

They may appoint Permanent Committees, having all the powers of the Board or any part thereof, to act during the recess of the Board. But all such Committees must report at every meeting of the Board, and all of them must be renewed at least once every year, or their powers cease.

They may also appoint such officers, agents and servants—members of the Board—to exercise certain powers thereof; or not members of the Board, to discharge certain functions on its behalf, as may be thought

necessary from time to time. And such compensation may be allowed to such persons as the Board may consider reasonable, out of any funds subject to control of the Board.

3. It appertains to the Board of Directors to exercise a general supervision over the professors, teachers and pupils of the Seminary; to take care of all the great interests thereof; and, standing between the Seminary and the General Assembly, to be the ordinary medium of communication between them.

The special object of this arrangement is, that on the one hand the Assembly may have the assurance, derived from the careful superintendence of the Board of Directors, that its acts and purposes are fairly and truly carried out in the Seminary, and with regard to it; and on the other hand, that on the part of the professors, teachers, students, and general interests of the Seminary, such representations may be statedly made to the Assembly as will encourage and enable it to execute the Lord's purposes of mercy by this means.

The management of the funds and property and the care and execution of the charter and franchises belonging to the Seminary, are duties and powers which do not appertain to the Board of Directors. But for the furtherance of particular objects, which may be at any time specially important, and which may not fall under the particular duties of the Board of Trustees, the Board of Directors may collect, manage and expend, temporarily or permanently, such funds as may be necessary; keeping a regular account and making Report thereof to the General Assembly.

Whatever money may at any time be collected, managed or expended by the Board of Directors, or under its authority, shall be kept perfectly distinct from the permanent funds of the Seminary.

4. At all the meetings of the Board of Directors, there shall be such religious services as shall seem expedient to the Board. And at its annual meeting there shall be such examinations or other exercises, public or private, of the students of the Seminary, as the Board may direct. At its annual meeting, also, the Board shall draw up a Report and cause it to be laid before the General Assembly, giving a succinct account of the preceding year's operations, and containing such suggestions and recommendations as the Board may consider it proper to make to the Assembly.

5. The exact period of each year at which the exercises of the Seminary will commence, and that at which they will close; the number and the length of the terms and of vacations; everything relating to exhibitions, examinations and public exercises; together with matters of a similar character, belong to the Board of Directors, and are to be determined from time to time, after conference with the professors, in such manner as may seem most proper; the General Assembly hereby reserving to itself the power to make such further provision touching all such matters as it may at any time consider necessary.

If it should so happen that less than six members of the Board of Directors should convene at the time and place appointed for any regular meeting of the Board, that shall not absolutely defeat the meeting; but as many directors as may be present shall proceed with such ordinary business as may require attention, and their actings and doings shall be valid

unless they are rescinded at the next regular meeting of a quorum of the Board.

It shall be the duty of the Board of Directors to take care that the periodical elections of the members of the Board are not omitted; that vacancies in the office of professor in the Seminary are duly filled; that newly elected directors and professors are duly inducted into office; that all persons in any way connected with the Seminary faithfully perform their respective duties; and that all the interests of the institution are regularly organized and faithfully advanced, according to the great design had in view in its establishment and support.

The Board of Directors shall keep a fair journal of all their proceedings, which shall be open at all times to the inspection of the Assembly, by Committee or otherwise, and which shall be laid before the Assembly whenever that body shall require it.

IV. The professors—The faculty.

1. The professors in this Seminary shall be elected by the Board of Directors at any of their regular meetings or at a meeting specially called for that purpose, and of which due notice shall have been given. The manner of the election shall be as the Board shall deem proper at the time.

They shall hold their respective offices during the pleasure of the Board of Directors. But a quorum of the Board competent to dismiss a professor shall consist of not less than one half of all the members.

No professor shall ever be elected except to fill a Chair actually existing and vacant; nor shall any professor ever receive merely honorary authority or compensation for past services or otherwise.

No one shall be competent to hold the office of professor who is not an ordained minister in good standing in the Presbyterian Church, and who shall not have been statedly engaged as such in some employment immediately connected with the cure of souls for at least five years preceding his election.

2. The number of professors in this Seminary shall be increased or diminished at the pleasure of the Board of Directors. But the Board shall at all times feel obliged in this as in all other respects to treat this Seminary as one of the first class.

The professors shall be inaugurated in such manner as the Board of Directors shall prescribe.

As a part of that service, and before any professor enters upon the duties of his office, he shall publicly profess that the Standards of doctrine, government, discipline and worship of this Church are the standards of his own faith; and he shall subscribe a writing, to be kept in a book for that purpose, setting forth that he has made the said public profession, and solemnly binding himself diligently to teach the system contained in said Standards, and to teach nothing contrary to that system so long as he shall continue a professor in this Seminary.

Every professor who shall fail or refuse to be inaugurated in manner aforesaid, in a reasonable time (to be judged of by the Board of Directors) after his election, shall thereby forfeit all right to said office, which shall thenceforth be treated as vacant.

No professor after being inaugurated shall be at liberty to resign his office, except upon six months' written notice to the faculty of the Seminary, unless by the consent of the Board of Directors in some lawful meeting.

3. The professors shall be of equal rank and authority one with another. But when they meet as a faculty, and when they act jointly upon any occasion, the senior professor present shall preside; and he shall perform in the name of the whole all joint official acts. If two or more professors were elected at the same time, the one longest in the ministerial office shall be considered the senior one of them. The faculty shall elect one of their number to act as their stated clerk, who shall perform the duties proper to that office.

Unitedly the professors shall constitute the faculty of the Seminary. The majority of the professors in office shall be a quorum to do business. In all meetings every matter shall be determined according to the votes of the larger part of those present, the presiding professor having always a right to vote.

Each professor shall devote himself to the duties of the particular department of instruction committed to him. And the faculty as a body shall have a joint advisory oversight of the conduct of each separate professor, as to the manner in which his duties are discharged.

4. At present, and till the further order of the Board of Directors, there shall be four professors in this Seminary; and till the further order of said Board, the subjects of instruction distributed amongst them shall be as hereinafter provided; namely, there shall be a Professor of Didactic and Polemic Theology; a Professor of Biblical and Ecclesiastical History; a Professor of Church Government and Pastoral Theology; a Professor of Biblical Literature and Exegetical Theology.

It shall be the duty of these professors to give instruction in the various matters that fall appropriately to their respective professorships; and in the event of any difference of opinion amongst them on that matter, it shall be settled by the faculty, subject to the revision of the Board of Directors.

In every department of instruction, under every professorship, it is the Word of God that is to be kept as much as possible under the continual observation of the students. Nor is it either expected or desired that the lines between subject and subject, or even Chair and Chair, should be drawn in any such manner as to exclude any professor from teaching according to the proportion of faith on all subjects whatever.

5. It shall be the duty of the professors, individually and collectively, to watch over the students with pastoral and parental care and affection; to have regard to all that concerns their health, comfort, piety, progress in knowledge and whatever beside may affect their future usefulness as ministers of the Gospel, remembering the greatness of the charge committed to them of training those who are to win souls.

It appertains to them to exhort, encourage, instruct, guide, and, if need be, rebuke, those who are thus committed to them by the Church and the Lord—they having authority for these very things.

It belongs to them to admit students into the Seminary; to direct them while they are there; to refuse such as they may consider unsuitable, incompetent, or unprofitable; to dismiss such as may prove themselves to be unworthy or injurious; to grant suitable testimonials to such

as depart with profit and credit; and to take charge of the entire discipline of the Seminary for the edification of the students, and through them for the good of the Church.

They shall meet as a faculty from time to time, statedly or otherwise, and shall keep Minutes of such of their proceedings as they deem proper to be recorded; and they may make such by-laws, rules and regulations, touching any part of the matters devolving on them, as may from time to time appear needful. Moreover, they shall always meet as a faculty at the request of any member, whose duty it shall then be to notify his fellow members of his desire for such a meeting.

They shall have power as a faculty to communicate officially with the Board of Directors, with the several Boards of Trustees, and with the General Assembly; and it shall be their duty, upon application of any of these Boards, and upon requisition of the Assembly, to report either statedly or occasionally, as may be necessary, such information touching the proceedings and condition of the Seminary as may be desired.

6. The matter of textbooks in each particular department is left to the professor thereof, with a supervisory power, however, in the faculty in extraordinary cases, of which they are the judges.

It is not intended to intimate that instruction by particular textbooks and recitations is preferred as the best method in professional training. On the contrary, let the professors, each in his own department, strive to gather from all quarters all treasures of pertinent knowledge, and communicate them to the students by way of lectures, discourses, prelections and the like; striving by proper examinations of the students to ground these fruits in their minds; enabling them by proper exercises on their part to gain the habit of their use; and making known to them carefully where in books further researches may be made, and how.

The method to be pursued in the actual imparting of instruction may be this: In the Hebrew language, let the whole number of students be divided into two sections, one composed of those who are advanced considerably in the knowledge of that language, the other, of those who are beginners in it. In every other study let the whole of the students attend every professor at every public exercise; and let every student attend two or three of these exercises every day that is devoted to them.

In the proper arrangement of the instructions given by the professors, every one of them in every part of his course ought to touch at every point that Divine truth with which it should be the supreme object of all their endeavors to imbue their pupils, not only as a doctrine, but as a living power; so that during the whole course of the student, the whole of his sacred profession as a minister of Christ will be always in view; nothing that concerns his proper training for it being at any time lost sight of, and nothing else being at any time intruded among his studies.

Let it be continually borne in mind that it is not merely to direct and to superintend the studies of the pupils that the professors are appointed to their great and difficult work, but it is actually to instruct them; and that even above this there is a higher duty still, namely, to train them in such a manner that they will afterwards be competent to instruct and train others.

7. The public and social worship of God on the Sabbath and statedly every day, and specially as often as may be for edification, is committed

to the regulation of the faculty for the benefit of all connected with the Seminary.

Once every day at least let all the students, assembled in one place, worship God with singing, prayer, and the public reading of the Word; once at least every Sabbath Day let them all meet in one place, and besides singing, prayer, and reading the Word, let them have conference together, touching some great matter of doctrine or duty, of faith or practice; and stately let at least one professor be present with them at all the meetings indicated in this paragraph.

It shall be the duty of the professors, under the direction of the Board of Directors, to supply the pupils of the institution with the preaching of the Gospel and the administration of the sacraments of the Christian Church, if this supply shall not, in the judgment of the directors, be satisfactorily furnished by some neighboring church or churches.

8. The full course of instruction given in this Seminary shall occupy three consecutive years; so that every student who may continue in it that length of time shall enjoy all the advantages afforded by it.

Every professor shall arrange the subjects and studies of his particular department, in such a manner as most effectually to present and develop the whole once and thoroughly within each period of three consecutive years.

9. The salaries of the professors shall be fixed by the Board of Directors.

It was enacted by the Assembly of 1853, that a suitable residence should be provided for each professor free of rent, as soon as the funds of the Seminary would justify the purchase or erection thereof.

The payment of the salaries of the professors is, in the order of importance the first charge upon the permanent funds of the Seminary; after that the erection of suitable public buildings; then the enlargement of the library; then the erection or purchase of residences for the professors; then scholarships for students.

10. No professor shall be a member of either the Board of Directors or the Board of Trustees; and the acceptance of a professorship by any member of either of the Boards named shall be regarded as *ipso facto* the resignation of his seat therein.

V. Board of Trustees—Funds.

1. There are three Boards of Trustees more or less directly connected with the Theological Seminary at Danville, and having charters of great value.

Firstly.—The Board of Trustees of the Center College of Kentucky has an amended charter, granted by the Commonwealth of Kentucky in the year 1824, by means of which any amount of funds may be held by that Board of Trustees for the purposes of theological education on the terms stated therein. That Board of Trustees and the Synod of Kentucky which elects them have both agreed, by way of covenant with the General Assembly, that the benefits of this amended charter shall accrue to the Danville Theological Seminary; and by similar covenants the annual income of a considerable fund now held by that Board under that charter together with all future additions thereto, are to be for the use and benefit

of the said Seminary upon the conditions agreed to by the Assembly in its acts creating the Seminary.

Secondly.—The Board of Trustees of the theological fund of the Synod of Kentucky, who are elected by the Synod of Kentucky, have a charter granted by the Commonwealth of Kentucky in the year 1850, by means of which they may hold property to the value of \$50,000, with an income of \$5000 a year; and they have in their hands a large sum of money contributed by a portion of the people of Kentucky, which is subject to the control of the Synod of Kentucky, and is dedicated to the purposes of theological education. The use of this charter and of the fund held under it, and of all future additions to it, has been vested in the General Assembly for the benefit of the Theological Seminary at Danville, by covenant between the Synod of Kentucky and the General Assembly, upon the same terms and conditions as the charter and funds alluded to in the last preceding paragraph.

Thirdly.—The Board of Trustees of the Theological Seminary under the care of the General Assembly of the Presbyterian Church in the United States of America have a charter granted to them by the Commonwealth of Kentucky in the year 1854, by means of which they may hold property to any amount whose net income does not exceed the sum of \$20,000 a year, the Trustees of which corporation are to be elected by the General Assembly itself, and were created expressly to manage the funds of the Danville Seminary and such other funds as the General Assembly may commit to them for any other object designated by itself; and these Trustees have a large fund in their hands already accumulated, the whole of it subscribed upon the conditions stated in the acts of Assembly creating the Danville Theological Seminary.

2. Each of these Boards of Trustees may go on at its discretion to collect additional funds for the benefit of the Danville Theological Seminary, according to the provisions of their respective charters, and upon the conditions stated in all the acts of the Assembly and all the covenants with the Assembly relating to said Seminary and distinctly reaffirmed in this Plan.

For the purpose of avoiding confusion and a multiplicity of accounts, only the third named of the three Boards of Trustees hereinbefore mentioned need report from year to year to the General Assembly; but that Board is expected and required to do so according to the provision contained in the eleventh section of its charter.

Both of the other Boards may, however, when ever either of them may consider it necessary, report directly to the General Assembly. But it is also expected, and is hereby provided, that both of them will communicate to the Board of Trustees of the Seminary once in every year the exact state of the funds and property under their control respectively, in time to enable that Board to embody the information thus communicated in its yearly Report to the General Assembly; and that both of them will pay over to the said Board of Trustees of the Danville Theological Seminary the net income of all property and funds under their control, as fast as it accrues, at least once every half year.

3. Out of the proceeds of the funds and property now in the hands of all three of the aforesaid Boards of Trustees, and out of all funds, subscriptions, and payments hereafter given or made to either of them, the

Danville Seminary is to be sustained and carried on according to the fair intent of the acts of Assembly creating said Seminary; of this Plan; of the several covenants entered into by the Assembly concerning said Seminary; and of the charters under which said Boards exist.

The objects to be specially and immediately aimed at should be the current support of the Seminary on an effective basis; the collection and safe investment of a sufficient amount of money or other property to defray by its income the annual expense of carrying on the Seminary; the collection of additional funds to erect the permanent buildings needful for the accommodation of the Seminary, for the founding and gradual enlargement of a library, and for a certain number of scholarships for the support of indigent students. The Board of Trustees of the Seminary is especially charged with this work.

The Board of Trustees of the Seminary will take exclusive charge of the duty of providing for all expenditures incurred in the regular and ordinary support of the Seminary, and in the current expenses thereof; the other two Boards of Trustees mentioned in this Plan limiting themselves in that respect to the regular payment of their income respectively, as hereinbefore provided.

VI. The students.

[Omitted.]

VII. General provisions.

1. The General Assembly reserves to itself the most ample power to make amendments and alterations in this Plan.

Those parts of it that involve only matters of detail may be changed at any time by the Assembly, either on its own motion or at the suggestion of the Board of Directors.

No fundamental principle of the Plan shall be changed unless it is proposed at one annual meeting of the Assembly and carried at the next annual meeting thereof, unless such change be proposed to the Assembly by the Board of Directors and carried by a vote of two thirds of the members of the Assembly.

Those principles and parts of the Plan which are founded on the covenants between the Synod of Kentucky, or the Board of Trustees of the Center College of Kentucky, and the General Assembly, shall never be so changed as to affect the force or integrity of either of those covenants, without the previous consent of the opposite parties thereto.

2. Until the further order of the Assembly, or some different provision by the Board of Directors under the powers vested in them by this Plan, there shall be one annual session of the Seminary, which shall begin on the first Thursday in September and terminate on the last Thursday in April, with a short recess, at the discretion of the faculty, about Christmas.

Authentication.

The Committee appointed by the last General Assembly to report to the present Assembly a complete Plan for the Danville Theological Seminary, beg leave to report that the following members of the said Committee, viz., J. J. Bullock, Willis Lord, J. T. Edgar, James Smith, R. J. Breckinridge and J. C. Young met, agreeably to previous notice, at Dan-

ville on the 11th inst., and agreed unanimously to submit to the Assembly the accompanying Plan for its adoption.

Those parts of this Plan which define the powers and prescribe the duties of the Board of Directors of the Seminary, were submitted to that Board for their judgment at their late session, and were unanimously approved. Those parts of the Plan touching the professors and students were also submitted to the inspection of the faculty of the institution, and met their entire approval.

May 20, 1854.

JOHN C. YOUNG,
Chairman of the Committee.

Approved in the General Assembly at Buffalo, N. Y., May 26, 1854, and transmitted to the Board of Directors of the Seminary at Danville.

ALEX. T. M'GILL,
Permanent Clerk.

2. Charter.

AN ACT to Incorporate the Trustees of the Theological Seminary, Under the Care of the General Assembly of the Presbyterian Church in the United States of America, at Danville, in the State of Kentucky.

Section 1. *Be it enacted by the General Assembly of the Commonwealth of Kentucky,* That Charles Henderson, J. F. Boyles, James S. Hopkins, Charles Caldwell, J. S. Berryman, Peter R. Dunn, William Thompson, Mark Hardin, W. C. Brooks, J. P. Curtis, Robert J. Breckinridge, Edward P. Humphrey, John C. Young, Robert C. Grundy, William M. Scott, William L. Breckinridge, John Montgomery, and Robert A. Johnstone, and their successors, duly elected and appointed in manner as is hereinafter directed, be, and they are hereby made, declared, and constituted a corporation and body politic and corporate, in law and in fact, to have continuance by the name, style, and title of the Trustees of the Theological Seminary, under the care of the General Assembly of the Presbyterian Church in the United States of America, at Danville, in the State of Kentucky; and by the name, style, and title aforesaid, shall be capable and able in law to take, receive, and hold, all, and all manner of lands, tenements, rents, annuities, franchises, and other hereditaments, which at any time or times heretofore have been granted, bargained, sold, enfeoffed, released, devised, or otherwise conveyed for the use of the Theological Seminary under the care of the General Assembly of the Presbyterian Church in the United States of America, located at Danville, in the State of Kentucky, or any other person or persons, to the use of the said Seminary, or in trust for the same; and the said lands, tenements, rents, annuities, liberties, franchises and other hereditaments are hereby vested and established in the said corporation and body politic, and their successors, according to the original use and interest for which such gifts and grants were respectively made: and the said corporation and their successors are hereby declared to be seized and possessed of such estate and estates therein, as in and by the respective grants, bargains, sales, enfeoffments, releases, devises and other conveyances thereof, is or are declared, limited, and expressed; also, that the said corporation and their successors shall be able and capable to purchase, have, receive, take, hold, and enjoy in fee simple or of lesser estate, or estates, any lands, tenements, rents, annuities, franchises and other hereditaments, by gift, grant, bargain, sale, alienation, enfeoffments, release, confirmation, or devise of any person or persons, bodies politic and corporate, capable and able to make the same: and further, that the said corporation and their successors may take and receive any sum or sums of money, and any portion of goods and chattels that have been given to and for the use of the Theological Seminary at Danville, or the directors thereof, or to any other person or persons, body politic or corporate,

in trust, or for the use of the said Seminary, or that hereafter shall be given, sold, leased, or bequeathed to the said corporation, by any person or persons, bodies politic or corporate, that are able or capable to make a gift, sale, bequest, or other disposal of the same;—such money, goods, or chattels, to be laid out, and disposed of for the use and benefit of the aforesaid corporation, agreeably to the intention of the donors, and according to the object, articles, and conditions of this act.

Section 2. That no misnomer of said corporation and their successors, shall defeat or annul any gift, grant, devise, or bequest, to or for the use of said corporation; *provided*, The intent of the party or parties shall sufficiently appear upon the face of the gift, will, grant, or other writing, whereby any estate or interest was intended to pass to or for said corporation.

Section 3. That the said corporation and their successors shall have full power and authority to make, have, and use a common seal with such device and inscription as they may adopt, and the same to break, alter, and renew at their pleasure.

Section 4. That the said corporation and their successors, by the names, titles, and style aforesaid, shall be able and capable to sue and be sued, plead and be impleaded, in any court of law or equity in this state.

Section 5. That the said corporation and their successors shall be, and hereby are, authorized and empowered to make, ordain, and establish, by-laws and ordinances, and do everything incident to and needful for the support and due government of the said corporation, and managing the funds and revenues thereof; *provided*, The said by-laws be not repugnant to the Constitution and laws of the United States, to the Constitution and laws of this state, or to this act.

Section 6. That the said corporation shall not at any time consist of more than eighteen persons, at least nine of whom shall at all times be citizens of this state, whereof the General Assembly of the Presbyterian Church in the United States of America, at any meeting thereof held in the State of Kentucky, may change one third, in such manner as to the said General Assembly shall seem proper, and fill all vacancies then existing.

Section 7. That the said corporation and their successors shall have power and authority to manage and dispose of all monies, goods, chattels, lands, tenements, and hereditaments, and other estate whatsoever, committed to their care and trust by the said General Assembly, and in such cases where special instructions for the management and disposal thereof, shall be given by the said General Assembly, in writing, under the hand of their Clerk, it shall be the duty of said corporation to act according to said instructions; *provided*, The said instruction shall not be repugnant to the Constitution of the United States, or to the Constitution and laws of this state, or to this act.

Section 8. That six members of this corporation shall be a sufficient number to transact the business thereof, and to make by-laws, rules, and regulations; *provided*, That previous to any meeting of the Board of Corporation for such purposes, not appointed for adjournment, ten days' notice shall be previously given thereof by the president or secretary, by advertisement in some newspaper published in this state, or by written notice sent by mail to each member of the Board of Trustees. And said corporation shall and may, as often as they shall see proper, according to their rules and by-laws, choose out of their number a president and vice president and secretary; and shall have power to appoint a treasurer and such other officers and agents, as shall by the said corporation be deemed necessary; to which officers and agents, the said corporation may assign such duties to be performed by them, and award such compensation for their services, and fix the tenure of their office in such way and manner as the said corporation shall direct.

Section 9. That the said corporation shall have the power and authority to take and receive a bond or bonds from the treasurer and other officers and agents, in such penalty and with such conditions as said corporation may prescribe.

Section 10. That the members of the Board of Trustees of this corporation, before acting as such, shall each make and sign a declaration that each of them will truly and faithfully, to the best of his ability and skill, exercise the office and perform the duties of Trustees, under this act and the by-laws of this corporation; and in case of the refusal or neglect of any member of the Board of Trustees to make and sign such declaration and perform the duties of Trustee aforesaid, for more than one year, or decline the same, the Board of Trustees shall have power and authority to declare the said office of Trustee vacant, and fill the vacancy by appointment of some fit and proper person to said vacancy, who shall hold the same and remain in office until such vacancy shall be filled by the General Assembly of the Presbyterian Church, under the provisions of this act.

Section 11. That said corporation shall keep regular and fair entries of their proceedings, and a just account of their receipts and disbursements, in a book or books to be provided for that purpose, and shall, once in a year, exhibit to the General Assembly of the Presbyterian Church in the United States of America, an exact statement of the accounts and funds of said corporation.

Section 12. That the Board of Trustees appointed by this act, and their successors, shall have no power to exercise any authority touching the course of instruction and study in said Theological Seminary or the appointment of professors or teachers in said Seminary; their compensation, their tenure of office, and the course of study in said institution, shall remain under the exclusive power and control of the General Assembly of the Presbyterian Church in the United States of America, and of such person and persons as shall be appointed by the said General Assembly from time to time, and the said corporation shall provide out of the estate, funds, or income thereof, in their keeping, control, and management, for the payments from time to time of such salaries and compensations of professors, and other teachers and officers of said Seminary as shall be allowed, directed, and established by said General Assembly at any of its annual meetings.

Section 13. That the Board of Trustees appointed by this act of incorporation and their successors, shall have power and authority to purchase ground, erect buildings for the use of said Seminary, and provide libraries and the accommodations, out of, or by means of, any funds or estate in their hands, not necessary to the annual support of the said Seminary, or out of any money or estate collected or received by them from time to time, for those especial objects and purposes.

Section 14. That the said corporation may take, receive, purchase, possess, and enjoy messuages, lands, tenements, rents, annuities, and other hereditaments, real and personal estate of any amount; *provided*, That the same do not yield a net annual income exceeding the sum of twenty thousand dollars.

Section 15. *Be it further enacted*, That the General Assembly shall have power to alter, modify, or repeal this act at any time.

CHARLES G. WINTERSMITH,
Speaker of the House of Representatives.

H. G. BIBB,
Speaker of the Senate.

Approved January 28th, 1854, by the governor,

L. W. POWELL.

J. P. METCALFE,

Secretary of State.

AN ACT, Supplemental to an Act Incorporating the Trustees of the Theological Seminary Under the Care of the General Assembly of the Presbyterian Church in the United States of America, at Danville in the State of Kentucky.

Be it enacted by the General Assembly of the Commonwealth of Kentucky, That Section fifteen of an Act Incorporating the Trustees of the Theological Seminary, Under the Care of the General Assembly of the Presbyterian Church in the United States of America, at Danville, in the State of Kentucky, approved January 28th, 1854, which said section reserves to the Legislature the right to repeal, alter, or annul said charter at any time, be,—and the same is, hereby repealed.

CHARLES G. WINTERSMITH,
Speaker of the House of Representatives.
H. G. BIBB,

Speaker of the Senate.

Approved February 25th, 1854, by the governor,
L. W. POWELL.

J. P. METCALFE, Secretary of State.

3. Action of the Assembly of 1873.

Reports have been received from the directors and Trustees of this institution. The directors report that, the difficulties in the way of their adoption of the Plan of control recommended by the Assembly being removed, they have approved and adopted said Plan, subject to the approval of the Assembly. The necessary changes in the present Plan of the Seminary are presented, and after close and careful scrutiny of them the Committee recommend to the Assembly that they be approved, and that the guardianship and control of the Danville Theological Seminary be remitted to the Board of Directors as soon as the existing vacancies shall have been filled, the Assembly being still considered as the patron of the Seminary and the fountain of its powers, and retaining a veto power in the election of its directors and professors, and over all the acts of the directors in financial affairs.—1873, pp. 530, 531.

4. Answer of the Board of Directors, 1894.

The following Paper was unanimously adopted November 8, 1894:

Being advised that, under our present charter, the Board of Directors has the legal power, by the adoption of by-laws, to accomplish the purpose contemplated by the General Assembly of 1894, in its Plan for the government of the theological seminaries, and it being suggested that there are grave legal difficulties in effecting an amendment of the charter itself, therefore,

Resolved, That the four propositions *a, b, c* and *d* of the first resolution, found on pp. 65 and 66 of the *Minutes* of 1894, be, and the same are hereby accepted by this Board as by-laws and ordinances for the government of the directors of the Danville Theological Seminary, under the care of the General Assembly of the Presbyterian Church in the United States of America, so far as the funds of the Seminary are not devoted by the donors thereof to some special purpose, or are not beyond the control of this body.—1895, p. 160.

5. Answer of the Board of Trustees, 1894.

Resolved, 1. That this Board is in full sympathy with the action of the General Assembly of the Presbyterian Church in the United States

of America, as appears by their adoption of the Report of the Committee of Fifteen on Conference with Theological Seminaries, and the Board believes that the General Assembly of our Church should have and retain the fullest and broadest control over its theological seminaries, the professors who instruct therein and the course of instruction adopted.

Resolved, 2. By reason of the fact that this Board deems it inexpedient to ask from the General Assembly of the Commonwealth of Kentucky, any amendment of its charter granted by said General Assembly of Kentucky in 1854, and which incorporated this Board of Trustees, for the reason that, under the existing condition of affairs, this said charter is not subject to amendment, alteration or repeal by said Legislature, but, under the provisions of the present Constitution of Kentucky, if any amendment of said charter be sought, then the Legislature will have the power to make, at any time, any amendment or alteration that it may deem wise and proper, the Board must decline to ask for such amendments as would give it power to comply with some of the requests of the General Assembly.

By reason of the limitations on the power of this Board under its said act of incorporation, it has no authority over or control of the election, appointment or transfer of professors or teachers in its Seminary, and therefore the Board takes no action on that point.

Further, under this charter, this Board feels compelled to retain control of the funds and property of said Seminary in its hands, subject to the terms of said charter, but the Board expresses the confident belief that at no time will these funds be applied to any purpose or use opposed to the direction and wishes of our General Assembly.

By Section 12 of said act of incorporation, this Board is compelled to provide, out of the estate, funds or income in their keeping and control, the payment, from time to time, of such salaries and compensation of professors and other teachers and officers of said Seminary as shall be allowed, directed, and established by the General Assembly at any of its annual meetings, and heretofore these payments have been made in accordance with the direction of the Board of Directors of this Seminary, which Board is merely an agent of the General Assembly.

While this Board believes that, in accordance with the charter under which it was created and exists, it cannot divest itself of, or transfer to, any other body the right of electing its members, yet, as evincing in the strongest possible manner, its desire to comply with the Plan proposed by the Assembly, the Board unanimously decides that all elections to fill vacancies in its body shall not be by itself regarded as a complete and final election until those elected have been approved by the General Assembly.—1895, p. 161.

[NOTE.—See for the Assembly's Plan, *Minutes*, 1894, p. 417.]

6. Action of the Assembly, 1895.

The Board of Directors of Danville has resolved to adopt the recommendations as to by-laws, and as a part of their constitution. The Board of Trustees states that it has an irrevocable charter which cannot be amended without danger of forfeiture. It declares its approval of the substance of the recommendations, and while not deeming the same necessary, in view of the control the Assembly now has over the funds of

said corporation, expresses its willingness to give the General Assembly the approval of the election of the members of the Board.

The Committee recommends the Assembly to request the Board of Trustees at Danville to secure such legislation, not imperiling the charter, as will insure to the General Assembly the right to be represented in the courts, and to enforce its proper supervision over the Seminary and its property.—1895, p. 32.

VIII. THE PRESBYTERIAN THEOLOGICAL SEMINARY OF KENTUCKY.

1. Act consenting to the consolidation of Danville and Louisville Theological Seminaries.

It has been made to appear to this General Assembly that an agreement has been made and entered into by and between the Trustees of the Theological Seminary, under the care of the General Assembly of the Presbyterian Church in the United States of America, at Danville, in the State of Kentucky, commonly called The Danville Theological Seminary, on the one part, and The Louisville Presbyterian Theological Seminary, commonly called The Louisville Seminary, on the other part. The said Louisville Seminary is under the control of the Synods of Kentucky and Missouri, in connection with the Presbyterian Church in the United States.

Under and by virtue of this agreement the two Seminaries above mentioned are to be consolidated into one corporation under the name and style of The Presbyterian Theological Seminary of Kentucky, which will be called in this Minute The Kentucky Seminary. Under the terms of that agreement the management and control of said Kentucky Seminary shall be vested in a Board known as The Board of Directors of the Presbyterian Theological Seminary of Kentucky. Said Board shall consist of twenty-four members, unless and until the number of said Board shall be changed (which may be done) by agreement between the Synod of Kentucky, which is in connection with the Presbyterian Church in the United States of America, on the one side, and the Synods of Kentucky and Missouri, which are in connection with the Presbyterian Church in the United States, on the other side. One half of the members of said Board shall be elected by the Synod of Kentucky, in connection with the Presbyterian Church in the United States of America, and one half shall be elected by the Synods of Kentucky and Missouri, in connection with the Presbyterian Church in the United States; and the election of members of the Board shall be so made that said Synod of Kentucky, in connection with this Assembly, on the one side, and said Synods of Kentucky and Missouri, in connection with the Presbyterian Church in the United States, on the other side, respectively, shall at all times have an equal number of representatives in the Board.

The election of directors by the said Synods, respectively, shall be submitted to each of the General Assemblies hereinbefore mentioned at their next annual meetings, respectively; and if either of said Assemblies shall, at said meeting, by resolution, object to and disapprove of such election, the same shall not become effective, or shall cease to be effective, from and after the time when said Kentucky Seminary shall, in writing, have been notified of such disapproval.

Said Board of Directors shall have power to elect, appoint or provide for the appointment of such officers, professors, teachers, and employees generally as in their judgment shall make the work of the Seminary more effective; and further, the election, appointment, or transfer of any teacher or professor in said Seminary shall be submitted to the General Assembly of the Presbyterian Church in the United States of America and the General Assembly of the Presbyterian Church in the United States at their next meetings, respectively; and if either of said bodies shall at said meeting, by resolution, object to and disapprove of such election, appointment, or transfer, the same shall not become effective, or shall cease to be effective, from and after the time when said Seminary shall, in writing, have been notified of such disapproval.

This proviso, however, shall not apply to or permit the veto of the election, appointment, or transfer, at the opening of said Seminary, of any of the professors or teachers now employed in either of the said Seminaries, that is, the Danville and the Louisville Seminaries.

The Kentucky Seminary shall be vested with and own all property business, credits, assets, and effects of said Danville and Louisville Seminaries, and shall be bound for all the contracts and liabilities of each of said seminaries which are to be consolidated into and form one corporation under the name and title of THE PRESBYTERIAN THEOLOGICAL SEMINARY OF KENTUCKY.

And further, in the event of the violation by said Kentucky Seminary of the terms of said Articles of Agreement, or of the misuse or diversion of the funds or property held by said Kentucky Seminary, then either of said General Assemblies shall have power to proceed against such violation, misuse, or diversion, and may, through any officer or Committee, person or corporation appointed by it, sue in any civil court to enforce this agreement and to protect the trusts under which property and funds are held by said corporation; and said corporation shall not in such suit object that either of the said General Assemblies cannot acquire a standing in court through the intervention of its said officer, Committee, or appointee.

The Kentucky Seminary shall hold the property and funds hereby vested in it, and all property and funds which may hereafter be acquired, in trust for and the same shall be devoted to the education and training of young men as ministers of the Gospel according to the Confession of Faith, Catechisms, and other Standards of the Presbyterian Churches aforesaid, and for the support and maintenance of young men while in attendance on their studies, in so far as the same may by said Seminary be deemed advisable and practicable; *provided*, however, that such training and education shall at all times be in accordance with those Standards which are now common to both of said Churches, and with such modifications thereof, if any, as may hereafter be made and adopted by both of said Churches; but said Seminary shall not adopt, authorize, or pursue any course of education or training which is not in accordance with those Standards which are now common to both Churches, and modifications thereof which may hereafter be made by both and shall thereby become common to both of said Churches.

It further appears to this General Assembly that by the Plan of the Danville Theological Seminary, adopted by the General Assembly of 1853—that is, by the General Assembly of the Presbyterian Church in the United States of America—and amended by the General Assembly

of 1873, the Danville Seminary was located at Danville, in the State of Kentucky, under certain covenants and agreements contained and set forth under the Plan of 1853, as amended in the Plan of 1873.

In the Plan of 1853, as amended by the Plan of 1873, it was provided as follows:

1. "No fundamental principle of the Plan shall be changed unless it is proposed at one annual meeting of the Assembly and carried at the next annual meeting thereof, or unless such changes be proposed to the Assembly by the Board of Directors and carried by a vote of two thirds of the members of the Assembly.

2. "Those principles and parts of the Plan which are founded on the covenants and agreements between the Synod of Kentucky or the Board of Trustees of the Center College of Kentucky and the General Assembly, shall never be so changed as to affect the force or integrity of either of those covenants without the previous consent of the opposite parties thereto."

It appears from the Papers filed with this Minute as a part thereof that the Board of Directors of the Danville Theological Seminary and the Board of Trustees of said Seminary have both taken action upon and adopted the agreements hereinbefore mentioned to effect the consolidation hereinbefore mentioned, and both said Trustees and Board of Directors have overtured and requested this General Assembly to take such action as may be necessary to accomplish the full purpose of said agreement and to permit the Danville Seminary, in Kentucky, to be removed from that town to Louisville, Ky., and there to be consolidated with the Louisville Theological Seminary into a corporation called The Presbyterian Theological Seminary of Kentucky, the said Kentucky Seminary to be located at and conducted in the city of Louisville, State of Kentucky.

And it further appearing to this General Assembly from the Papers filed with and made a part of this Minute, that all of the parties to the Plan of 1853 and the Plan of 1873, to wit: The Synod of Kentucky, the Board of Trustees of the Center College of Kentucky, and the Board of Trustees and the Board of Directors of the Danville Theological Seminary have petitioned and requested this General Assembly to permit all parties to withdraw from said covenants of 1853 and 1873, so far as may be necessary to enable them to carry out the purpose of the said scheme of consolidation:

And whereas, It appears that all of the parties interested in the Danville Theological Seminary and who are parties to the said covenants of 1853 and 1873, have in a regular and orderly manner adopted Papers and resolutions and have requested this General Assembly to take all the necessary steps to effect the scheme of consolidation hereinbefore mentioned, and it appearing to this General Assembly that the future prosperity and welfare of the Danville Theological Seminary and the cause of theological education in the Southwest would be promoted by the aforesaid consolidation,

Therefore we recommend that the following action be taken by this General Assembly:

Resolved, 1. That the Trustees of the Theological Seminary under the care of the General Assembly of the Presbyterian Church in the United States of America, at Danville, in the State of Kentucky, and the Board of Directors of said Seminary be and the same are hereby directed,

authorized, and empowered (1) to remove said Seminary from Danville to Louisville, Ky.; (2) to take such legal steps as may be necessary to accomplish and consummate the consolidation of the Danville Seminary with the Louisville Seminary into one corporation, to be known as "The Presbyterian Theological Seminary of Kentucky," to be located and conducted at Louisville, Ky., under the terms and conditions set forth in this Minute, and in the printed agreement between the said Danville and Louisville Seminaries, filed with this Minute as a part thereof.

Resolved, 2. That the executive officers of said Trustees and directors shall have, and we hereby give them full authority, to sign and execute such deeds, contracts, and articles of incorporation as may be necessary to consummate said consolidation.

Resolved, 3. That the agreement filed with this Minute, under which the Danville and Louisville Seminaries are to be consolidated, and which is to form the Articles of Incorporation of The Presbyterian Seminary of Kentucky, shall not be altered except with the concurrence of the Board of Directors and of the Synod of Kentucky, in connection with the Presbyterian Church in the United States of America, and the Synods of Kentucky and Missouri, in connection with the Presbyterian Church in the United States, respectively. Any alteration so made and agreed upon shall be submitted to each of said General Assemblies above mentioned at their next regular annual meeting, and, unless disapproved at such meeting by one of said Assemblies, the same shall become operative.

Resolved, 4. That the Board of Directors of the Presbyterian Theological Seminary of Kentucky shall annually make full and complete report to the General Assembly of the Presbyterian Church in the United States, and also to the General Assembly of the Presbyterian Church in the United States of America.—1901, pp. 136-139.

2. Agreement for consolidation of the Presbyterian Theological Seminaries at Danville and Louisville, creating The Presbyterian Theological Seminary of Kentucky.

This Agreement, made and entered into this day of , 1901, by and between the Trustees of the Theological Seminary under the care of the General Assembly of the Presbyterian Church in the United States of America, at Danville, in the State of Kentucky (hereinafter designated as the Danville Seminary), party of the first part, and the Louisville Presbyterian Theological Seminary (hereinafter designated as the Louisville Seminary), party of the second part, and the Trustees of the Theological Fund of the Synod of Kentucky (hereinafter designated as Synodical Trustees), party of the third part:

Witnesseth: Each of the parties hereto is a corporation created, organized, and existing under and by virtue of the laws of the State of Kentucky, as follows, viz.:

The Danville Seminary, under and by virtue of an act of the Legislature of Kentucky, entitled "An Act to Incorporate the Trustees of the Theological Seminary Under the Care of the General Assembly of the Presbyterian Church in the United States of America, at Danville, in the State of Kentucky," approved January 28, 1854, and an act supplemental thereto, approved February 25, 1854;

The Louisville Seminary, under and by virtue of Articles of Association dated May 3, 1893, entered into by and between Wm. T. Grant and

others, creating thereby a corporation under the name of the "Louisville Presbyterian Theological Seminary," which Articles of Association were executed and delivered pursuant to the general incorporation laws of the State of Kentucky and recorded in the county clerk's office of Jefferson County, Kentucky, in Corporation Book No. 8, page 350;

The Synodical Trustees, under and by virtue of an act of the Legislature of Kentucky, entitled "An Act to Incorporate the Trustees of the Theological Fund of the Synod of Kentucky," approved March 1, 1850.

The Danville Seminary was organized and has always continued in connection with the General Assembly of the Presbyterian Church in the United States of America, and has received the income from the Synodical Fund; the Louisville Seminary was organized in connection with and is under the control of the Synods of Kentucky and Missouri in connection with the Presbyterian Church in the United States.

Each of said institutions was organized and has been conducted for the same general purpose, namely, the education and training of young men as ministers of the Gospel—the Danville Seminary, according to the Confession of Faith, Catechisms, and other Standards of the Presbyterian Church in the United States of America; and the Louisville Seminary, according to the Confession of Faith, Catechisms, and other Standards of the Presbyterian Church in the United States; and the Confession of Faith and Catechisms of said Churches are the same, and their other Standards are nearly the same.

Each of said parties owns funds and property, real, personal, and mixed, part of said property and funds being held for the general purposes of said institutions, respectively, and other parts thereof being held for specific or defined purposes.

It is believed that the best interests of both institutions and of the Churches which control and sustain them will be conserved and promoted by the consolidation of such institutions under the terms and conditions herein set forth.

Now, in consideration of the premises, and of the mutual undertakings of the parties hereto, it is agreed between them as follows, to wit:

I. Said Danville Seminary, said Synodical Trustees, and said Louisville Seminary, the corporations hereinbefore designated and made parties thereto, shall be and are hereby consolidated into a single corporation under the corporate name and style of The Presbyterian Theological Seminary of Kentucky, which, for convenience, is hereinafter designated as the Kentucky Seminary.

II. The Kentucky Seminary shall be vested with and own all property, business, credits, assets, and effects of said constituent corporations without deed or transfer, and shall be bound for all the contracts and liabilities of each of the constituent corporations.

III. The Danville Seminary and the Louisville Seminary shall be conducted by the Kentucky Seminary at or near Louisville as one Theological Seminary under this agreement, and the Danville Seminary shall no longer be conducted at Danville.

IV. The Kentucky Seminary shall hold the property and funds hereby vested in it and all property and funds which may hereafter be acquired, in trust for, and the same shall be devoted to, the education and training of young men as ministers of the Gospel according to the Confession of Faith, Catechisms, and other Standards of the Presbyterian Churches afore-

said, and for the support and maintenance of young men while in attendance on their studies, in so far as the same may by said Seminary be deemed advisable and practicable; *provided*, however, that such training and education shall at all times be in accordance with those Standards which are now common to both of said Churches, and with such modifications thereof, if any, as may hereafter be made and adopted by both of said Churches; but said Seminary shall not adopt, authorize, or pursue any course of education or training which is not in accordance with those Standards which are now common to both Churches, and modifications thereof which may hereafter be made by both, and shall thereby become common to both of said Churches.

V. All property and funds which have been donated or contributed to either of said constituent corporations for the support or maintenance of special Chairs, or for any specific purpose, shall be held by said Kentucky Seminary and dedicated to and used for such specific purpose or purposes, in accordance with the terms of the gift or contract under which the same shall have been received.

VI. The management and control of said Kentucky Seminary shall be vested in a Board known as the Board of Directors of the Presbyterian Theological Seminary of Kentucky. Said Board shall consist of twenty-four members, unless and until the number of said Board shall be changed (which may be done) by agreement between the Synod of Kentucky, which is in connection with the Presbyterian Church in the United States of America, on the one side, and the Synods of Kentucky and Missouri, which are in connection with the Presbyterian Church in the United States, on the other side.

For purposes of convenience, said first-named Synod will be hereinafter designated as the "Synod of Kentucky," and the other two Synods will be designated as the "Synods of Kentucky and Missouri."

One half of the members of said Board shall be elected by the Synod of Kentucky and one half shall be elected by the Synods of Kentucky and Missouri. Said bodies respectively shall regulate the time and mode of election as to the members of the Board to be elected by them; and it shall be competent for the Synods of Kentucky and Missouri, by agreement between themselves, to regulate the number to be elected by each.

The members of the first Board of Trustees to be constituted by election by said Synods shall hold office for the following terms, to wit: One fourth of said members shall hold office for one year; one fourth for two years; one fourth for three years, and one fourth for four years; and thereafter the term of office of the members shall be four years.

Each member of the Board shall hold office until his successor shall have been duly elected and qualified. If any member shall fail to qualify at or before the next regular annual meeting of the Board after his election, or shall resign or otherwise cease to be a director, the other members of the Board, appointed by the Synod which elected the member whose office shall have become vacant, shall fill such vacancy, and the appointee shall serve out the term of office of his predecessor, unless the Synod which originally elected such member shall, by election at its next meeting thereafter, substitute another person, in which event that person shall serve out such unexpired term in lieu of the appointee aforesaid.

Elections of members of the Board shall be so made that said Synod of Kentucky, on the one side, and said Synods of Kentucky and Missouri,

on the other side, respectively, shall at all times have an equal number of representatives in the Board.

The election of directors by the said Synods respectively shall be submitted to each of the General Assemblies hereinabove mentioned at their next annual meetings, respectively; and if either of said Assemblies shall at said meeting, by resolution, object to and disapprove of such election, the same shall not become effective or shall cease to be effective from and after the time when said Kentucky Seminary shall, in writing, have been notified of such disapproval.

VII. The Board of Directors shall have power to elect, appoint, or provide for the appointment of such officers, professors, teachers, and employees generally as in their judgment shall make the work of the Seminary most effective.

It may adopt and prescribe a constitution and by-laws for the government and control of the institution in all its parts and with respect to its entire conduct, and may from time to time alter the same; *provided*, however, that it shall have no power to adopt any rule or regulation in conflict with this agreement, or with any joint resolution of or agreement between said Synod of Kentucky and said Synods of Kentucky and Missouri.

The election, appointment, or transfer of any teacher or professor in said Seminary shall be submitted to the said General Assembly of the Presbyterian Church in the United States of America and the General Assembly of the Presbyterian Church in the United States at their next meetings, respectively; and if either of said bodies shall at said meeting, by resolution, object to and disapprove of such election, appointment, or transfer, the same shall not become effective or shall cease to be effective from and after the time when the said Seminary shall, in writing, have been notified of such disapproval. This proviso, however, shall not apply to or permit the veto of the election, appointment, or transfer at the opening of said Seminary of any of the professors or teachers now employed in either of the Seminaries, constituent parties hereto.

In the event of the violation by said Kentucky Seminary of the terms of these Articles of Agreement, or of the misuse or diversion of the funds or property held by said Seminary, then either of said General Assemblies shall have power to proceed against such violation, misuse, or diversion, and may, through any officer or Committee, person or corporation appointed by it, sue in any civil court to enforce this agreement and to protect the trusts under which property and funds are held by the said corporation; and said corporation shall not, in such suit, object that said General Assembly cannot acquire a standing in Court through the intervention of its said officer, Committee, or appointee.

VIII. A majority of the Board shall constitute a quorum. The Board may appoint an Executive Committee and vest in said Committee such powers of the Board as it may deem fit.

IX. This agreement shall not be altered except with the concurrence of the Board of Directors, and of said Synod of Kentucky and said Synods of Kentucky and Missouri, respectively. Any alteration so made and agreed upon shall be submitted to each of said General Assemblies above mentioned at their next regular annual meetings, and, unless disapproved at such meeting by one of said Assemblies, the same shall become operative.

X. The first Board of Directors of said Kentucky Seminary shall be

selected, one half by the present directors of Danville Seminary, and one half by the present directors of Louisville Seminary—in each case, preferably, from their own members—to hold office until the Board shall be regularly constituted by the Synod of Kentucky and the Synods of Kentucky and Missouri.

XI. Each director of the Board hereby constituted before entering upon the duties of his office shall qualify by taking an oath faithfully to perform the duties thereof.

XII. This corporation shall be perpetual.

It may acquire by gift, purchase, or otherwise, and hold and use for general and special purposes real and personal estate; and sell, convey, lease, pledge, or mortgage its real or personal estate, and generally it may exercise all corporate powers conferred by general law upon incorporated bodies.

XIII. This agreement shall become effective when and not until it shall have received the assent of the three constituent corporations herein named—the General Assembly of the Presbyterian Church in the United States of America, the Synod of Kentucky in connection therewith, the Synods of Kentucky and Missouri in connection with the Presbyterian Church in the United States, and the General Assembly of the Presbyterian Church in the United States.—1901, pp. 225-228.

[NOTE.—See for the actions of the Boards of Directors and Trustees of the Danville Theological Seminary, the Synod of Kentucky, and the Trustees of Center College, Ky., *Minutes*, 1901, pp. 222-224 and 228.]

3. Action of the Assembly of 1902.

The Presbyterian Theological Seminary of Kentucky makes its first Annual Report to this Assembly, making at the same time the same Report to the General Assembly of the Southern Church, now in session at Jackson, Miss. This institution is a consolidation of the two Seminaries located at Louisville and Danville, and it is hoped that a higher degree of efficiency may be possible by this combination of the two.

The Assembly is requested to confirm and approve this consolidation (in accordance with the action taken last year), together with the transfers of directors and professors involved in the change. Unanimously adopted.—1902, pp. 135, 136.

4. Approval of the constitution of the Seminary.

5. That the constitution of The Theological Seminary of Kentucky (a copy of which is herewith filed), safeguarding, as it does, the funds of the institution, and providing sound and efficient theological training for its students, be approved by this Assembly.—1903, p. 156.

5. Amendments to the charter.

In 1922 the following amendments to the charter were made:

Article VI of the charter is so amended that the Synod of Kentucky in connection with the Presbyterian Church in the United States of America shall elect one third of the directors of the Seminary, and the Synods of Kentucky, Missouri, and Appalachia, in connection with the Presbyterian Church in the United States, together with any other Synod or Synods of the said Church that may be hereafter associated with these Synods in the control of the Seminary, shall elect two thirds of the directors.

That the number of directors be changed by agreement of the Synods from twenty-four to thirty-six, as provided for in the first part of Article VI of the charter, and that the Synod of Kentucky, U. S. A., shall continue to elect as heretofore twelve directors; and that unless and until the representation of the Synods in connection with the Presbyterian Church in the United States equals twenty-four, the number they are entitled to according to the proposed change in the charter, the members of the Board from the Synods of said Church shall elect sufficient members to complete the required number of twenty-four.

[NOTE.—Coincidentally with the change in the Seminary charter set forth above the charters and constitutions of Center College and of Kentucky College for Women, both situated at Danville, Ky., were so changed as to have one third of the directors of these institutions to be subject to veto by each Synod of Kentucky, and the remaining third to be elected by the directors of the Synod of Kentucky, U. S. A.]

6. Extracts from the constitution.

The Board shall meet annually during the closing week of the session at the Seminary buildings in Louisville, Ky., and also on its own adjournment. Special meetings may be held on the call of the president or secretary upon the request of any five directors, and written personal notice of such meeting shall be given at least ten days before the time of meeting. A majority of the Board shall constitute a quorum. (Art. II, Sec. 4.)

The Board shall annually elect a president, vice president, and secretary from the members of the Board, and a treasurer who may or may not be a member of the Board. When the treasurer is not a member of the Board he may participate in its deliberations without vote and serve on its Committees. (Art. II, Sec. 5).

The Board shall annually appoint an Executive Committee consisting of nine members of the Board. The officers of the Board shall be ex officio members and officers of this Committee. It shall have when acting unanimously the full powers of the Board in the interim between the meetings of the Board, excepting the power to elect, transfer, and remove a professor. Five members shall constitute a quorum. The Minutes of the Executive Committee shall be read at the annual meeting of the Board as their Report to the Board. (Art. II, Sec. 11.)

The Board shall have power to elect, transfer, and remove the professors of the Seminary subject to the conditions prescribed in the charter. A majority of all the actual members of the Board shall be necessary for any of these acts. (Art. II, Sec. 12.)

The professors in the Seminary shall be ordained ministers or communicating members of the Presbyterian Church. (Art. III, Sec. 1.)

Every professor shall at the time of the next annual meeting of the Board after he enters upon his duties be publicly installed and shall deliver an address appropriate to the occasion and shall make the following declaration: "I do solemnly profess and declare in presence of God and the directors of The Presbyterian Theological Seminary in Kentucky that I receive the Westminster Confession of Faith and the Catechism of the Church as containing the system of doctrine taught in the Holy Scriptures, and that I will not teach anything contrary to the Standards common to both the Presbyterian Church in the United States of America and the

Presbyterian Church in the United States, according to the charter of this Seminary." (Art. III, Sec. 3.)

In accordance with Article II, Section 14 of the constitution, providing that the Board of Directors may elect a president of the Seminary, the Board instituted the office, and in 1910 elected a president of the Seminary with the authority and duties usually attached to this office.

IX. THE MCCORMICK THEOLOGICAL SEMINARY.

[NOTE.—For the antecedent history, see Baird's *Digest*, 1858, under the head "New Albany Theological Seminary." Founded, 1830. Located at Chicago, Ill., since 1859.]

1. Constitution.

[NOTE.—As adopted by the General Assembly of the Presbyterian Church in the United States of America, at its sessions held in Indianapolis, Ind., A. D. 1859; and as amended at its sessions held in Detroit, Mich., A. D. 1872; Madison, Wis., A. D. 1880; Springfield, Ill., A. D. 1882; and Minneapolis, Minn., A. D. 1886.]

Article I. Of the name and objects of the Seminary.

Section 1. The name of the institution shall be "The McCormick Theological Seminary of the Presbyterian Church."

Section 2. The objects of the Seminary shall be, to instruct candidates for the Gospel ministry in the knowledge of the Word of God, contained in the Scriptures of the Old and New Testaments, the only supreme and infallible rule of faith and life, and of the doctrine, order and institutes of worship taught in the Scriptures, and summarily exhibited in the Constitution of the Presbyterian Church in the United States; to cherish in them, by all the means of Divine appointment, the life of true godliness; to cultivate in them the gifts which Christ, the Head of the Church, by His Spirit, confers upon those whom He calls to the ministry; and to impart to them, so far as may be, the various learning by which they may be furnished for its work, to the end that there may be trained up a succession of able, faithful and godly ministers of the Divine Word, as the chief agency under God, who ordained the Church, for the gathering and perfecting of the saints in this life to the end of the world.

Article II. Of the Board of Directors.

Section 1. The Board of Directors shall consist of twenty ministers and twenty ruling elders, of whom one fourth, or five ministers and five elders, shall be chosen by said Board annually, to continue in office four years, and until their successors are elected and qualified; and the Board shall also have power to receive resignations and declinations, and to fill all vacancies which may occur in its body; all of these elections, however, shall be subject to the veto of the General Assembly, to which they shall be reported at its next meeting.

Section 2. In just recognition of the relations of the late Hon. Cyrus H. McCormick and his family to this Seminary, Cyrus H. McCormick, Jr., is hereby constituted from this time forth a special member of the Board of Directors, to qualify as and to have all the privileges and prerogatives of other full members of the Board, and to continue in the office during the time of his natural life, or until he shall resign.

Section 3. The Board of Directors shall have power, at their discretion,

annually to elect not to exceed four honorary directors. Said honorary directors shall continue in office for the same time as, and shall be entitled to, and expected to exercise all the privileges of directors, except voting. Said honorary members shall be the authorized representatives of the Board and of the interests of the Seminary in their respective places of residence and fields of labor.

Section 4. The Board of Directors shall have power to elect and duly induct and inaugurate into office the professors of the Seminary; to receive their resignations; also to remove them from office; such elections and removals to be subject to the veto of the General Assembly. The Board shall also have power to suspend temporarily a professor, preliminary to and pending an investigation of charges against his conduct or doctrine.

Section 5. The Board of Directors shall have the superintendence and control of the Seminary and its funds and property.

Section 6. Every director, before taking his seat as a member, shall subscribe the following engagements, in a book kept for that purpose, viz.:

"I do solemnly promise, in the presence of God and of this Board, that I will faithfully execute the office of a director of The McCormick Theological Seminary of the Presbyterian Church, and will support its constitution and the Constitution of the Presbyterian Church, so long as I remain in this office."

Section 7. The Board of Directors shall meet once in every year at the place where the Seminary is located, and such annual meeting shall be on the Wednesday immediately preceding the close of the Seminary year, unless the Board shall appoint another time; and the Board may meet at other times and places on its own adjournment, and on extraordinary occasions, by the call of the president, or other officer having power to convene it.

Section 8. Any seven directors being met at the time and place appointed, shall constitute a quorum for the transaction of business. Any two directors so met, may adjourn from time to time until a quorum shall be present.

Section 9. The Board of Directors shall choose annually from their own members a president, vice president and a secretary, who shall hold their offices from the time of their election till the next annual meeting, and until their successors shall be duly appointed.

Section 10. The president, or in case of his absence, the vice president, shall preside at all meetings of the Board, and perform such other duties as naturally belong to his office, and as the Board shall appoint. He may convene, and when requested by any seven members, it shall be his duty to convene the Board; and of the time and place of such special meeting, and the business for which it is called, he shall send a written notice by mail or otherwise, not less than twenty days before the time of such meeting.

Section 11. The secretary shall keep a full and true Record of the transactions of the Board, and shall keep all books of Records and Papers, and perform such other duties as the Board shall direct.

Section 12. In the absence of any officer, the Board may appoint some other person to fill his place *pro tempore*.

Section 13. The Board may make rules of order and by-laws, not inconsistent with this constitution.

Section 14. The Board of Directors shall have power, and it shall be their duty:

(1) To superintend, either by itself or by a Committee, the annual examination of the students, and to appoint such other services in connection therewith, as it may think proper.

(2) To provide all funds, buildings, libraries, and other means necessary and proper for the use of the Seminary; to appoint a Board of Trustees and fill all vacancies therein, and to instruct and direct the said Board in respect to the investment, custody, management and disposal of all funds and property of the institution; to fix the salaries of all professors and other officers; and, by itself, or the Board of Trustees, to make all appropriations of moneys.

(3) To make annually to the General Assembly, in writing, a full and faithful Report of the whole state of the Seminary and of the transactions of the Board, and also to submit their Records when required, for the inspection of the Assembly.

Article III. Of the professors.

Section 1. (1) No person shall be eligible to any professorship in the Seminary, except a member in full communion in the Presbyterian Church; and no person shall be eligible to the office of Professor of Theology, except a regularly ordained minister in that Church.

(2) Every professor, before he enters upon the execution of his office, shall subscribe the following engagement, in a book kept for that purpose namely:

"In the presence of God and of the Board of Directors of this Seminary, I do solemnly profess my belief that the Confession of Faith and Catechisms of the Presbyterian Church contain a summary and true exhibition of the system of doctrine, order and worship taught in the Holy Scriptures, the only supreme and infallible rule of faith, and my approbation of the Presbyterian form of Church government, as being agreeable to the Scriptures; and do promise that I will not teach, directly or indirectly, anything contrary to, or inconsistent with, the said Confession and Catechisms, or the fundamental principles of Presbyterian Church government, and that I will faithfully execute the office of a professor in The McCormick Theological Seminary of the Presbyterian Church."

Section 2. (1) Each professor shall have power to conduct the course of instruction in the studies assigned to his department; to preserve order and due attention therein; and to appoint such exercises of religious worship in connection therewith as he may deem proper.

(2) Each professor, if required, shall lay before the Board of Directors, a true and full statement of all textbooks used by him, and of his whole method of instruction, and shall treat with respectful consideration any suggestions or advice which the Board may give.

Section 3. (1) The professors of the Seminary shall constitute a faculty of instruction and government; they shall appoint (unless the Board of Directors otherwise order), their own Chairman and secretary, and on every question each professor shall have one vote.

(2) The faculty shall meet at such times and places as they shall appoint, and may make rules and by-laws, not inconsistent with this constitution, as they may deem proper.

(3) The faculty shall have power and it shall be their duty:

First. To appoint the portion of time and the particular hours that the students shall attend the professors respectively.

Second. To appoint and direct all exercises to be performed in the presence of the whole Seminary or in public.

Third. To appoint the times at which all the students shall assemble together for Divine worship, and to direct the conducting of the same.

Fourth. To provide the students, if they shall deem it expedient, with preaching and other ordinances of worship and means of grace on the Lord's Day.

Fifth. To establish rules of order, decorum and duty, for the conduct of the students.

Sixth. To inquire into the conduct of the students, and to admonish, suspend or dismiss any student who shall be found propagating error in doctrine, to be immoral, or disorderly in conduct, negligent of study or other duties, or who shall be, in their judgment, on any account a dangerous or unprofitable member of the institution: *Provided*, that such student shall have opportunity to be reasonably heard in his own defense, and that the faculty shall sit with due caution and a tender regard to his rights and his welfare.

Section 4. (1) The faculty shall keep a register, in which shall be entered the name of each student, his residence, the church of which he is a member; the Presbytery, if any, of which he is a candidate; the college, if any, of which he is an alumnus, the time of his entering, and the time and mode of his leaving the Seminary.

(2) The faculty shall keep a journal of their proceedings, which, if required, shall be laid before the Board of Directors.

(3) The faculty shall make a Report of the state of the Seminary to the Board of Directors, at each annual meeting, and at other times when required by the Board.

Article IV. Of the course of study.

[Omitted.]

Article V. Of personal religion.

[Omitted.]

Article VI. Of admission.

Section 1. The qualifications required in students for admission to the Seminary are, full communion in some branch of the Christian Church, a good reputation for consistent Christian character, a regular course of academic study, of which evidence shall be furnished by a college degree or by examination, and if from another theological seminary, a written certificate of good standing and honorable dismissal.

Section 2. Every student before admission to the Seminary shall subscribe the following engagement, in a book for that purpose, namely: "I do solemnly promise that I will diligently and faithfully attend on all the instructions and exercises of this Seminary, observe its rules of conduct relating to students, and obey the lawful requisitions and respect the admonitions of the professors and of the Board of Directors, while I shall continue a student of the institution."

Article VII. Of the Seminary grounds, buildings, and library.

The faculty shall have the custody and control of the Seminary grounds, buildings, and library, which shall be subject to such regulations as they may prescribe.

Article VIII. Of the funds and financial officers.

Section 1. All permanent funds established for the support of the Seminary shall be sacredly preserved inviolate, and it shall not be lawful for the Board of Directors, the Board of Trustees, or any person to withdraw, or to borrow, for any purpose, from any such fund, any money, securities, or other property without at the same time placing to the credit of such fund a value clearly and fully equivalent.

Section 2. The Board of Trustees, which shall appoint its own president, secretary and treasurer, shall have the custody of all the funds and property of the Seminary, with power to invest, manage, buy, sell and otherwise dispose of the same for the use of the Seminary, in any manner not inconsistent with this constitution, and subject in all things to the instructions of the Board of Directors.

Section 3. The Board of Trustees shall appoint a treasurer, who shall hold his office during the pleasure of the Board, and whose duty it shall be, under the direction of the Board, to keep all books of account, and to have the custody of all such books of account, securities and other Papers and documents relating to the finances, and of all funds and other property, except the Seminary buildings, the grounds connected therewith, and the library; and to present to the Board annually, and oftener when required, a clear and full Report of the whole state of finances, and of the transactions of the current year; and he shall be the keeper of the seal, and when required shall execute to the Board a bond in such penal sum, and with such securities as they shall prescribe, for the faithful discharge of his duties.

Section 4. The Board of Trustees shall make to the Board of Directors at the annual meeting, and at other times when required, a clear and full Report of the whole state of the finances, and of the transactions of the current year, or any part thereof, which Report shall be transmitted by the Board of Directors to the General Assembly.

Article IX. Constitution, how amended.

This constitution may be altered, or amended, by a vote of three fourths of the directors present, and voting at a regular annual meeting of the Board; such alteration, or amendment, to take effect, and be in force only when the same shall be approved by the General Assembly.

2. Charter and supplements.

AN ACT to Incorporate "The Presbyterian Theological Seminary of the Northwest."

Whereas, It is represented to the General Assembly of the State of Illinois, that the Synods of Cincinnati, Wisconsin, Iowa, Illinois, Northern Indiana, Chicago and Indiana, of the Presbyterian Church in the United States of America, did respectively on the sixth, the tenth, the eleventh, the thirteenth and the eighteenth days of October, in the year of our Lord eighteen hundred and fifty-

six, adopt an instrument entitled "The Constitution of the Presbyterian Theological Seminary of the Northwest," and have now a Seminary for the professional education of candidates for the Christian ministry, established and in operation under the said constitution; and whereas, It is represented, that in order to the more convenient custody, management and disposal of the funds and other property now possessed, and which shall hereafter be possessed for the use of the said Seminary, by the Synods aforesaid, and other Synods which shall become united with them in the direction and control of the said Seminary, in conformity to the said constitution, it is necessary that there be constituted a Board of Trustees, which shall be a corporation, or body corporate and politic in law and in fact; therefore,

Be it enacted by the people of the State of Illinois, represented in the General Assembly:

Section 1. That John Wilson, Samuel Howe, R. J. Hamilton, R. W. Henry, A. B. Newkirk, R. B. Mason, William Baily, Warren Norton and A. J. Buel, who at present constitute the Board of Trustees aforesaid in said office, and their successors, duly elected and appointed in the manner hereinafter provided, be, and they are hereby constituted and declared a corporation or body corporate and politic in law and in fact, and to have continuance and perpetual succession, by the name and style of "The Trustees of the Presbyterian Theological Seminary of the Northwest."

Section 2. That the said corporation shall be composed of nine Trustees, of whom not less than five shall be citizens of the State of Illinois; and the Board of Directors of the Seminary established under the said constitution, shall have power at any meeting held in the State of Illinois, to change one third of the whole number of Trustees in such manner as to the said Board of Directors shall seem proper, and to fill all vacancies which may then exist in the Board of Trustees; and of every Trustee, so appointed, the proper credentials shall be a written certificate of his appointment by the Board of Directors, authenticated by the names of its president and secretary.

Section 3. That before any Trustee enter on the execution of his office, he shall subscribe, in a book kept for that purpose, the following engagement: "In the presence of God, I do solemnly promise that I will faithfully execute the office of a Trustee of the Presbyterian Theological Seminary of the Northwest, under the act to incorporate the Trustees thereof, and will support the constitution of the Seminary so long as I continue in this office."

Section 4. That any five members of the said corporation, being met for the first time in conformity to this act, or afterwards, in the manner hereinafter provided, shall be a quorum competent to transact its business.

Section 5. That the said corporation shall have power to make all rules and by-laws which may be necessary and proper for the transaction of its business; it shall have power according to its own rules and as shall seem to it proper, to appoint a president, a vice president and a secretary out of its own members, and other officers or agents at its discretion, the times and tenures of their offices respectively, the duties belonging to each, and the pecuniary compensation which they shall receive.

Section 6. That the first meeting of the said corporation shall be held in the city of Chicago, at such time as any five of the Trustees named in this act being assembled together shall appoint; afterwards it shall meet at such times and places as it shall appoint, and the president, or in case of his absence, or inability, or refusal, or neglect to act, the vice president, or if he fail, the secretary shall have power, and when requested by any three Trustees, it shall be his duty to convene the corporation; of the time and place of which special meeting, the officer calling it shall give to each Trustee due notice, either by himself orally, or by some other person, or by a written note left at the dwelling or the usual place of business of such Trustee, or sent to him by mail at least seven days before the time of such meeting.

Section 7. That all questions before the said corporation shall be decided by a majority of the members present at the time, and on every question each member shall have one vote, except the president, or other person when acting as president, who shall have only the casting vote, in case the votes of the other members shall be equally divided.

Section 8. That the said corporation shall have power to make, have and use one common seal, with such device and inscription as it shall appoint, and the same to break, change or renew at its discretion.

Section 9. That the said corporation shall have power to appoint a treasurer, who shall hold his office during the pleasure of the corporation, whose duty it shall be, under the direction of the corporation, to keep all books of account, to have the custody of all such books of account, securities, of every kind, and other Papers and documents relating to the finances, and of all funds, moneys, and other property, real and personal except the buildings and grounds connected therewith, occupied by the Seminary, the library and furniture of which, subject to the disposal of the corporation, the faculty shall have the custody and control, and to present to the corporation annually, and oftener whenever required, a clear, full and true Report of the transactions of the current year, or any part thereof, and of the whole state of the finances; he shall be the keeper of the seal, and shall have the sole right to use it for the authentication of such instruments as the corporation shall direct him thus to authenticate, and shall execute to the corporation, whenever required, a bond or bonds, in such penal sum or sums, and with such securities as the corporation shall prescribe, for the faithful execution of his office; and of all such bonds and securities the president of the corporation shall have the custody.

Section 10. That the said corporation, by the name and style aforesaid, shall be capable and able in law to sue and be sued, plead and be impleaded, in any court or courts of law or of equity, before any judge or judges, in all and all manner of suits, complaints, pleas, causes, matters, and demands of whatsoever kind or form they may be, and all things therein, or anywise relating to do in as full and effectual a manner as any person or persons, or any-body politic and corporate within the state, may or can do.

Section 11. That the said corporation is hereby expressly prohibited from exercising, in virtue from any power derived from this act, any authority or control in any way whatever in respect to the doctrine or doctrines taught, the course of instruction and study, or the government and discipline in the said Seminary, or to the appointment of professors or other instructors in the said Seminary, the tenure of their offices or the execution thereof, or to the pecuniary compensation which any such professor shall receive, or the time or manner of its payment; all of which matters and things shall remain under the exclusive power and direction of the Synods aforesaid, and such other Synods as shall become united with them therein, in conformity to the provisions of the constitution of the said Seminary, as the same now exists, or as it may hereafter exist by amendments provided for by the said constitution, and of the Board of Directors of the said Seminary, and so far as it respects the execution of their own offices, to the professors of said Seminary; the said directors being in all things appertaining to their own offices subject to the control of said Synods, and the professors amenable to the Board of Directors, in conformity to the said constitution.

Section 12. That the said corporation, by the name and style aforesaid, shall be capable in law, and have full power to take, receive and hold all and all manner of lands, tenements, moneys, stocks, rents, annuities, reversions, franchises, legacies, hereditaments and other property, real or personal whatsoever, which have at any time or times heretofore been granted, sold, bargained, released, devised, or otherwise conveyed to any other body, politic and corporate, or any other person or persons whatever, for the use of the said Seminary, or in trust for the same; and the said lands, tenements, moneys, stocks, rents, annuities, reversions, franchises, legacies, hereditaments, and other property, real and

personal, are hereby vested and established in the said corporation forever, according to the use and interest for which such gifts, grants, devises, releases, or other conveyances respectively, were originally made; and the said corporation is hereby declared to be seized and possessed of such estate or estates therein, as in and by their respective grants, sales, bargains, enfeoffments, gifts, devises and other conveyances thereof, are declared, limited and expressed. That, further, the said corporation and their successors, shall be capable in law, and shall have full power to take, receive, hold and enjoy, in fee simple, or of lesser, estate or estates in trust for the use of the said Seminary, all lands, tenements, moneys stocks, rents, annuities, franchises, legacies, hereditaments and other property, real and personal whatsoever, by sale, bargain, grant, enfeoffment, release, gift, devise, or other conveyance of any body politic and corporate, or of any person or persons capable to make the same; and that no misnomer of the said corporation and their successors shall annul, defeat, or in anywise impair any gift, devise or grant of any kind to the said corporation, or to any other person or persons, or any other body politic and corporate for the said corporation: *Provided*, That the interest or party or parties shall sufficiently appear upon the face of the gift, grant, will or other writing, whereby it was intended that any estate or interest should pass to said corporation, or to any other body politic and corporate for the use of the said Seminary.

Section 13. That the said corporation and its successors shall have power to invest and loan all moneys and funds, and by bargain, sale, lease, or otherwise, to manage, sell and dispose of any and all lands, tenements, stocks, rents, annuities, franchises, legacies, bequests and estate of any kind of which they shall be legally seized and possessed, for the sole use of the said Seminary, in the promotion of the objects for which it is established, and in conformity to the provisions of this act. That the said corporation shall have power and it shall be its duty, out of any estate, funds and property in its possession, custody, management and control, and not otherwise appropriated and limited, to provide by purchase or otherwise, grounds, buildings, libraries, furniture and other accommodations for the use of the said Seminary; and in like manner to provide an income for payment of all such salaries and compensations of professors, instructors and other officers and agents of the said Seminary, as shall be allowed and appointed by the Board of Directors of said Seminary, and for the payment of the salaries and compensations allowed and appointed by the said corporation to its own officers, agents, or other persons, and for defraying all the necessary and proper expenses for the transaction of its business.

Section 14. That in all cases in which special instructions shall be given by the Board of Directors of the said Seminary in writing, authenticated by the names of its president and secretary, in respect to the custody, investment, management or disposal of any lands, tenements, stocks, moneys, gifts, legacies, hereditaments, property, real and personal, estate or estates of any kind, of which the said corporation shall be possessed, it shall be the duty of the said corporation to act in conformity to said instructions: *Provided*, That the said instructions shall not be repugnant to the Constitution of the United States, to the Constitution and laws of this state, or to this act.

Section 15. That the said corporation shall keep a journal of its proceedings, and shall keep regular and fair entries of all its pecuniary transactions, and a true and exact account of its receipts and disbursements in a book or books kept for that purpose; make to the Board of Directors of the said Seminary a clear, full and true Report of the transactions of the current year, or any part thereof, and of the whole state of the finances; and shall, whenever required, submit its journal and all books of account, securities and other Papers and documents relating to the business of the corporation, to the examination of the Board of Directors of the said Seminary, or of any person or persons appointed by the said Board to make such examination.

Section 16. That the said corporation shall have power to take, receive, hold, possess and enjoy for the use of the said Seminary, lands, messuages, tenements, stocks, rents, annuities, grants, gifts, hereditaments, and other estate, real and personal.

Section 17. This act shall be deemed and taken to be a public act, and shall be of force from and after the date of its passage.

(Signed)

SAMUEL HOLMES,

Speaker of the House of Representatives.

JOHN WOOD,

Speaker of the Senate.

W. H. BISSELL.

Approved, February 16, 1857.

AN ACT to amend an act entitled "An Act to Incorporate the Presbyterian Theological Seminary of the Northwest," approved, February 16th, 1857.

Be it enacted by the people of the State of Illinois, represented in the General Assembly:

Section 1. That the transfer of the government of the said Seminary by the said Synods, in the act of incorporation mentioned, to the General Assembly of the Presbyterian Church in the United States, and the amendments made by the General Assembly to the constitution of said Seminary, and the appointment of the Board of Directors and of the Board of Trustees, and all other by-laws, rules and regulations, and other acts and doings by the said Board of Directors and Trustees, be and the same are hereby satisfied and confirmed. The said General Assembly shall have and may exercise all the powers now or hereafter conferred upon it by the constitution, as amended, or as it may hereafter be amended by said General Assembly; and all such amendments, by-laws, rules and regulations, now or hereafter adopted, not repugnant to the laws of the land, shall have full force and effect.

Section 2. This act, and the act to which it is an amendment, shall be public acts; and, judicially noticed, shall be liberally construed; and all proceedings of the corporation, certified, under its seal, shall be received as evidence in all courts; and shall take effect from its passage.

Approved, February 20, 1861.

(Signed),

SHELBY M. CULLOM,

Speaker of the House of Representatives.

FRANCIS A. HOFFMAN,

Speaker of the Senate.

3. Relations to the General Assembly.

3. The Board of Directors of the Northwestern Theological Seminary report. . . . "In regard to the relations of the Seminary to the General Assembly, the Board, finding that there are legal points involved in this question which require careful investigation, referred the whole matter to a Committee, with instructions to report to the directors at their next annual meeting in April, 1872."—1871, p. 580.

The Report.

In regard to the relation of the Seminary to the General Assembly, the Board have carefully considered the same; and with entire unanimity, and with the consent and approval of Mr. McCormick, have adopted a Report and resolutions, not only approving of the principles of the request

and suggestion of the Assembly, but embodying the necessary amendments to the constitution in form, and requesting the Assembly to adopt them. The resolution and amendments are as follows, viz.:

The Committee on the Relations of the Seminary to the General Assembly presented their Report, through the Hon. Samuel M. Moore, as follows:

Your Committee, to whom was referred the propriety of suggesting such amendments and changes of the constitution of our Seminary as may bring the same in harmony with the expressed views of the General Assembly of the Presbyterian Church in the United States of America, would report that they have considered the matter, and that they find no objections thereto. They understand that the generous and Christian-spirited donor of the only portion of our property and funds that is held subject to the continuance of the relations of the Seminary to the General Assembly consents that the management and control may be transferred to the Board of Directors, the Assembly reserving the right to disapprove and forbid in certain matters. We believe the change will rebound to the benefit and efficiency of the Seminary.—1872, p. 125.

4. Answer of the McCormick Boards, 1895.

Board of Directors.

Resolved, That the Board of Directors recognizes with pleasure the close relations which this Seminary must, under its constitution and charter, sustain towards the General Assembly—relations which the Seminary desires to maintain in their full integrity as to teaching and all other particulars, and yet, regretting the necessity of declining any request of the Assembly, in reply to the proposal of the General Assembly, does not think it advisable or expedient to make the changes in our charter proposed by the General Assembly.

Chicago, May 2, 1895.

A. W. RINGLAND, *Secretary*.

—1895, p. 161.

Board of Trustees.

In answer to your inquiry, I beg to say that inasmuch as the Board of Trustees of the McCormick Seminary is elected by the Board of Directors, we felt that the answer made by the directors would be sufficient for your Committee in making its Report to the General Assembly.

We feel that our constitution and charter already express the closest relation to the General Assembly, and that the funds and property for which we are Trustees are amply safeguarded.

The resolution of the Board of Directors above quoted expresses the sentiment also of the Trustees.

HENRY W. KING,

President of the Board of Trustees.

—1895, p. 162.

5. Answer of the Board of Directors, 1896.

Whereas, During the year preceding the annual meeting of this Board, held in 1895, the fullest consideration was given to the proposals presented by the Committee from the General Assembly, looking toward a

change in the constitution and charter of this Seminary, the result of which was the adoption by this Board of a resolution declaring it to be inexpedient and unadvisable to make the changes proposed; and the said Committee has again presented the request of the General Assembly for the changing of the charter of this institution upon the lines heretofore proposed; and

Whereas, The further consideration of the whole matter with the Committee of Conference has failed to bring forward any new light upon the main questions involved, which were exhaustively examined by this Board at its meeting in 1895, now, therefore, be it

Resolved, That the Board of Directors of McCormick Theological Seminary of the Presbyterian Church reaffirms in strongest terms its reverence for and loyalty to the Standards and to the General Assembly of the Presbyterian Church, and its sympathy in all efforts to promote purity of doctrine and teaching. Nevertheless this Board believes, and is so advised, by counsel learned in the law, that its relation to the General Assembly now carries out fully the spirit of the proposed changes; that the property and teaching are already safeguarded to the Presbyterian Church; that in view of the peculiarly close relations existing between the General Assembly and this Seminary, by reason of the provisions already found in its constitution and charter, any further changes, as proposed, are unwise and unnecessary, and this Board does not consider it expedient to make said changes.

Adopted by a vote of 18 for, 11 against.

Copy of order taken by the Board of Directors of McCormick Theological Seminary, May 7, 1896.—1896, p. 193.

6. Answer of the Board of Directors, 1897.

The communication from the General Assembly was fully considered by the directors of the McCormick Theological Seminary at their annual meeting, May 6, 1897, and the following communication to the General Assembly was adopted:

The General Assembly of 1896, having requested the theological seminaries to report their several attitudes toward the Plan advised by the Assemblies of 1894 and 1895, for changing the charters of the seminaries, the Board of Directors of McCormick Theological Seminary have again considered the matter and would respectfully submit the following:

The Board reiterates its loyalty to the Standards and to the General Assembly of our beloved Church, and its full sympathy with the endeavor to safeguard the property entrusted to the seminaries, and to insure their denominational faithfulness and the purity of their doctrinal teachings. The close relations and strict subordination of this Seminary to the General Assembly, secured by the charter and the constitution of this Seminary, are entirely agreeable to this Board.

The charter and constitution of this Seminary substantially secure the end which the Assembly seeks, and are capable of being altered or amended only upon the approval of the Assembly. The elections of directors, and the elections or removals of professors, are subject to the veto of the Assembly. The teaching of the Seminary has for its object, according to the constitution, "To instruct candidates for the Gospel ministry in the knowledge of the Word of God . . . and of the doctrine, order

and institutes of worship taught in the Scriptures, and summarily exhibited in the Constitution of the Presbyterian Church . . . and to impart to them, as far as may be, the varied learning by which they may be furnished for its work."

The property of this Seminary is already so fully safeguarded to the Presbyterian Church that, in the judgment of able jurists, the changes suggested would be wholly without advantage, and might be hazardous to the common interest of the Assembly and this Seminary.

The relations between this Seminary and the Assembly have for twenty-seven years been entirely harmonious and mutually helpful. The success of the existing method of supervision in the past, is its best guarantee for the future. The growth and prosperity of this institution have inspired many thanksgivings to God. Every director and every professor takes a solemn pledge to support the constitution of the Seminary and the Constitution of the Presbyterian Church.

It is the belief of this Board that the proposed changes would not be for the best interests of this Seminary, nor promotive of future gifts to it. They would disturb rather than establish confidence, and raise doubt and distrust of their legal effect if they should be adopted.

While, therefore, the Board of Directors deeply regrets the necessity of declining any request of the General Assembly, it does not see its way clear to make the proposed changes in the charter of McCormick Seminary.

Adopted by unanimous vote.—1897, p. 109.

7. Answers of the Assembly.

[NOTE.—See below, No. 9, p. 594, and Nos. 10 and 11, p. 595.]

8. Amendments to the constitution approved.

That the amendments of the constitution of the McCormick Theological Seminary of the Presbyterian Church, proposed by the Board of Directors of that institution, be and the same are hereby approved.—1902, p. 141.

The amendments read:]

[Section 4. The Board of Directors shall have power to elect and duly induct and inaugurate into office the professors of the Seminary; to receive their resignations; also to remove them from office; such elections and removals to be subject to the veto of the General Assembly. The Board shall also have power to suspend temporarily a professor, preliminary to and pending an investigation of charges against his conduct or doctrine.

The Board shall have power to elect a president of the Seminary, who shall be a member of the faculty, and subject to all the rules and regulations which apply to other members of the faculty.—1902, p. 224.

X. BLACKBURN UNIVERSITY.

[NOTE.—Located at Carlinville, Ill., See *Digest*, 1886, p. 396.]

The Trustees of Blackburn University, at their annual meeting, held in June, 1871, adopted the Plan recommended by the Assembly of 1870, by incorporating into the constitution of the university the following section: "Whenever hereafter any person shall be elected by the Trustees

to fill any professorship in the theological department of the university, the Trustees shall report their election to the next General Assembly of the Presbyterian Church in the United States; and if the General Assembly at that meeting shall, by formal vote, refuse to approve of such election, then the person elected by the Trustees shall cease to be a professor."

The institution was founded by Rev. Gideon Blackburn, D.D., who, in the year 1838, conveyed to a Board of Trustees several thousand acres of land, for the purpose of founding "an institution of learning, the object of which shall be to promote the general interests of education, and to qualify young men for the office of the Gospel ministry." The institution was located at Carlinville, Ill.

The Trustees were incorporated in the year 1857 by the Legislature of Illinois, with the name of "The Blackburn Theological Seminary," and at about the same time an academic department was established. In A. D. 1867, the institution was organized as a university, and the following year its corporate name was changed by the Legislature to that of "Blackburn University." The Board consists of thirteen members, who must be residents of the State of Illinois. At least nine of this number must "be chosen from among persons who are regular members of the Presbyterian Church; and if any Trustee thus chosen shall at any time cease to be a regular member of the Presbyterian Church, he shall *ipso facto*, cease to be a Trustee."

Every professor appointed in the theological department, also every professor in the collegiate department, whose professorship shall include mental or moral science or metaphysics, and also the president of the university, are required, before they can enter upon the duties of their office, to subscribe their names to the following declaration:

"I do hereby avow my sincere belief in the Bible as the Word of God, and in the system of doctrines contained in the Westminster Confession of Faith as the system which accords with the Word of God; and I do solemnly pledge myself, in all my duties as an instructor and officer in Blackburn University, never knowingly to teach anything in conflict with such system of doctrines."

Every other professor or instructor in any department is required also to affirm his "belief in the Bible as the Word of God."

Thus every department of instruction is secured from all danger from infidel teachings.

In view of these facts, your Committee gladly commend the Blackburn University to the Presbyterian Church, and recommend that it be recognized and reported as one of the institutions in connection with the General Assembly. Adopted.—1872, p. 65.

XI. SAN FRANCISCO THEOLOGICAL SEMINARY.

[NOTE—Founded 1871. Located at San Anselmo, Cal. For the history of its founding, constitution, etc., see Moore's *Digest*, 1898, pages 502-510.]

The Synod of California in session at Santa Rosa, Cal., October 16, 1913, appointed a Committee to propose a Plan changing the control of the Theological Seminary from the Synod to the General Assembly. On the afternoon of the same day this Committee through its Chairman, Rev. John W. Dinsmore, D.D., presented a Report which was adopted *seriatim*

unanimously and as a whole, and is as follows: (See Minutes of Synod of California, 1913, pp. 33-43.)

1. Plan and constitution of San Francisco Theological Seminary.

The Synod of California hereby makes and ordains the following constitution for the organization and government of an institution solely consecrated to the education of suitable persons for the office and work of the Christian ministry and for similar forms of Christian work:

Section 1. The Seminary shall be denominated "San Francisco Theological Seminary." It shall continue the religious education work now being carried on under the patronage of the Synod of California at San Anselmo, in the State of California. It shall receive and have for the purposes of said Seminary, all funds, endowments, fellowships, professorships, moneys, and property now owned or held by or for The San Francisco Theological Seminary, as at present constituted, subject to all the trusts, terms, and conditions upon and according to which said funds, endowments, fellowships, professorships, moneys, and property are now held. The intention and direction of testators or donors, in regard to any moneys or properties heretofore left or given to The San Francisco Theological Seminary, as at present constituted, shall at all times be sacredly regarded.

To the end that all said funds, endowments, fellowships, professorships, moneys and property shall pass to and become vested in said San Francisco Theological Seminary, subject always to the trusts, terms and conditions upon and according to which they are now held, the officers and members of this Synod, the officers and members of the Board of Directors, and the officers and members of the Board of Trustees of The San Francisco Theological Seminary, as at present constituted, are authorized and directed, as soon as the corporation, "San Francisco Theological Seminary," shall have been incorporated and organized, to take all steps, execute all Papers and do all acts necessary or proper to transfer to and vest in said San Francisco Theological Seminary all the said funds, endowments, fellowships, professorships, moneys, and property now held, owned or enjoyed by The San Francisco Theological Seminary, subject always to the trusts, confidences, terms, and conditions upon and according to which they are now held.

Section 2. Immediately upon the adoption of this constitution, the Synod shall choose a Board of Trustees, consisting of twenty-five (25) members, twelve (12) of whom shall be ministers and thirteen (13) laymen, all of whom shall be in connection with the Presbyterian Church in the United States of America, and not less than eight (8) of said laymen shall be ruling elders in said church. Of these Trustees, seventeen (17) shall be elected from the Presbyterian Church within the bounds of the Synod of California, six (6) from the Presbyterian Church within the bounds of the Synod of Oregon, and two (2) from the Presbyterian Church within the bounds of the Synod of Washington. The said Board of Trustees shall organize a corporation under the laws of the State of California, to be designated as "San Francisco Theological Seminary," and to that end the said Trustees are authorized and directed to take all steps necessary to effect the incorporation of said Seminary, and the following is adopted as the form of the articles of incorporation of said Seminary:

ARTICLES OF INCORPORATION OF SAN FRANCISCO
THEOLOGICAL SEMINARY.

Know all men by these presents:

That we, the undersigned, members of Presbyterian Churches in the Synods of California, Oregon, and Washington, and in connection with the General Assembly of the Presbyterian Church in the United States of America, do hereby voluntarily associate ourselves together for the purpose of incorporating a college and Seminary of learning under the provisions of Title XVII, Part IV, Division I of the Civil Code of the State of California;

And we do hereby certify:

First. That the name of said corporation shall be "San Francisco Theological Seminary."

Second. That said corporation is formed for the purpose of conducting a college and Seminary of learning which shall be solely consecrated to the education of suitable persons for the office and work of the Christian ministry, and such other persons as are preparing for specific Christian service.

Third. That the place where said college and Seminary of learning is to be conducted is San Anselmo, in the County of Marin, State of California, and its principal business is to be transacted in the city and County of San Francisco, in the State of California.

Fourth. That the number of Trustees of said corporation shall be twenty-five (25), all of whom shall be in connection with the Presbyterian Church in the United States of America, and shall be members of the Presbyterian Church either in the Synod of California, the Synod of Oregon or the Synod of Washington, and any Trustee who shall for any reason or at any time cease to be a member of the Presbyterian Church in one or the other of said Synods, shall by virtue of that fact alone, cease to be a Trustee. The Trustees named as the first Trustees shall, immediately after their organization, so classify themselves that one fifth of their number shall go out of office every year, and thereafter the Trustees shall hold office for five (5) years. The names and residences of those who are appointed to serve as Trustees for the first year and until the election and qualification of their successors, are as follows:

NAMES:

RESIDENCES:

.....

Fifth. That this corporation is not formed for profit and has no capital stock.

Sixth. That the term for which said corporation is to exist is fifty (50) years from and after the date of its incorporation.

In Witness Whereof, we have hereunto set out hands and seals this..... day of October, A. D. 1913.

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Section 3. The Board of Trustees chosen to constitute the incorporators of the Seminary shall, at their first meeting after the incorporation of the Seminary, adopt and sign the following code of by-laws for the government of their acts and proceedings and for the transaction of the business of the Seminary, to wit:

BY-LAWS OF SAN FRANCISCO THEOLOGICAL SEMINARY.

ARTICLE I.

The corporate powers of this corporation shall be vested in a Board of twenty-five (25) Trustees, twelve (12) of whom shall be ministers and thirteen (13) laymen, all of whom shall be in connection with the Presbyterian Church in the United States of America, and not less than eight (8) of said laymen shall be

ruling elders in said Church. Six (6) of said Trustees shall at all times be members of the Presbyterian Church in the Synod of Oregon, and shall be nominated by said Synod, and two (2) shall be members of the Presbyterian Church in the Synod of Washington. The president of the Seminary shall be ex officio a member of said Board of Trustees.

ARTICLE II.

CLASSIFICATION AND ELECTION OF TRUSTEES.

The Board of Trustees shall, as soon as organized, so classify themselves that one fifth of their number shall go out of office every year and thereafter the Trustees shall hold office for five (5) years.

At each annual meeting of said Board, the Board of Trustees shall elect five (5) Trustees to fill the places of those whose terms have expired. In all cases where a Trustee is elected to fill a vacancy caused by death, resignation or removal, the Trustee so elected shall hold office during the unexpired term of his predecessor. All elections of Trustees shall be subject to the veto of the General Assembly of the Presbyterian Church in the United States of America to which they shall be reported at its next meeting.

ARTICLE III.

OATH OF TRUSTEES.

Every Trustee, previously to taking his seat as a member of the Board, shall solemnly subscribe to the following formula, viz.: "Approving the Plan of San Francisco Theological Seminary, I solemnly declare and promise, in the presence of God and of this Board, that I will faithfully endeavor to carry into effect all the articles and provisions of said Plan, and to promote the great design of the Seminary."

ARTICLE IV.

A QUORUM.

Seven (7) members shall constitute a quorum of the Board of Trustees, but a lesser number may adjourn any meeting of said Board.

ARTICLE V.

POWERS OF TRUSTEES.

In addition to the powers conferred by law, the Board of Trustees shall be authorized:

1. To designate an office and principal place of business for the Seminary and to change such place of business from time to time.

2. To declare vacant the seat of any Trustee who shall absent himself from three successive meetings of the Board, without valid excuse.

3. To receive and hold, by purchase, gift, devise, bequest, or grant, real or personal property for educational purposes connected with the corporation, or for the benefit of the institution.

4. To sell, mortgage, lease and otherwise use and dispose of the property of the corporation in such manner as they shall deem most conducive to the prosperity of the corporation.

5. To fix salaries of the president, professors and other officers and employees of the Seminary.

6. To appoint such professors, tutors and other officers as they shall deem necessary; *provided*, that the Trustees representing the Synod of Oregon shall have the exclusive right to nominate to the Board of Trustees the professor for "The Ladd Professorship of Practical Theology," and his election or appointment shall be subject to the approval of the Synod of Oregon. All appointments of professors, however, shall be subject to the veto of the General Assembly of

the Presbyterian Church in the United States of America, to which they shall be reported at its next meeting.

7. To make rules and regulations for the performance of the duties assigned them or for the preservation of order, not inconsistent with these by-laws.

8. To direct the professors of the Seminary in regard to the subjects and topics on which they are severally to give instruction to the students, so far as the same shall not be prescribed by the General Assembly.

9. To inaugurate the president and the professors of the Seminary and direct what forms shall be used and what services performed on such occasions.

10. To take all proceedings necessary or proper in its judgment to give full force and effect to the terms and provisions of these by-laws and to carry out the purpose of the incorporation.

11. To adopt a corporate seal and provide for its use.

12. To grant such literary honors as are usually granted by any university, college or seminary of learning in the United States and in testimony thereof to give suitable diplomas under their seal and the signature of such officers of the corporation and the institution as they shall deem expedient.

ARTICLE VI.

MEETINGS.

The annual meeting of the Board of Trustees shall be held at the office of the Seminary in the city and County of San Francisco, State of California, on the Wednesday preceding the last Thursday of April in each year at two o'clock P. M.

The Board of Trustees shall hold a stated meeting at two o'clock P. M. at the same place on the fourth Wednesday of October in each year. They shall also hold such other stated or regular meetings as the Board of Trustees may by resolution prescribe. Special meetings may be held at any time upon the call of the president or upon a call signed by ten (10) members of the Board of Trustees. Notice of all regular or stated meetings shall be given by a writing specifying the date, place and purpose of the meeting, addressed to each Trustee at his last known place of residence at least ten (10) days prior to the date of meeting. Notice of special meetings of the said Trustees shall be given by a writing specifying the date, hour and place of the meeting and the purpose thereof, addressed to each Trustee at his last known place of residence at least ten (10) days prior to said meeting. Entry by the secretary upon the books of the corporation to the effect that notice has been given in accordance herewith shall be deemed conclusive evidence of such notice.

ARTICLE VII.

OFFICERS.

At their annual meeting, the Board of Trustees shall elect by ballot from among their number, a president and a vice president, whose titles shall be respectively "President" and "Vice President of the Board of Trustees of San Francisco Theological Seminary." They shall hold office for one (1) year and until their successors are elected. At the same meeting, the said Board of Trustees shall elect a secretary and treasurer.

The same person may hold the office of both secretary and treasurer, and need not be a member of the Board of Trustees.

1. The president of the Board shall preside at all meetings of the Board of Trustees, shall sign all deeds, contracts or other instruments of writing when authorized thereunto by the Board of Trustees or the Finance Committee.

The president shall, at the request of any six (6) members, expressed to him in

writing, call a special meeting of the Board of Trustees, or of any of the Committees of said Board.

In the event of the president's death, absence, resignation or inability to act, the vice president shall perform his duties.

2. The secretary of the Seminary shall keep accurate Records of all proceedings of the Board of Trustees and of the acts and proceedings of the Committees when so required by the Board of Trustees, and it shall be his duty to lay these Records or a transcript of them before the Board of Trustees as often as they may be required by that body.

He shall be the custodian of the Minute Books and Records of the Seminary and of its corporate seal, and shall affix said seal to all deeds, contracts or other instruments of writing, when so required by the Board of Trustees or any Committee of said Board.

3. The treasurer of the Seminary shall be the custodian of the securities and funds of the Seminary, and shall dispose thereof as from time to time directed by the Finance Committee or the Board of Trustees. He shall deposit all moneys of the Seminary in such banks as may be designated by the Finance Committee or the Board of Trustees, and pay them out only on proper authority.

He shall be required to give a good and sufficient bond, approved by the Board of Trustees, covering all securities in his hands. The premium on this bond shall be paid out of the funds of the Seminary.

ARTICLE VIII.

COMMITTEES.

The Board of Trustees at each annual meeting shall elect from among its members a Committee of five (5), which shall be designated as a Finance Committee. The secretary and treasurer of the Board of Trustees shall be ex officio members of this Committee, but without the right to vote.

At the same meeting, the Board of Trustees shall elect from among its members a Committee of three, which shall be known as the "Seminary Committee."

The Board of Trustees shall also appoint other Committees from time to time as it may deem necessary or proper, and define their powers and duties.

The Finance Committee shall be vested with full power and authority in all financial matters and matters of business pertaining to the affairs of the Seminary, and to that end may lend money upon real or personal property, sell, mortgage, lease, convey and otherwise use and dispose of the real or personal property of the corporation in such manner as to said Finance Committee shall seem most conducive to the prosperity of the corporation, and the president or vice president with the secretary or treasurer of the Board of Trustees is authorized and required to execute all deeds, leases, mortgages, releases, notes, debentures, contracts or instruments of writing when directed so to do by the Finance Committee.

The Finance Committee shall provide the time and place for its meetings, prescribe its course of business, and make provision for a Record of its proceedings, and all proceedings of said Committee shall be reported to the Board of Trustees at the stated meetings of said Board.

The Seminary Committee shall be charged with the actual oversight of the inside work of the institution, and said Committee shall have power, after consulting with the faculty, to approve or modify the distribution of time and work made by the professors themselves, as provided for in Article XIII. The said Committee shall also provide temporary instruction during the prolonged absence of any professor and in case of a vacancy in any Chair, until the next meeting of the Board of Trustees. The said Committee may require of the faculty a written bimonthly statement of the work done by each class and each professor for the two months previous to the date of said Report, and shall submit a Report to

the Board of Trustees at its annual meeting and at such other times as may be required by the said Board of Trustees.

ARTICLE IX.

OF THE PRESIDENT OF THE SEMINARY.

The Board of Trustees shall appoint a president of the Seminary, who shall be a member of the faculty and subject to all the rules and regulations which apply to other members of the faculty. His title shall be "President of San Francisco Theological Seminary," and he shall be ex officio a member of the Board of Trustees, and shall attend its meetings, but without the right to vote.

He shall preside, when present, at all meetings of the faculty. He shall call a meeting of the faculty whenever he shall deem it expedient, and whenever he shall be requested to do so by any two members of the faculty.

He shall have general oversight of the internal affairs of the Seminary, and shall carry out the policy of the institution as agreed upon by the Board of Trustees or the Seminary Committee.

He shall preside on all public occasions, and shall represent the Seminary before the public at large.

ARTICLE X.

The Board of Trustees shall inspect the fidelity of the professors, especially in regard to the doctrines actually taught, and if, after due inquiry and examination, they shall judge that any professor is either unsound in faith, opposed to the fundamental principles of Presbyterian Church government, immoral in his conduct, unfaithful to his trust, or incompetent to the discharge of his duties, it shall be the duty of the Board to remove him and appoint another in his place, which transaction, together with the reasons for it, shall be duly reported to the General Assembly at its next meeting.

ARTICLE XI.

It shall be the duty of the Board of Trustees to watch over the conduct of the students, to redress grievances, to examine into the whole course of instruction and study in the Seminary, and generally to superintend and endeavor to promote all its interests.

ARTICLE XII.

The Board of Trustees shall annually make, in writing, a detailed and faithful Report of the state of the Seminary to the General Assembly of the Presbyterian Church in the United States of America.

ARTICLE XIII.

OF THE PROFESSORS.

1. The number of professors in the Seminary shall be increased or diminished, as the Board of Trustees may from time to time determine. But when the Seminary shall be fully organized and completely equipped, there shall not be less than four professors.

2. No persons shall be inducted into the office of Professor of Exegetical or Systematic or Practical Theology but an ordained minister of the Gospel.

3. Every person elected to a professorship in this Seminary shall, on being inaugurated, solemnly subscribe to the following formula, namely: "In the presence of God and of the Trustees of this Seminary, I do solemnly profess my belief that the Confession of Faith and the Catechisms of the Presbyterian Church contain a summary and true exhibition of the system of doctrine, order and worship taught in the Holy Scriptures, the only supreme and infallible rule of faith, and I approve of the Presbyterian form of Church government as being agreeable to the Scriptures; and do promise that I will not teach, directly or

indirectly, anything contrary to, or inconsistent with, the said Confession and Catechisms, or the fundamental principles of Presbyterian Church government, and that I will faithfully execute the office of a professor in this Seminary."

4. The same person shall not be eligible to a professorship in the Seminary and at the same time to membership in the Board of Trustees.

5. Each professor shall lay before the Board of Trustees, as soon as practicable after his appointment, a detailed exhibition of the system and method which he proposes to pursue, and the subjects which he proposes to discuss in conducting the studies of the youth that shall come under his care; and in this system he shall make such alterations or additions as the Board shall direct, so that eventually, the whole course through which the pupils shall be carried shall conform to that which the Board of Trustees shall have approved and sanctioned. And as often as any professor shall think that variations and additions of importance may be advantageously introduced into his course of teaching, he shall submit the same to the Board of Trustees for their approbation or rejection.

6. Any professor intending to resign his office shall give at least one month's notice of such intention to the Board of Trustees.

7. The president and the professors of the institution shall be considered as a faculty. They shall meet at such seasons as they may judge proper. The faculty shall choose a clerk, and keep accurate Records of all their proceedings. By the faculty, regularly convened, shall be determined the arrangement of the curriculum and the hours and seasons at which the classes shall attend the professors severally, so as to prevent interference and confusion, and to afford the pupils the best opportunities for improvement. They shall have charge of the distribution of rooms among the students; and of the publication of the annual catalogue and other periodicals approved by the Trustees. They shall make the arrangements for commencement, sign certificates of graduation, and have charge of the services of public worship in the institution. They shall attend to, and decide on all cases of discipline, and all cases of order, as they shall arise. They shall agree on the rules of order, decorum, and duty (not inconsistent with any provision in this constitution nor with any order of the Board of Trustees), to which the students shall be subjected; and these they shall cause to be printed and a copy to be placed in the hands of each student.

8. The faculty shall be empowered to receive students into the Seminary, and to dismiss from the Seminary any student who shall be immoral or disorderly in his conduct, or who may be, in their opinion, on any account whatsoever, a dangerous or unprofitable member of the institution.

9. It shall be the duty of the professors, by all proper means, to explain the nature of true godliness, inculcating the obligation to eminent godliness resting upon those who are candidates for the holy ministry, and indicating the means of promoting it; to encourage and cherish in their pupils its life and power, and unreserved consecration of themselves to God.

ARTICLE XIV.

OF THE STUDENTS.

1. Every student applying for admission to this Seminary shall present satisfactory testimonials of natural talents, of good moral character, of prudent and discreet deportment, and of membership in some branch of the Christian Church. He shall present a college diploma carrying a bachelor's degree or its equivalent. Students, however, may be admitted without college degrees on presenting satisfactory Presbyterian certificates or passing proper examinations. Students entering from other theological seminaries are required to present a certificate of good standing and honorable dismissal.

2. Every student before he takes his stand in the Seminary shall be matriculated, by entering in a book, kept for that purpose, his name in full, age, place of residence, and place of previous study; and by subscribing the following declaration, viz.: "Deeply impressed with a sense of the importance of improving in

knowledge, prudence and piety in my preparation for the Gospel ministry, I solemnly promise, in a reliance on Divine grace, that I will faithfully and diligently attend on all the instructions of this Seminary, and that I will conscientiously and vigilantly observe all the rules adopted for its instruction and government, as far as they relate to the students; and that I will obey all the lawful requisitions, and readily yield to all the wholesome admonitions of the professors and Trustees of the Seminary, while I shall continue a member of it."

ARTICLE XV.

OF THE STUDIES AND DEGREES.

1. The course of study shall include Biblical languages, literature, criticism and hermeneutics, general and special introduction to the Scriptures, the exegesis of so many of the principal books of the Scriptures as the time shall allow, didactic and polemic theology, with a preliminary review of metaphysics, psychology and ethics, in their relations to theology, the Constitution, polity and history of the Church, sacred rhetoric, pastoral care, missionary instruction, Christian sociology and the English Bible.

2. The prescribed course of study shall extend through a period of not less than three years; but students may enter the Seminary and enjoy the course of instruction for a shorter time than three years, provided they, in all other respects, submit to the laws of the Seminary, of which facts they may receive a written declaration from the professors.

3. There shall be an examination of all the students in the Seminary at the close of each annual session in the presence of a Committee of the Board of Trustees appointed for that purpose.

4. In order to receive a certificate of graduation, each student must pass satisfactory examinations upon all the studies required of him in the curriculum of this Seminary.

5. Upon the recommendation of the faculty, the degree of Bachelor of Divinity may be conferred upon such students as shall satisfactorily meet the conditions determined by the Board of Trustees.

ARTICLE XVI.

OF THE FUNDS.

1. The Finance Committee shall make to the Board of Trustees at each stated meeting and at such other times as may be required by said Board, a clear and full Report of the state of the funds and finances of the Seminary and an accurate account of the income and expenditures in detail.

2. The Board of Trustees shall, from time to time, adopt such plans as they may think proper for the improvement and increase of the funds, and make such appropriations of them for particular purposes as they may think necessary, not inconsistent with the terms and conditions of any devise or bequest which may hereafter be made to the Seminary.

3. The intention and direction of testators or donors, in regard to moneys or other properties left or given to the Seminary, shall at all times be sacredly regarded. And if any individual, or any number of individuals, not greater than three, shall by will, or during his or their lives, found or endow a professorship or professorships, a scholarship or scholarships, fund or funds destined for special purposes, such professorship or professorships, scholarship or scholarships, fund or funds, shall forever afterwards be called and known by the name or names of those who founded or endowed them, or by such name or names as they may designate; and if any congregation, Presbytery or association shall found a professorship or professorships, a scholarship or scholarships, or fund or funds, such professorships or scholarships or funds shall forever afterwards be called and known by such names as the body founding them shall give.

4. The treasurer elected by the Board of Trustees shall be the custodian of the funds of the Seminary and shall deposit the same in such bank or banks as

may be for that purpose designated by the Finance Committee; he shall keep correct and true books of account and submit them or any Reports therefrom to the Board of Trustees or the Finance Committee whenever so required.

5. It shall not be permissible for any member of the Board of Trustees or of the Finance Committee to borrow or withdraw any funds, money or property of the Seminary.

6. No money shall at any time or for any purpose be drawn from the funds except by order of the Board of Trustees or the Finance Committee, which order shall in every case be duly signed by the president or vice president and secretary of said Board, and that order when presented shall be the treasurer's sufficient voucher.

7. In all cases where full payment has been made to the treasurer of any loan secured by mortgage, deed of trust or other assignment to or for the benefit of the Seminary, the president or vice president of the Board of Trustees and the secretary or treasurer of the Seminary, or either one or more of said officers, shall execute and deliver such discharge, release or satisfaction of said indebtedness, and such release, reconveyance or assignment of such security as may be necessary, and to affix the seal of the Seminary thereto.

ARTICLE XVII.

AMENDMENTS.

These by-laws may be altered or amended by a two-thirds vote of the Trustees present at an annual or stated meeting of the Board of Trustees or at a special meeting of said Board called for that purpose; but notice of the proposed alteration or amendment must be given each member of said Board of Trustees either at a previous meeting of said Board or by written notice mailed by the secretary of the Seminary at least ten (10) days prior to the meeting at which it is to be acted upon.

The operation of these by-laws may be suspended or the said by-laws amended, however, at any meeting of said Board of Trustees, by the unanimous vote of the Trustees present, in number not less than a majority of the membership of said Board.

All alterations or amendments of these by-laws shall be subject to the veto of the General Assembly of the Presbyterian Church, to which they shall be reported at its next meeting.

2. Election of Trustees.

On October 17th the Synod elected the following twenty-five Trustees under the new Plan of the Seminary:

Ministers.

California—Geo. G. Eldredge, Berkeley; W. B. Gantz, Los Angeles; Warren D. More, Santa Barbara; H. H. McQuilken, San Jose; Thomas Boyd, Fresno; J. Balcom Shaw, Los Angeles; Jos. A. Stevenson, Santa Ana.

Oregon—Harry N. Mount, Portland; H. H. Pratt, Portland; Edward M. Sharp, Albany; Wm. H. Bleakney, Walla Walla.

Washington—Murdock McLeod.

Elders or Laymen.

California—A. B. Cheney, Sacramento; Robert Dollar, San Rafael; C. A. Thayer, San Rafael; Edward Kerr, Berkeley; C. A. Laton, San Francisco; Robert Henderson, Riverside; T. M. Wright, San Jose; A. W. Foster, San Rafael; Geo. D. Gray, Oakland; W. E. McVay, Los Angeles.

Oregon—Wm. M. Ladd, Portland; J. E. Ewing, Portland.
 Washington—J. Grier Long, Spokane.

3. Transfer of the San Francisco Theological Seminary.

The entire proceedings of the Synod of California in relation to the Seminary as above set forth were reported to the General Assembly in session in Chicago, Ill., in 1914. The Assembly adopted the following resolution: "*Whereas*, the Synod of California at its annual meeting held in Santa Rosa, in October, 1913, voted unanimously to place the San Francisco Seminary, which has heretofore been under the care of the Synod of California, under the sole control of the General Assembly, as are all the other seminaries of the Church, therefore be it resolved that the transfer be approved, and the San Francisco Seminary be received under the care of the General Assembly." (*Minutes*, 1914, p. 246.)

4. Articles of Incorporation of San Francisco Theological Seminary.

Know all men by these presents:

That we, the undersigned, members of the Presbyterian Churches in the Synods of California, Oregon and Washington, and in connection with the General Assembly of the Presbyterian Church of the United States of America, do hereby voluntarily associate ourselves together for the purpose of incorporating a college and Seminary of learning under the provisions of Title XVII, Part IV, Division 1 of the Civil Code of the State of California:

And we do hereby certify:

First. That the name of said corporation shall be "*San Francisco Theological Seminary*."

Second. That said corporation is formed for the purpose of conducting a college and Seminary of learning which shall be solely consecrated to the education of suitable persons for the office and work of the Christian ministry.

Third. That the place where said college and Seminary of learning is to be conducted is San Anselmo, in the County of Marin, State of California, and its principal business is to be transacted in the city and County of San Francisco, in the State of California.

Fourth. That the number of Trustees of said corporation shall be twenty-five (25), all of whom shall be in connection with the Presbyterian Church in the United States of America, and shall be members of the Presbyterian Church either in the Synod of California, the Synod of Oregon, or the Synod of Washington, and any Trustee who shall for any reason or at any time cease to be a member of the Presbyterian Church in one or the other of said Synods, shall by virtue of that fact alone, cease to be a Trustee. The Trustees named as the first Trustees shall, immediately after their organization, so classify themselves that one fifth of their number shall go out of office every year, and thereafter the Trustees shall hold office for five (5) years. The names and residences of those who are appointed to serve as Trustees for the first year and until the election and qualification of their successors, are as follows:

NAMES	RESIDENCES
Ansel B. Cheney.....	Sacramento, California
Robert Dollar.....	San Rafael, California
Rev. Wm. B. Gantz, D.D.....	Los Angeles, California
Wm. M. Ladd.....	Portland, Oregon
Rev. Murdock McLeod.....	Tacoma, Washington
Rev. Warren D. More, D.D.....	Santa Barbara, California
Rev. Harry N. Mount, D.D.....	Portland, Oregon
Clarence A. Thayer.....	San Rafael, California
Rev. Wm. H. Bleakney, Ph.D.....	Walla Walla, Washington
Edward Kerr.....	Berkeley, California

Charles A. Laton.....	San Francisco, California
Rev. Harry H. Pratt.....	Portland, Oregon
T. M. Wright.....	San Jose, California
Rev. Thomas Boyd, D.D.....	Fresno, California
Prof. James F. Ewing.....	Portland, Oregon
A. W. Foster.....	San Rafael, California
George D. Gray.....	Oakland, California
J. Grier Long.....	Spokane, Washington
W. E. McVay.....	Los Angeles, California
Rev. Edward M. Sharp, D.D.....	Albany, Oregon
Rev. Joseph A. Stevenson.....	Santa Ana, California
Rev. George C. Eldredge.....	Berkeley, California
Rev. Harmon H. McQuilkin.....	San Jose, California
Rev. John Balcom Shaw, D.D.....	Los Angeles, California
Mr. Robert Henderson.....	Riverside, California

Fifth. That this corporation is not formed for profit and has no capital stock.

Sixth. That the term for which said corporation is to exist is fifty (50) years from and after the date of its incorporation.

In Witness Whereof, we have hereunto set our hands and seals, this 30th day of June, A. D. 1914.

Robert Dollar	[seal]
Chas. A. Laton	[seal]
Clarence A. Thayer	[seal]
Edward Kerr	[seal]
George D. Gray	[seal]
A. W. Foster	[seal]
Geo. C. Eldredge	[seal]
William B. Gantz	[seal]
W. E. McVay	[seal]
John Balcom Shaw	[seal]
Ansel B. Cheney	[seal]
Warren D. More	[seal]
T. M. Wright	[seal]
Harmon H. McQuilkin	[seal]
Thomas Boyd	[seal]
Joseph A. Stevenson	[seal]
Robert Henderson	[seal]
Edward M. Sharp	[seal]
William M. Ladd	[seal]
Harry N. Mount	[seal]
Harry H. Pratt	[seal]
James F. Ewing	[seal]
Murdoch McLeod	[seal]
J. Grier Long	[seal]
Wm. H. Bleakney	[seal]

No. 77997

STATE OF CALIFORNIA

DEPARTMENT OF STATE

I, FRANK C. JORDAN, Secretary of State of the State of California, do hereby certify that a copy of the Articles of Incorporation of

"SAN FRANCISCO THEOLOGICAL SEMINARY"

certified by the County Clerk of the city and county of San Francisco as a copy of such Articles filed in his office, was filed in this office on the 16th day of September A. D. 1914, which Articles and the copy thereof contained the required

statement of facts, to wit: First, the name of the corporation as aforesaid; Second, the purpose for which it is formed; Third, the place where its principal business is to be transacted; Fourth, the number of its directors or Trustees, and the names and residences of those who are appointed for the first year.

Witness my hand and the Great Seal of State at office in Sacramento, California, this the 16th day of September, A. D. 1914.

FRANK C. JORDAN,
Secretary of State.

By FRANK H. CORY,
Deputy.

The Great Seal of the
State of California.

5. Meeting and organization of the incorporators.

September 23, 1914, a meeting of the persons designated in the Articles of Incorporation as the incorporators of San Francisco Theological Seminary, and as the first Board of Trustees of said Seminary was held in Room 401 at 45 Kearney Street. The Certificate of Incorporation as issued by the Secretary of State of the State of California and a copy of the Articles of Incorporation duly certified by said Secretary of State were presented. The code of by-laws as approved October 16, 1913, by the Synod of California was adopted as the by-laws of San Francisco Theological Seminary. The Trustees took the oath in the manner and form provided in Article III of the said by-laws. The following officers were elected:

President, Mr. A. W. Foster.
Vice President, Mr. George D. Gray.
Secretary, Mr. Charles A. Laton.
Treasurer, Mr. Charles A. Laton.
President of the Seminary, Rev. Warren L. Landon, D.D.

The following resolutions were unanimously adopted:

"Resolved, That this Seminary receive and hold, by purchase, gift, devise, bequest, or grant, real or personal property, for educational purposes connected with the corporation, or for the benefit of the institution, and that the Board of Trustees and the Finance Committee of the said Board and the officers of the Seminary and of said Finance Committee, be and they are hereby authorized to accept gifts, devises, bequests or grants for educational purposes connected with the corporation or for the benefit of the institution.

"Whereas, This Seminary was incorporated for the purpose of continuing the religious educational work heretofore carried on under the patronage of the Synod of California at San Anselmo, in the State of California, and with the understanding that this corporation would receive and have all the funds, endowments, fellowships, scholarships, professorships, buildings, grounds, moneys, securities and real and personal property heretofore belonging to or held in trust for "The San Francisco Theological Seminary;" and this Seminary is now prepared to undertake the said religious and educational work as soon as it shall become vested with the properties, real and personal, of said The San Francisco Theological Seminary, now, therefore,

"Be it Resolved, That this corporation, San Francisco Theological Seminary, and this Board of Trustees accept and receive, for the purposes and

objects of this Seminary, all funds, endowments, fellowships, scholarships, professorships, buildings, grounds, moneys, securities and real and personal property heretofore belonging to or held in trust for The San Francisco Theological Seminary, and that this Board of Trustees will undertake and carry out the intention and direction of the testators and donors in regard to any moneys or properties heretofore left or given to said The San Francisco Theological Seminary and conform to and abide by any and all conditions and limitations upon and according to which any or all of said property passed to said The San Francisco Theological Seminary, or to its Board of Directors or Board of Trustees, and that this Seminary and this Board of Trustees assume and perform all covenants, trusts, terms, and conditions upon or according to which any or all of said property, real or personal, was given, granted, conveyed or transferred to or for the use of said The San Francisco Theological Seminary.

"Resolved, That the Finance Committee and officers of this Seminary be authorized and directed to take all steps, perform all acts, and take all proceedings in the courts or otherwise to accomplish the confirmation of the legal existence of this corporation and to secure the transfer to this Seminary of all funds, endowments, scholarships, professorships, buildings, grounds, moneys, securities, and real and personal property heretofore belonging to or held in trust for The San Francisco Theological Seminary, and to perfect, confirm and establish or record this Seminary's title thereto."

October 23, 1914, an adjourned meeting of the Board of Trustees was held. The following unanimous action, taken by the Synod of California in session at Sacramento, October 22, 1914, was communicated to the Board:

"Whereas, The San Francisco Theological Seminary was incorporated as an institution for religious and educational objects, on the 16th day of November, 1872, under the laws of the State of California then in force;

And said The San Francisco Theological Seminary has since said date been under the protection and control of the Synod of California and its predecessor, the Synod of the Pacific, in accordance with a Plan and constitution of said Seminary as adopted by the Synod of the Pacific, October 6th, 1890, and as since amended and revised;

And pursuant to said Plan, all the moneys and properties of the said Seminary, and all funds for scholarships, professorships or endowments have been possessed, handled and controlled by a Board of five (5) Trustees, elected annually for said purpose, in accordance with the said Plan and constitution;

And Robert Dollar, Charles A. Laton, George D. Gray, Clarence A. Thayer and A. B. Cheney at present are the members of said Board of Trustees and constitute said Board; and Robert Dollar is the president and Charles A. Laton is the secretary of said Board of Trustees;

And the Synod of California did heretofore and on the 16th day of October, 1913, by unanimous vote, adopt a Plan and constitution for a new Seminary to be incorporated under Sections 649 and 650 of the Civil Code of California, said new Seminary to be entitled "San Francisco Theological Seminary," and to that end did approve and adopt the form of Articles of Incorporation of said San Francisco Theological Seminary and a code of by-laws for the government of said Seminary and of its Board of Trustees;

And the said Plan and constitution did provide that said San Francisco Theological Seminary should continue the religious educational work now being carried on under the patronage of the Synod of California at San Anselmo, in the State of California, and shall receive and have for the purposes of said Seminary, all funds, endowments, fellowships, professorships, moneys and property now owned or held by or for The San Francisco Theological Seminary, as at present constituted, subject to all the trusts, terms and conditions upon and according to which said funds, endowments, fellowships, professorships, moneys and property are now held. The intention and direction of testators or donors, in regard to any moneys or properties heretofore left or given to The San Francisco Theological Seminary, as at present constituted, shall at all times be sacredly regarded.

And the Report of the said action of this Synod at its meeting aforesaid having been duly made to the General Assembly of the Presbyterian Church in the United States of America, and the proceedings of the Synod of California having been by the said General Assembly of the Presbyterian Church in the United States of America duly ratified and approved at the meeting of said General Assembly held in the city of Chicago, in the State of Illinois, on the 29th day of May, 1914;

And the persons selected and designated by the Synod of California at its meeting of October 16, 1913, as the incorporators of and as the Board of Trustees of said San Francisco Theological Seminary, having duly incorporated and organized said San Francisco Theological Seminary in accordance with said Plan and constitution and in other respects in conformity with the authority and directions in that behalf of the Synod of California at its meeting of October 16th, 1913; and the said Trustees of said San Francisco Theological Seminary having legally adopted and signed the code of by-laws prescribed in the said Plan and constitution;

And said San Francisco Theological Seminary being now authorized to receive and have all funds, scholarships, endowments, fellowships, professorships, moneys and properties of The San Francisco Theological Seminary, subject to all the trusts, terms and conditions heretofore reposed in the said The San Francisco Theological Seminary, and all the trusts, terms and conditions upon and according to which said funds, endowments, fellowships, professorships, moneys or properties are now held by The San Francisco Theological Seminary and the said Board of Trustees thereof; and to continue the religious educational work now being carried on under the patronage of the Synod of California at San Anselmo, in the State of California;

Now, therefore, in furtherance of and conforming to the said Plan and constitution adopted by the Synod of California, at its meeting of October 16th, 1913, and to enable said San Francisco Theological Seminary to continue the religious educational work now being carried on under the patronage of the Synod of California, at San Anselmo, in the State of California, and to enable the said new corporation, San Francisco Theological Seminary, and its Board of Trustees to carry out the purposes of its incorporation and to execute the trusts hereafter by it undertaken and assumed, the said Board of Trustees of The San Francisco Theological Seminary is hereby authorized and directed to grant, assign, transfer, convey, set over and deliver unto San Francisco Theological Seminary, a corporation duly incorporated under the laws of the State of California

on the 16th day of September, 1914, all moneys, funds, fellowships, endowments, scholarships, professorships and other properties, real and personal, and wheresoever situated, now held by said The San Francisco Theological Seminary, or the Board of Trustees of The San Francisco Theological Seminary or by the Board of Directors of The San Francisco Theological Seminary, or by any other person whatsoever for the use or benefit of said The San Francisco Theological Seminary, subject always to the trusts, confidences, terms and conditions upon and according to which they are now held; and the said Board of Trustees and the officers and members of said Board of Trustees and the officers and members of this Synod and of the Board of Directors are hereby authorized and directed to execute all instruments of any kind whatsoever and to take all acts and to institute and prosecute all proceedings necessary or proper to give full force and effect to this resolution.

Sacramento, Cal., October 22nd, 1914.

This is to certify that the foregoing pages, one to four inclusive, contain and are a true copy of the action of the Synod of California at the session in Sacramento, California, October 22nd, 1914, in the matter of the reincorporation, and transfer of properties, from The San Francisco Theological Seminary to San Francisco Theological Seminary.

Attest: WILLIAM S. YOUNG,
Stated Clerk of the Synod of California.

It was unanimously voted that the Board approve and accept said preamble and resolution.

6. Amendments to by-laws.

Pursuant to notice duly given, a meeting of the Board of Trustees was held at the office of the corporation in San Francisco, November 28, 1922. The following amendments to the by-laws were unanimously adopted:

Whereas, It is, in the judgment of the Board of Trustees, desirable that the by-laws of The San Francisco Theological Seminary shall be changed in respect of the number of Trustees, and as to the time and place of the annual and stated meetings of said Board of Trustees, and as to the degrees which may be conferred upon the students of San Francisco Theological Seminary:

Now therefore be it *Resolved*, That Article I of said by-laws be and the same is hereby amended to read as follows:

ARTICLE I.

The corporate powers of this corporation shall be vested in a Board of thirty (30) Trustees, fourteen (14) of whom shall be ministers and sixteen (16) laymen, all of whom shall be in connection with the Presbyterian Church in the United States of America, and not less than ten (10) of said laymen shall be ruling elders in said Church. Eight (8) of said Trustees shall at all times be members of the Presbyterian Church in the Synod of Oregon, five (5) ministers and three (3) laymen, and shall be nominated by said Synod; and two (2), one minister and one layman, shall be members of the Presbyterian Church in the Synod of Washington. The president of the Seminary shall be ex officio a member of said Board of Trustees.

and that Article II of the said by-laws be and the same is hereby amended to read as follows:

ARTICLE II.

The Board of Trustees shall, as soon as organized, so classify themselves that one fifth of their number shall go out of office every year and thereafter the Trustees shall hold office for five (5) years.

At each annual meeting of said Board, the Board of Trustees shall elect six (6) Trustees to fill the places of those whose terms have expired. In all cases where a Trustee is elected to fill a vacancy caused by death, resignation or removal, the Trustee so elected shall hold office during the unexpired term of his predecessor. All elections of Trustees shall be subject to the veto of the General Assembly of the Presbyterian Church in the United States of America to which they shall be reported at its next meeting.

and that Article VI of the said by-laws be and the same is hereby amended to read as follows:

ARTICLE VI.

The annual meeting of the Board of Trustees shall be held at the Seminary in San Anselmo, Marin County, State of California, on the Wednesday preceding the last Thursday of April in each year at two o'clock P. M.

The Board of Trustees shall hold a stated meeting at two o'clock P. M. at the same place on the fourth Wednesday of October in each year. They shall also hold such other stated meetings or regular meetings as the Board of Trustees may by resolution prescribe. Special meetings may be held at any time upon the call of the president or upon a call signed by ten (10) members of the Board of Trustees. Notice of all regular or stated meetings shall be given by a writing specifying the date, place and purpose of the meeting, addressed to each Trustee at his last known place of residence at least ten (10) days prior to the date of meeting. Notice of special meetings of the said Trustees shall be given by a writing specifying the date, hour and place of the meeting and the purpose thereof, addressed to each Trustee at his last known place of residence at least ten (10) days prior to said meeting. Entry by the secretary upon the books of the corporation to the effect that notice has been given in accordance herewith shall be deemed conclusive evidence of such notice.

and that paragraph 5 of Article XV of the said by-laws be and the same is hereby amended to read as follows:

ARTICLE XV.

5. Upon the recommendation of the faculty, such degrees as are usually granted by any university, college or seminary of learning in the United States may be conferred upon such students or other persons as shall satisfactorily meet the conditions determined by the Board of Trustees.

These amendments will be reported to the General Assembly meeting in Indianapolis, Ind., in May, 1923, for its approval. [See *Minutes*, 1923, p. 389.]

7. Action on the Assembly's Plan of 1894.

The Board of Directors of The San Francisco Theological Seminary, in answer to the request of the General Assembly of the Presbyterian Church in the U. S. A., respectfully represent:

1. That we are in hearty sympathy with the end aimed at by the General Assembly in its requests to the theological seminaries of the Church as presented in the action of said Assembly, set forth in the *Minutes* of its sessions for the years 1894 and 1895.

2. That earnestly desiring to comply with said requests, we, together with our Board of Directors, have placed the matter in the hands of our attorney, for his consideration and advice; and have received from him the following, which we present as part of this our answer, to wit:

To the Board of Trustees of The San Francisco Theological Seminary:

DEAR SIRs:—You have referred to me the resolutions adopted by the General Assembly of 1894, as set forth in its *Minutes* at pp. 65 and 66, and you have requested me to report to you what course is necessary to enable you to comply with these resolutions. I beg to submit the following reply:

The San Francisco Theological Seminary was incorporated under the general laws of California, on October 15, 1872, as “a corporation for religious and educational objects under the care and control of the Synod of the Pacific and the General Assembly of the Presbyterian Church in the United States of America.” Its articles of incorporation fixed the number of its Trustees as five, and the laws under which it was formed provide that these Trustees shall “take into their possession and custody all temporalities of such corporation, whether the same was assessed for real or personal estate and whether given, granted or devised, directly or indirectly, to such corporation or to any person or persons for its use, and in the name of such corporation may sue and be sued, may recover and hold all the debts, demands, rights and privileges, all the churches, houses, schoolhouses, hospitals, or other buildings, all the estate and appurtenances belonging to all houses and buildings that are necessary to carry out the objects of the corporation, and perform all duties imposed upon them by the regulations, rules or discipline of such organization.”

Under the rules of the Seminary, the five Trustees constituting this governing Board are elected annually out of and by a constituent body of twenty-four persons who are delegated for the purpose by the Synods of California and Oregon (the successors of the former Synod of the Pacific). This constituent body is known as the Board of Directors of the Seminary, and its members serve for three years, one third of the Board being appointed each year. The Synod of California appoints three fourths of these directors, and the Synod of Oregon appoints the remaining one fourth. Although designated as directors, the Board of twenty-four individuals really exercise the functions of ordinary members or stockholders of a corporation. They may recommend or direct the action of the Trustees, but cannot compel or coerce them except by electing their successors or by limiting their powers. The Synods of California and of Oregon have no direct authority over the Seminary beyond the power of appointment of the directors. Your corporation so organized has received large donations of lands and money upon trusts for its purposes as a Presbyterian theological seminary. It administers all these trusts through its Board of Trustees and has none but trust property. The General Assembly requests (its *Minutes*, 1894, pp. 65 and 66):

(a) That subject to existing trusts the funds and property of the Seminary shall be held in trust solely for the purpose of theological education in the doctrines set forth in the Standards of the Presbyterian Church in the United States of America.

(b), (c) That a veto power shall be given it over all elections of directors and appointments of professors and teachers.

(d) That in the event of violation of such trusts or disregard of such veto, the General Assembly shall be empowered to "provide against such violation of said charters and for the enforcement of the same and for the protection of the trusts under which said property and funds are held, in such manner and in the name of such person or corporation as it may direct, by resolution certified by its Clerk, in any civil court having jurisdiction," etc.

As to subdivision (a) of these resolutions, your property is all held by you under trusts which you are unable to modify or alter. If those trusts correspond with the requirements of the General Assembly (and I believe all of yours do) they need not be changed; and if they do not so correspond, you cannot change them.

As to subdivisions (b) and (c), I can see no effective way of surrendering to the General Assembly the electoral powers of the Board of Directors and the business controlled and executed by the Board of Trustees in the sense required by these resolutions. Inasmuch as your charter declares that your corporation is under the control of the Synod of the Pacific and of the General Assembly, no doubt, in some manner, the General Assembly could be given a share in the election of the constituent body known as the Board of Directors, who are at present appointed annually by the Synods of California and Oregon. In that way the General Assembly might lawfully exercise an indirect control, but these resolutions require a practical abdication of all corporate functions by the Seminary, and the substitution of the General Assembly in the place of the corporate authorities as at present constituted. I do not believe that this can be done in any manner, and there is great danger that any attempt to do it would result in a forfeiture of your corporate franchises, imperiling your various trusts. No doubt the wishes of the General Assembly will always be respected and followed by your corporation in the matters referred to in these resolutions, but I know of no way consistent with the statutes of California to vest in the General Assembly the powers which it seeks.

(d) This portion of the resolution is merely a corollary to the requirements of (a), (b) and (c), and has been substantially answered in considering them.

The performance of the trusts for the benefit of the Presbyterian Church and for theological education in Presbyterian tenets can, no doubt, be enforced in the several courts by the General Assembly or by the Synods.

The language of resolution (d) is so uncertain that I find it difficult to determine just what is desired. I see no way by which you can create an interest in the trusts which you hold in favor of the General Assembly: First, because you cannot modify or alter the terms of those trusts; and, second, because the General Assembly itself is a transitory body changing each year, having no permanent existence and not capable apparently of acquiring or holding property rights. The resolution implies this in the suggestion that the right shall be conferred upon such persons or corporations as the General Assembly may by resolution direct, but it seems evident that in creating the right or transferring it by yourselves, the recipient must be designated and must be capable of taking.

I am forced to the conclusion, therefore, that you cannot legally comply

with any of these resolutions of the General Assembly. I remain, dear sirs, faithfully yours,

CHARLES P. EELLS.

April 24, 1896.

3. That sincerely regretting that the things desired by the Assembly have not been presented in such form as to harmonize with the laws of the State of California, under which we are incorporated, we desire to assure the Assembly of our readiness to do anything in our power which may be deemed necessary for the removal of any possible doubt as to the perpetual security of the funds of our Seminary to our beloved Presbyterian Church.

Approved by the Board of Directors, and respectfully submitted as their answer to the General Assembly's Committee on Theological Seminaries.—1896, pp. 194-196.

XII. UNIVERSITY OF DUBUQUE.

[NOTE. —Located at Dubuque, Iowa. Organized 1852, and taken under care of the Church in 1864.]

1. Articles of Incorporation.

Be it known that at an annual meeting of the Board of Directors of the Dubuque German College and Seminary held after due notice of the same on the Tuesday before the last Wednesday in April to wit, the 27th day of April, A. D. 1920, and continued by due adjournment on the 1st day of June, A. D. 1920, for the purpose among other things of considering the adoption of the following amended and substituted Articles of Incorporation, this preamble and the following articles were duly adopted by the unanimous vote of the twenty directors present, being two thirds of all the directors, as the Articles of Incorporation of said corporation in lieu of the original articles of incorporation and reincorporation and all amendments thereof hitherto adopted, and that Rev. W. C. Ruston, D.D., a director, and William Graham, the secretary of said corporation, were duly designated and appointed for the purpose of signing and acknowledging these articles in the name and on behalf of this corporation and having them properly filed and recorded as required by law.

ARTICLE I.

The name of this corporation shall be University of Dubuque.

ARTICLE II.

The "University of Dubuque" is and always shall be an educational corporation, not for pecuniary profit, organized under the provisions of Chapter Two of Title IX of the Code of Iowa, and is a reincorporation of the Dubuque German College and Seminary, a corporation not for pecuniary profit, organized under the laws of Iowa by Articles of Incorporation, recorded in the office of the Recorder of Dubuque County, Iowa, in Book 3 of Incorporations on page 129, and the University of Dubuque is successor to and the owner of all the property, real and personal, which at the time of this reincorporation is owned by the said Dubuque German College and Seminary and the German Presbyterian Theological School of the Northwest, and is entitled to all the rights, franchises, privileges and immunities which belonged to both of said corporations, and which are now or hereafter shall be granted by the State of Iowa, and the said University of Dubuque hereby assumes all the obligations in trust or otherwise of both corporations above named, so far as the name now exists, with the right of renewal or reincorporation as provided by law.

ARTICLE III.

The object of this corporation is and shall be the maintenance, conduct, and endowment of an institution, to be known as the University of Dubuque, situated at Dubuque in the State of Iowa, for the purpose of the instruction and training of students in the various branches of learning, and for the present the said institution shall consist of three departments, namely:

1. The University High School, which, generally speaking, shall give instruction in those subjects necessary to prepare its students for entrance into the college of this university and other accredited colleges, as well as other subjects of secondary or high school instruction.

2. The College of Liberal Arts, which shall offer a four years' course of instruction in accordance with the requirements for colleges accredited as such by the State University of Iowa.

3. The Dubuque Theological Seminary, which shall furnish the instruction for ministerial ordination in the Presbyterian Church in the United States of America, and which shall teach the doctrinal system and ecclesiastical polity set forth in the Confession of Faith and other Standards in the said Presbyterian Church in the United States of America; and every professor in which shall be a member in good and regular standing in the said Church, and shall not be installed until his election shall be approved by the next General Assembly of said Church after his election, provided that said election having been reported to said General Assembly, failure to disapprove shall be considered as approval; and this department shall always be under the control and supervision of the said General Assembly.

Other or additional departments or schools may be introduced and established by the directors from time to time as they may deem advisable.

ARTICLE IV.

This corporation shall consist of not more than thirty members denominated directors, who shall be constituted or elected as follows: At each annual meeting, commencing with the year 1921, there shall be elected by vote of a majority of the directors present, a class of eight directors to succeed the class whose term is to expire at that time, for a term of three years commencing with the close of said meeting; and there may also be elected in like manner at any annual meeting one or more directors for a life term, provided that the total number of life directors holding office at any one time shall not exceed six; and vacancies caused by resignation or death of directors may also be filled by election for the unexpired term in like manner at any annual meeting. The three-year term of office shall expire at the final adjournment of the annual meeting at which the successors are elected. Upon failure to accept the office of director after notification of election, either by written acceptance or by attendance at the first annual meeting after election, the directors may declare the office vacant and elect a successor for the unexpired term at that or the following meeting.

ARTICLE V.

The annual meeting of the directors for the election of directors and officers and the transaction of other business shall be held on the first Tuesday in June of each year, commencing with the year 1921, at 2.00 o'clock p. m. Special meetings of the directors may be held at any time on a call issued by direction of the president or at the request in writing of three or more directors addressed to the secretary. Notice of all meetings shall be given to each director by delivering to him in person or mailing to him at Dubuque, Iowa, at least ten days before the time fixed for the meeting a written or printed notice of the time and place of the meeting, and, in the case of a special meeting, of the general nature of the business to be transacted at the same, duly stamped and properly directed to

him at his address as registered with the corporation or shown in its Records, or, if not so shown or registered, his last known address.

Seven directors shall constitute a quorum at any meeting for the transaction of all business except the amendment of these articles, but a smaller number may adjourn the meeting from day to day or for longer periods.

ARTICLE VI.

The corporation may adopt by-laws not inconsistent with law and with these articles; it may convey and encumber its real estate; it shall have a corporate seal alterable at its pleasure, which shall be affixed to conveyances and other instruments executed by it; it may take by gift, purchase, devise and bequest real and personal property, to be held and used by it in the furtherance of its objects and purposes; it shall have power to confer any and all degrees usually conferred by colleges and universities, including degrees in theology, and likewise may grant honorary degrees to any person it deems worthy; and in general it shall have the powers usually possessed and enjoyed by corporations of similar character.

ARTICLE VII.

The Board of Directors shall appoint at each regular meeting three Boards or Committees consisting of not more than ten nor less than five members, namely:

The Board of Trustees

The Executive Committee

The Buildings and Grounds Committee.

The president of the University shall be ex officio Chairman and a member of each of these bodies except the Board of Trustees and the other members shall be appointed by the directors each year at the annual meeting and hold office till their successors are appointed, and need not be directors.

The said bodies shall have such powers and perform such duties as shall be committed to them respectively by the directors from time to time, and shall always be subject to the supervision, direction, and authority of the directors.

The Board of Trustees shall be charged with the safeguarding and investment of the permanent or endowment funds of the corporation, and shall report annually to the directors its transactions together with a list of all its investments.

The Executive Committee shall be charged with the management of the business of the corporation and of the University except such as by its nature or the provisions of the Articles of Incorporation or the by-laws or other acts of the directors is within the peculiar province either of the directors or of some other body or person. It shall have power to borrow money, when it is absolutely necessary to do so in order to pay current expenses, and otherwise only when specially authorized by the directors.

The Buildings and Grounds Committee shall be charged with the care of the buildings and grounds, improvements and repairs of the same, and the erection of such new buildings as may be authorized by the directors, but shall not contract any debt, unless authorized by the directors, in excess of the funds appropriated to its use.

The Board of Trustees shall elect its own Chairman and each of the foregoing three bodies shall elect its own vice chairman, secretary, and treasurer, which last two offices may be held by one person, and may expend such funds as are appropriated to it by the directors, and shall make annual Reports of its financial and other transactions.

ARTICLE VIII.

The directors shall appoint a president of the University whenever the office shall become vacant by death, resignation, or removal, who shall hold office during the pleasure of the directors, but shall not be removed except by vote of two thirds of all the directors. He shall have the usual and ordinary powers and duties of the president or head of an educational institution, except as they may

be restricted or enlarged by the Articles of Incorporation or the by-laws or other acts of the directors. He shall not have power to borrow money nor to contract debts in the name of the corporation, but may expend such funds as may be appropriated for his use.

ARTICLE IX.

The private property of the members of this corporation shall be exempt from liability for the corporate debts.

ARTICLE X.

The Board of Directors at their annual meeting each year shall elect from their own number a president and a vice president and shall also elect a secretary and a treasurer who need not be members of the Board, all of whom shall hold their offices until the close of the meeting at which their successors are elected. Such officers shall have the powers and perform the duties usually pertaining to their respective offices, and such others as may be prescribed by the Board of Directors through by-laws or otherwise; and until the election in 1921, Rev. William Hiram Foulkes, D.D., shall be president, Rev. John E. Drake, D.D., vice president, William Graham, secretary, and Wyatt Johnson, treasurer, of this corporation.

The Board of Directors may also elect or appoint at any meeting such other officers or such Committees and delegates or grant to them such powers or impose such duties upon them as they deem advisable.

ARTICLE XI.

Upon the dissolution of this corporation all property held by it whether for its general purposes or upon special trusts or for special uses, except that with regard to which a gift over on the event of dissolution, or other inconsistent provision, shall have been made by the donor of the same, shall be transferred, pass to and become the property of the Trustees of the General Assembly of the Presbyterian Church in the United States of America, in trust, to hold the same as part of the permanent funds of that body and to use the income therefrom in its discretion for the purpose of education, preference being given to the needs of students of foreign birth or parentage.

ARTICLE XII.

The said Trustees and the said General Assembly of the Presbyterian Church in the United States of America are each authorized and empowered to protest against and take such steps as they or either of them may deem best by legal proceedings or otherwise to remedy or prevent any actual or threatened misuse or diversion of the funds or property held by this corporation and to provide for the protection and enforcement of the trust or trusts upon which the same are held.

Renewal or reincorporation shall not be considered a dissolution of this corporation, but failure to renew or reincorporate within two years after the termination of the corporate period shall be so considered.

ARTICLE XIII.

These articles, except Article IX, may be changed or amended in any manner not inconsistent with the purpose of this corporation at any annual or special meeting by vote of a majority of all the directors, notice of the general nature of the proposed changes or amendments having been given in or with the notice of the meeting.

Witness our hands, the day and year first above written.

W. O. RUSTON,
Director,

WILLIAM GRAHAM,
Secretary.

2. Action on the Assembly's Plan of 1894.

It was unanimously resolved by the Board of Directors at a meeting held April 25, 1895, that the recommendations of the Assembly be adopted without change.—1895, p. 162.

XIII. THE BLOOMFIELD THEOLOGICAL SEMINARY, BLOOMFIELD, N. J.

[NOTE—Founded 1869; incorporated 1871, as "German Theological School of Newark, N. J." removed to Bloomfield, N. J., 1872; corporate title changed to "The Bloomfield Theological Seminary," 1912.]

1. The charter.

AN ACT to Incorporate the German Theological School of Newark, N. J.

1. *Be it enacted*, by the Senate and General Assembly of the State of New Jersey, that Jonathan F. Stearns, Joseph Fewsmith, Charles A. Smith, George C. Seibert, Charles E. Knox, Thomas N. McCarter, F. Wolcott Jackson, William F. Van Wagenen and Philip Doremus, and their successors are hereby constituted a body corporate and politic in fact and in name by the name of "The German Theological School of Newark, New Jersey," and by that name shall have succession and be capable in law of taking and holding by gift, grant, devise, or otherwise, and of holding and conveying both in law and in equity, any real or personal estate, and may have a common seal and change the same at pleasure.

2. *And be it enacted*, That the government of the said corporation shall be vested in a Board of Directors, which shall consist of nine members, five of whom shall be clergymen, and four laymen; the incorporators above named shall be the first Board of Directors of said corporation, and shall be divided into three classes, to be numbered one, two, and three; the term of the first shall expire in one, the second in two, and the third in three years from the first day of May last. Joseph Fewsmith, Charles E. Knox and Thomas N. McCarter shall compose the first class, Charles A. Smith, William F. Van Wagenen and Philip Doremus shall compose the second class, and Jonathan F. Stearns, George C. Seibert and F. Wolcott Jackson shall compose the third class; each class of directors shall hereafter be chosen for and hold their office during three years, and until a new election to supply the place of such class.

3. *And be it enacted*, That the Presbytery of Newark may annually hereafter elect at its stated spring meeting, three directors of said corporation to supply the place of the class which shall expire in that year, and shall also have power to fill any vacancy that may have happened by death, resignation or otherwise, in any other class, such election to be held in such manner as the said Presbytery of Newark shall direct; and any such election shall be subject to review by the next General Assembly of the Presbyterian Church in the United States of America; and in case the said General Assembly shall disapprove of such election, the offices of director or directors disapproved of shall thereupon become vacant; the Board of Directors shall also have power to fill all vacancies in their own Board, which may happen from year to year, and such appointments shall be valid until the first day of May then next following, or until the election of a successor by the Presbytery as aforesaid.

4. *And be it enacted*, That the said directors and their successors shall have the management and care of the estate both real and personal of said corporation, and shall have power to sell or otherwise dispose of the same in their discretion for the purpose of advancing the objects of said school, and shall also have power to adopt a constitution and all necessary by-laws and ordinances for the management and government of said school: *Provided*, The same be not in conflict with the laws and Constitution of this state or of the United States.

5. *And be it enacted*, That whenever, from a cessation of German immigration or from any other cause, it may be deemed inexpedient longer to maintain said

institution as a distinctive German theological school, it shall be lawful for the directors, with the approval of the Presbytery of Newark and of the General Assembly of the Presbyterian Church in the United States, to use the property and funds of said corporation for any other branch of theological education or transfer its property and funds or any part thereof to any other theological seminary; and in case of such transfer of all the property of said corporation to another seminary or seminaries, the corporate power hereby granted shall cease, and said corporation shall be thereby dissolved.

6. *And be it enacted*, That this act shall be deemed a public act, and shall go into effect immediately.

Approved, February 2, 1871.

2. The supplement to the charter.

A SUPPLEMENT to the Act Entitled "An Act to Incorporate the German Theological School of Newark, New Jersey." Approved February second, one thousand eight hundred and seventy-one.

1. *Be it enacted*, by the Senate and General Assembly of the State of New Jersey, that it shall be lawful for the Presbytery of Newark, on the recommendation of the Board of Directors of the German Theological School of Newark, New Jersey, to increase from time to time the number of the directors of said corporation, to any number not exceeding twenty-five in all; and whenever any such increase shall be made, it shall be so made that one half of said additional directors shall be clergymen and one half laymen, and said directors shall be elected at the time and in the manner directed by the act to which this is a supplement, for the election of directors; and when so elected said additional directors shall be added to the existing classes in said Board as the said Presbytery may direct, but in such manner as to maintain, as nearly as may be, equality among the several classes; and when so classified, said additional directors shall respectively hold their offices for the term of the class to which they may be respectively assigned.

2. *And be it enacted*, That this act shall take effect immediately. Approved, March 26, 1873.

3. Constitution.

ARTICLE I.

THE DIRECTORS.

Section 1. The Board of Directors of the Bloomfield Theological Seminary shall be annually elected by the Presbytery of Newark, and this election of the Presbytery, as well as any election to vacancy by death, resignation or otherwise, shall be held valid unless disapproved by the General Assembly.

Section 2. No person shall be eligible to the office of director unless he be a minister or member in good standing of some evangelical Church, receiving the Westminster Confession of Faith, as adopted by the Presbyterian Churches in this country.

Section 3. Every director on entering upon his office, and also after each reelection, shall make the following declaration in the presence of the Board, viz.:

Approving of the Plan and constitution of the Bloomfield Theological Seminary and of the Westminster Confession of Faith and the Presbyterian form of Church government, I do solemnly promise to maintain the same, so long as I shall continue to be a member of the Board of Directors.

Section 4. In order to carry out the powers vested in them by the act of incorporation, the Board of Directors shall have authority to make their own by-laws, hold, manage and disburse the funds of the Seminary, appoint all officers, professors, and teachers, fix their salaries, make laws for the government of the institution; determine their duties, and in general to adopt all such measures

not inconsistent with the provisions of the said act and of this constitution, as the interests of this Seminary may require.

Section 5. The appointment of professors shall be valid until disapproved by the General Assembly.

Section 6. Five members, at any meeting of the Board regularly convened shall be a quorum for the transaction of all ordinary business; but the purchase and conveyance of real estate, the appointment and removal of any member of the faculty or permanent teacher and the fixing of their salaries shall require an affirmative vote of not less than seven.

Section 7. The Board shall annually elect from its own number, and so often as may be necessary, a president of the Board, a vice president, a secretary, and a treasurer, who shall hold their offices until others are elected. The treasurer, when required shall give his bond, with securities satisfactory to the Board for the faithful performance of his duties.

Section 8. The president shall appoint the following Standing Committees: Committee on Instruction and Appropriation, of which the president of the Board shall be ex officio Chairman; Committee on Buildings and Grounds; Committee on Finance, of which the treasurer shall be ex officio Chairman; Auditing Committee, Library Committee; and Committee on Degrees.

Section 9. There shall be an Administrative Committee consisting of the officers of the Board ex officio, four members of the Board to be elected when the officers are elected, and the professors of the faculty ex officio. The Administrative Committee shall meet at least once each month between the first of September and the first of June. The president of the Seminary or in his absence the president or vice president of the Board of Directors shall preside at all meetings and shall have power to decide whether any given matter is within the jurisdiction of the Administrative Committee or should be referred to the Board for decision with the Papers and Records pertaining to the same. It shall be the duty of the Committee to look into and take charge of all matters of administrative detail relating to the conduct of the ordinary affairs of the Seminary and such other matters as may be referred to them by the Board and to bring to the attention of the Board such matters as the Committee may think necessary. The Committee shall report at every regular meeting to the Board as the Board may direct. The Auditing Committee shall annually audit the accounts of the treasurer.

Section 10. The Board shall hold at least four stated meetings in each year; and may meet as often on their own adjournment or at the call of the presiding officer as may be deemed expedient.

Section 11. The directors, in accordance with the action of the Presbytery of Newark, requiring a Report to the Presbytery, shall make their Report at the stated spring meeting in a form for transmission to the General Assembly, containing the financial statement for the year.

ARTICLE II.

THE FACULTY.

Section 1. The faculty shall consist of the president of the Seminary, the dean, professors and instructors of the Seminary. The president shall be charged with the general supervision of the interests of the Seminary and shall have special oversight of the various departments of instruction. The dean shall be charged with the administrative oversight under the president and upon the request of the president upon him shall devolve the duty of presiding over the meetings of the faculty.

Section 2. Every member of the faculty shall, on entering upon his office and triennially thereafter, or when required by the Board, so long as he remain in office, make and subscribe the following declaration in the presence of the Board, viz.:

"I believe the Scripture of the Old Testament to be the Word of God, the only infallible rule of faith and practice; and I do now, in the presence of God and the directors of this Seminary, solemnly and sincerely receive and adopt the Westminster Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures. I do also, in like manner, approve of the Presbyterian Form of Government, and I do solemnly promise that I will not teach or inculcate anything which shall be subversive of the said system of doctrine, or of the principles of said Form of Government, so long as I shall continue to be a professor or instructor in this institution."

Section 3. The faculty shall have the immediate care and inspection of the students and shall execute the laws of the Seminary, subject to the advice and control of the Board of Directors. They shall, in connection with the Committee on Instruction, admit and dismiss students, discipline the disorderly, determine the daily duties of the students, and exercise a fraternal care over all the members of the Seminary.

ARTICLE III.

INSTRUCTION.

Section 1. The course of instruction and study shall be divided into three departments, viz.: the theological, the collegiate and the academic.

The theological course shall occupy at least three full years, and shall ordinarily comprise the following branches, viz.: The Holy Scriptures in the original tongues, Biblical literature, and interpretation, systematic theology, Church history, Church polity, homiletics, pastoral theology and such other subjects as the Board of Directors may prescribe.

The Collegiate Department shall give such instruction as shall be deemed a proper preparation for the Theological Department and shall together with the course pursued in the Theological Department make the sixty points ordinarily required for the granting of the degree of Bachelor of Arts.

The academic course shall provide such studies as shall be deemed a proper discipline of mind and a sufficient preparation for entering profitably upon the collegiate studies.

Section 2. The regular instruction shall be given by the faculty, and by such persons as the Board of Directors may appoint. No other person shall be permitted to teach or to lecture in the Seminary without the consent of the faculty and the concurrence of the Committee on Instruction.

ARTICLE IV.

THE STUDENTS.

Section 1. This Theological Seminary shall be open for the admission of students, of the requisite qualifications from every denomination of Christians.

Section 2. At his matriculation every student shall make and subscribe the following declaration, in the presence of the faculty, viz.:

"Deeply impressed with a sense of my duty to God and to The Bloomfield Theological Seminary, I do promise, so long as I shall remain a member of this institution, to attend faithfully to all duties, to observe all the laws and to yield ready obedience to the faculty and the Board of Directors."

ARTICLE V.

THE LIBRARY.

Section 1. The librarian shall be appointed by the Board of Directors. He shall have the care of the library and the library rooms, and shall report annually to the Board of Directors.

Section 2. The rules for the safe-keeping and management of the library shall be prepared by the librarian, with the advice of the faculty, and shall be subject to the approval of the Board of Directors.

ARTICLE VI.

AMENDMENTS TO THE CONSTITUTION.

Section 1. The Board of Directors shall have power at any meeting regularly convened, to make any amendments to this constitution not inconsistent with the acts of incorporation or with the Constitution of the Presbyterian Church in the United States of America, provided the said amendment shall have been proposed at a previous meeting and shall be passed by an affirmative vote of not less than two thirds of the members present.

Section 2. All articles of the previous constitution not embodied in the present constitution are hereby abrogated.

4. Our enlarged work.

On the recommendation of the General Assembly of 1903 and 1904 the Board of Directors, 1904, resolved to inaugurate work among foreign populations other than German, provided it would not interfere with the latter. After consultation with the then corresponding secretary of the Board of Education, the directors received, in September of 1904, seven Magyar and eight Italian students for the Gospel ministry and appointed the Rev. John Dikovics, teacher for the Hungarian Department, and Rev. Bismarek Coltorti, tutor in Italian. The Rev. John Dikovics as Professor of Hungarian Language and Literature has retained his connection with Bloomfield Seminary up to the present date, 1923.

In 1909, by action of the Legislature of New Jersey, our institution received collegiate standing with the power to grant academic and honorary degrees. In the same year a Ruthenian Department was added, and the Rev. Basil Kusiw was appointed instructor in Ruthenian language and literature. In 1917 the Seminary was opened to Russian students, Mr. Nicholas Gaefsky being instructor in Russian language and literature. The reception of collegiate standing by action of the Legislature of New Jersey led to a careful development of an enlarged and more thorough-going course of instruction. At present our institution has a preparatory department covering two years, wherein the students acquire a thorough knowledge of the Bible and English. The regular academic course of four years follows the preparatory course. All students desiring the theological diploma are required to take at least a two years' college course, in conjunction with the regular three years' course in theology. In all departments the study of the Bible in English and in the mother tongue of the student is stressed, as our young men almost without exception are preparing for the Gospel ministry.

5. Action on the Assembly's Plan of 1894.

After the conference meeting between the Committee of the General Assembly and the directors of the German Theological School of Newark, held April 9, the Board considered the subject of the Conference for two hours, and postponed action to the stated meeting of the Board held yesterday, when the following resolution was adopted: "This Board, having duly considered the arguments so admirably presented by the General Assembly's Committee, would respectfully report that it does not see its way clear to accept the changes proposed."—1895, p. 162. Repeated, 1897, p. 109.

XIV. LINCOLN UNIVERSITY.

[NOTE.—P. O., Lincoln University, Pa. Originally founded as "Ashmun Institute," in 1854. Its Theological Department was placed in 1871 under the care of General Assembly.]

Lincoln University before its corporate existence, had its spiritual beginning in the great heart of Dr. John Miller Dickey, of Oxford, Pa.

In 1849, James L. Mackey was being ordained in the New London, Pa., Presbyterian Church to go as a missionary to Africa. Doctor Dickey's hand was on his head, when he resolved that, God willing, he would establish a school where Africa's sons could be trained as missionaries to that continent.

In 1852, James R. Amos, feeling the call to Africa and hearing of Dr. Dickey, came to see him, with the result that he came once a week walking twenty-eight miles to recite his lessons to this man of God. On the way he was wont to stop and pray by a stone, four miles from Oxford. And this was the spot where subsequently the first modest building was erected.

In 1853, the New Castle Presbytery requested and secured the approval of the General Assembly for the establishment of a school for the Christian training of youth of the colored race.

Such was the spiritual and ecclesiastical initiation of the school which began its chartered existence, April 29th, 1854.

1. The charter of Lincoln University.

AN ACT to Incorporate the Ashmun Institute.

Section 1. *Be it enacted* by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That there shall be and hereby is established at or near a place called Hinsonville, in the county of Chester, an institution of learning for the scientific, classical and theological education of colored youth of the male sex, by the name, style and title of the "Ashmun Institute," under the care and direction of a Board of Trustees, not exceeding nine in number, who with their successors in office, shall be and hereby are declared to be one body politic and corporate, in deed and in law, to be known by the name, style and title of the "Ashmun Institute," and by the same shall have perpetual succession, and shall be able to sue and be sued, to plead and be impleaded in all courts of law and equity, and shall be capable in law and equity to take, hold and purchase for the use and benefit of said institute, lands, goods, chattels and monies of any kind whatever, by gift, grant, conveyance, devise or bequest from any person or persons whomsoever capable of making the same, and the same from time to time to sell, convey, mortgage or dispose of for the use and benefit of said institute, and they shall have power to have a common seal; to erect such buildings as may be necessary for the purposes of said institute, and to provide libraries, apparatus and all other needful means of imparting a full and thorough course of instruction in any or all the departments of science, literature, the liberal arts, classics, and theology, and to do all and singular the matters and things for the purposes of this act, which any corporation or body politic may or can do for the well being of said institute, and for the due management and ordering of the affairs thereof, which may not be contrary to the Constitution and laws of this state or of the United States: *And provided*, That the clear yearly value and income of said estates shall not exceed in value the sum of \$6,000.

Section 2. That for the present the Trustees of the said institute shall be John M. Dickey, Alfred Hamilton, Robert P. Du Bois, James Latta, John B. Spottswood, James M. Crowell, Samuel J. Dickey, John M. Kelton and William

Wilson, who, or any five of them, on and after the passage of this act, shall have power to organize the said Board of Trustees, and after such organization, three members of the said Board shall constitute a quorum to do business at any meeting called in due form according to the by-laws established by the said Board.

Section 3. That the Board of Trustees aforesaid, at the meeting in which they are organized, shall arrange themselves in three classes of three each by lot, of which classes the first shall serve one year, the second shall serve two years, and the third shall serve three years; when vacancies occur, and ever afterwards, they shall be filled by persons elected by the Presbytery of New Castle, who shall choose three Trustees annually to serve for three years, as well as fill all vacancies made by death, resignation or otherwise: *Provided, however,* That if the said Presbytery shall at any time fail to elect successors to those whose term of office has expired, the same shall continue to act as members of the Board until others shall have been chosen in their place.

Section 4. That the Board of Trustees, under the general instructions from the Presbytery of New Castle, shall have power to purchase, put up or procure suitable buildings and improvements only as they may have the necessary means, in no case ever involving the said Presbytery in pecuniary obligations; they shall have power to appoint and remove the necessary professors and teachers, and name their salaries; to establish rules and regulations for the government of the institution; to appoint such officers and agents for their own body as may be deemed expedient, and to adopt and establish their own by-laws and regulations: *Provided,* That none of the said by-laws and regulations shall extend to an alienation of the lands and tenements or other capital stock of the institute, or to a dissolution thereof, except by the consent of the said Presbytery; they shall have power to procure the endowment of the institute, not exceeding the sum of one hundred thousand dollars, and when required by the aforesaid Presbytery they shall report to it the state of the institute, the state of the funds, and of all the interests committed to their trust.

Section 5. That the Trustees shall have power to confer such literary degrees and academic honors as are usually granted by colleges upon such pupils as shall have completed in a satisfactory manner the prescribed course of study.

Section 6. That the Trustees shall faithfully appropriate all monies and other effects that may come into their hands for the sole benefit of the said institution, nor shall any bequest or donation made to and accepted by the said Board for specific educational objects ever be diverted from the purposes designated by the donor.

Section 7. That the institute shall be open to the admission of colored pupils of the male sex of all religious denominations, who exhibit a fair moral character, and are willing to yield a ready obedience to the general regulations prescribed for the conduct of the pupils and the government of the institution.

Section 8. That no misnomer of said corporation shall defeat or annul any gift, grant, devise or bequest to or from the said corporation: *Provided,* That the intent of the parties shall sufficiently appear upon the face of the gift, will or writing whereby any estate or interest was intended to be passed to or from said corporation.

E. B. CHASE,

Speaker of the House of Representatives.

M. M'CASLIN,

Speaker of the Senate.

Approved—The twenty-ninth day of April, one thousand eight hundred and fifty-four.

WM. BIGLER.

A SUPPLEMENT to an Act to Incorporate the Ashmun Institute, approved the twenty-ninth day of April, Anno Domini one thousand eight hundred and fifty-four, changing the name of said institute, enlarging the Board of Trustees, increasing their right to hold property, and authorizing the conferring of degrees.

Section 1. *Be it enacted* by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That the name, style and title of the Ashmun Institute shall be changed to that of the Lincoln University.

Section 2. That the Presbytery of New Castle shall, at their next meeting, elect a Board of Trustees, consisting of twenty-one members, five of whom shall constitute a quorum; which Board, at the meeting at which they shall organize, shall arrange themselves in three classes, of seven each, by lot, of which classes the first shall serve one year, the second shall serve two years, and the third shall serve three years; when vacancies occur, and ever afterwards, they shall be filled by persons elected by said Presbytery, who shall choose seven Trustees, annually, to serve for three years, as well as fill all vacancies, made by death, resignation, or otherwise: *Provided*, That if the said Presbytery shall, at any time, fail to elect successors to those whose term of office has expired, the members of the said Board, continuing in office, shall elect proper persons to succeed those whose term of office has expired.

Section 3. That the said corporation, or their successors, by the name, style and title aforesaid, shall be able and capable in law and equity, to take and hold, for themselves and their successors, for the use and objects of said corporation, lands, tenements, goods and chattels, of whatever kind, nature and quality, real, personal and mixed, which now is, or shall hereafter become, the property of said corporation, by gift, grant, bargain, sale, conveyance, demise, bequest, or otherwise, from any person, or persons, whatsoever, capable of making the same, and the same to grant, bargain, sell, or otherwise dispose of, for the use of said university: *Provided*, That the yearly value, or income, of said estate shall not, at any time, exceed \$30,000.

Section 4. That the Trustees of said university shall have full power to confer all such literary degrees, and academic honors and titles, as are usually conferred by university corporations.

JAMES R. KELLEY,

Speaker of the House of Representatives.

DAVID FLEMING,

Speaker of the Senate.

Approved—The fourth day of April, Anno Domini one thousand eight hundred and sixty-six.

A. G. CURTIN.

A SUPPLEMENT to an Act to Incorporate the Ashmun Institute.

Section 1. *Be it enacted* by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That so much of the charter of Ashmun Institute, approved the twenty-ninth day of April, one thousand eight hundred and fifty-four, and of the supplement approved the fourth day of April, one thousand eight hundred and sixty-six, as refers to the supervision of the Presbytery of New Castle in affairs of the said Ashmun Institute, now known by the corporate title of Lincoln University, be and the same is hereby repealed; and all powers and authority in the affairs of Lincoln University, heretofore held by the Presbytery of New Castle, be and is hereby conferred upon the Board of Trustees of said Lincoln University; and that the term of office of members of said Board, to be hereafter elected, be extended from three to seven years, and that three Trustees be elected each year by the Board, at their annual meeting; and in case

of the failure of the Board to elect Trustees, the existing members shall continue in office until their successors shall be elected; and that hereafter the General Assembly of the Presbyterian Church in the United States shall hold a veto power in the election of professors in the Theological Department in the said Lincoln University.

JAMES H. WEBB,

Speaker of the House of Representatives.

WILLIAM A. WALLACE,

Speaker of the Senate.

Approved—The eighteenth day of February, Anno Domini one thousand eight hundred and seventy-one.

JOHN W. GEARY.

The above is a certified copy of the charter of Lincoln University and its amendments made June 12, 1889, by

CHARLES W. STONE,

Secretary of Commonwealth of Pennsylvania.

AN AMENDMENT.—November 30, 1896.

To the Honorable the Judges of the Court of Common Pleas of Chester County.

The Petition of Lincoln University respectfully represents:

That it is a corporation or body politic incorporated for the purpose of establishing and maintaining within the county aforesaid, "an institution of learning for the scientific, classical and theological education of colored youth of the male sex," under and by virtue of the following acts of Assembly: namely, an act entitled, "An Act to Incorporate the Ashmun Institute," approved April 29th, 1854, and a supplement thereto, entitled, "A Supplement to an Act to Incorporate, the Ashmun Institute, approved the 4th day of April, A. D. 1866, changing the name of said institute, enlarging the Board of Trustees, increasing their right to hold property and authorizing the conferring of degrees," approved April 14th, 1856, and a further supplement thereto, entitled, "A Supplement to an Act to Incorporate the Ashmun Institute," approved February 18, 1871, and is embraced within the corporations of the first class, specified in Section 2, of the act of General Assembly of this Commonwealth, entitled, "An Act to Provide for the Incorporation and Regulation of Certain Corporations," approved April 29th, 1874, and its supplements. That the said corporation is situate in the said county of Chester, and transacts its principal business therein. That its principal place of business is at Lincoln University, in Lower Oxford Township, in said county.

That by virtue of the supplement to its charter as aforesaid, approved April 4, 1857, it is provided that the income of said estate corporation shall not at any time exceed \$30,000. That the amount of property, real and personal, which said corporation by law is authorized to hold as aforesaid, is insufficient to enable it to accomplish fully and properly the scientific, classical and theological education of the colored youth of the male sex for which it was formed.

That the real estate owned by the said corporation consists of about eighty acres of land situate in Lower Oxford Township, in said county, on which there are erected nine houses for residences for the professors in said institution, each costing about \$5,000, also Lincoln Hall and Ashmun Hall, which cost about \$35,000; Houston Hall, which cost about \$11,000; Cresson Hall, which cost about \$17,000; the Chapel, which cost about \$22,000; University Hall, which cost about \$23,000; Livingston Hall, which cost about \$3,000, and the Harriet W. Jones Hospital, which cost about \$2,000, all of which buildings are erected upon the real estate above described and are used for the purpose of said institution exclusively, and no income is derived from the same.

The said corporation holds endowment funds as follows: Scholarship Fund, \$95,000; Professorship Fund, \$172,000; Fayerweather Fund, \$90,000; that said corporation is entitled to about \$150,000 to \$180,000 additional funds from the Fayerweather estate, which have not yet been received.

That it receives income from the Pierce Estate, the value of which estate is about \$200,000, but which has not yet come into possession of said corporation. That its income from its invested funds above stated is annually about \$25,000: That in addition thereto it receives from students about \$5,000 annually: That its present number of students is about 175: That with its present buildings and facilities it could accommodate about 250 students, if it had the means to support them: That it has constant application from students desiring the benefits of education at the institution, but is unable to receive them because of want of funds for their support.

That the needs of the institution are, a library building, which will cost about \$25,000; a dormitory, which will cost about \$25,000; additional buildings, machinery and appliances to light and supply with water the buildings on said premises and which will cost about \$10,000: That it has now, classrooms and professors sufficient to accommodate and educate 400 to 500 students; that it is constantly seeking gifts to increase the endowment fund and for the purpose of erecting new buildings needed as above set out.

That the property above mentioned, it now owns, is insufficient for its purposes and designs: That the income it now enjoys is about equal to the amount it is allowed by its charter to hold: it therefore prays the court to make inquiry into the truth of the matters herein alleged and if satisfied of the truth of the same, to make a decree, authorizing the said Lincoln University to hold real estate and personal property, the annual income of which shall be \$150,000, in accordance with the provisions of the act of Assembly, entitled, "An Act Relating to Corporations Reorganized for Religious, Educational, Literary, Scientific or Charitable Purposes." approved June 6th, 1893.

W. R. BINGHAM, President.

JOHN M. GALBREATH, Secretary.

CHESTER COUNTY, S. S.:

Before me, a Justice of the Peace, in and for said county, personally appeared W. R. Bingham, president, J. E. Ramsey, treasurer, and John M. Galbreath, secretary, of the Board of Trustees of "Lincoln University," who being duly sworn, declare and say that the facts set forth in the foregoing petition are true and that this application is made pursuant to the following preamble and resolution of the Board of Trustees of said "Lincoln University" adopted at a meeting held on the 2d day of June, A. D. 1896.

Whereas, The amount of property, real and personal, which "Lincoln University" by law is authorized to hold is insufficient to enable it to accomplish fully and properly the religious and educational work for which it was formed

And *whereas*, in the judgment of this Board to accomplish said work it should have authority to hold property, the income of which should be, at least, \$150,000.

Resolved: That the president and secretary of the Board of Trustees be authorized on behalf of the corporation to apply by petition to the Court of Common Pleas of Chester County for a decree, extending and defining the amount of property, real and personal, which said corporation shall be permitted to hold; pursuant to and in accordance with the act of Assembly, approved June 6, 1893, entitled, "An Act Relating to Corporations Reorganized for Religious, Educational, Literary, Scientific or Charitable Purposes."

W. R. BINGHAM,

J. E. RAMSEY,

JOHN M. GALBREATH.

Affirmed and subscribed this ninth day of November, A. D. 1896, before me,

B. F. TAYLOR,

Justice of the Peace.

STATE OF PENNSYLVANIA }
COUNTY OF CHESTER } s. s.

THE COMMON PLEAS COURT
IN RE THE PETITION OF THE LINCOLN
UNIVERSITY.

DECREE.

November 30, 1896, the Court being satisfied after due inquiry of the truth of the matter alleged in the said Petition that the prayer of the Petition can be allowed without injury to the public welfare, orders and decrees that the said "The Lincoln University" shall be authorized to hold real estate and personal property, the annual income of which shall not exceed the sum of \$150,000.

JOS. HEMPHILL, A. L. J.

From the Record.

HARRY C. GRAHAM,

Prothonotary.

Per JOHN R. SCHALL,

Deputy Prothonotary.

AN AMENDMENT.—Approved January 4, 1897.

To the Honorable the Judges of the Court of Common Pleas of Chester County.

The Petition of Lincoln University respectfully represents:

That it is a corporation or body politic incorporated for the purpose of establishing and maintaining within the county aforesaid, "an institution of learning for the scientific, classical and theological education of colored youth of the male sex," under and by virtue of the following acts of Assembly: namely, an act entitled, "An Act to Incorporate the Ashmun Institute," approved April 29th, 1854, and a supplement thereto, entitled, "A Supplement to an Act to Incorporate Ashmun Institute, approved the 4th day of April, A. D. 1866, changing the name of said institute, enlarging the Board of Trustees, increasing their right to hold property and authorizing the conferring of degrees," approved April 14th, 1856, and a further supplement thereto, entitled, "A Supplement to an Act to Incorporate the Ashmun Institute," approved February 18, 1871, and is embraced within the corporations of the first class, specified in Section 2, of the act of General Assembly of this Commonwealth, entitled, "An Act to Provide for the Incorporation and Regulation of Certain Corporations," approved April 29th, 1874, and its supplements. That the said corporation is situate in the said county of Chester, and transacts its principal business therein. That in pursuance of the provisions of the said general act providing for the incorporation and regulation of certain corporations last above quoted and its supplements, the said corporation is desirous of improving, amending and altering the articles and conditions of its charter, and at a meeting of said corporation duly convened, the following improvements, amendments and alterations of said charter was duly adopted, viz.:

Amendment 1. Hereafter the General Assembly of the Presbyterian Church in the United States of America shall hold a veto power in the election of professors in the Theological Department in the said Lincoln University.

Amendment 2. Nothing shall be done or taught in the Theological Department of said institution contrary to the Constitution and government of the Presbyterian Church of the United States of America.

Amendment 3. All property and funds of whatever kind henceforth given to said institution for theological education therein shall be held by said corporation in trust for the said The Presbyterian Church in the United States of America for

the purpose of theological education in said institution, unless the donor or donors of said property or funds shall designate otherwise.

Amendment 4. In the event of the violation of any of the terms of these amendments, or of the misuse or diversion by said corporation of the property or funds so held in trust, then the said General Assembly of said Church shall have power to enforce the same and to protect the trust on which such property and funds are held in any Civil Court having jurisdiction over said corporation, in such manner and in the name of such person or corporation as the General Assembly may by resolution direct.

Your petitioner therefore prays the Court to peruse and examine the alterations and amendments to said charter herein set out, and if the same is lawful and beneficial and does not conflict with the requirements of the statute aforesaid, approved April 29, 1874, and its supplements, or of the Constitution, to direct notice to be given as is directed by the act of Assembly in such case made and provided, and if no sufficient reason be shown to the contrary to decree that the said alterations and amendments shall be made and become a part of the charter of the said corporation of "Lincoln University."

W. R. BINGHAM, President.
J. M. GALBREATH, Secretary.

CHESTER COUNTY, S. S.:

John M. Galbreath, being duly sworn according to law, says that the seal affixed to the foregoing Petition is the common and corporate seal of "Lincoln University," and that the same was affixed thereto by the president of said corporation; that William R. Bingham, whose name is signed to the foregoing petition, is the president of the Board of Trustees of "Lincoln University," and that this deponent is the secretary thereof; that the names signed to said Petition are respectively in the handwriting of William R. Bingham and this deponent; that the alterations and amendments to the charter of the said "Lincoln University," contained in said Petition were adopted as therein set forth at a meeting of the Board of Trustees of said corporation, held June 2d, 1896, and that the said William R. Bingham and this deponent were directed by the said Board of Trustees, at said meeting to execute the said petition on behalf of the said corporation.

JOHN M. GALBREATH.

Sworn to and subscribed this 9th day of November, A. D. 1896, before me.

B. F. TAYLOR,
Justice of the Peace.

In the Court of Common Pleas of Chester County. *In Re*, The Petition of "The Lincoln University" for Amendments to Its Charter.

November 30, 1896, the Court being of opinion that the improvements, amendments, and alterations specified in the above named Petition are lawful and beneficial and are not in conflict with the requirements of the statutes or of the Constitution of the State of Pennsylvania, direct notice to be given of the application for such amendments for three weeks in the Daily Local News and Village Record, two newspapers published and printed in said county, setting forth the character and objects of said amendments and the intention to make application therefor.

JOS. HEMPHILL, A. L. J.

In the Court of Common Pleas of Chester County. Chester County, s. s.:

Alfred P. Reid, being duly affirmed, says that the advertisement of which the above slips were true copies, were published for three weeks, in the Daily Local

News and Village Record, two newspapers of general circulation, printed and published in the county of Chester, as directed by the court.

ALFRED P. REID.

Affirmed and subscribed before me, this 1st day of January, 1897.

E. G. CLOUD, Prothonotary.

In the Court of Common Pleas of Chester County. In the matter of the application of the Lincoln University for amendments to its charter.

And now this 4th day of January, A. D. 1897, the within amendments, alterations, and improvements, having been presented to this court accompanied by due proof of publication of notice thereof, and no cause having been shown to the contrary, it is on motion of E. D. Bingham and Alfred P. Reid, Esquires, ordered and decreed that upon the recording of the same, the said amendments, alterations and improvements shall be deemed and taken to be part of the charter of the said corporation.

JOS. HEMPHILL, A. L. J.

I, J. A. Johnson, Recorder of Deeds, &c., in and for Chester County, Pa., do hereby certify that the within is a true copy of the "Amendments to Charter of Lincoln University," left for record in the office at West Chester, the Sixth (6th) day of January, A. D. 1897, and recorded in Corporation Book No. 4, Page 207.

Witness my hand and seal of office, this twenty-third (23d) day of February, A. D. 1907.

J. A. JOHNSON, Recorder.

XV. JOHNSON C. SMITH UNIVERSITY.

(Formerly Biddle University.)

[NOTE.—Located at Charlotte, N. C. Established 1868.]

1. The charter of Biddle University.

AN ACT to Amend an Act Entitled "An Act to Incorporate The Biddle University," ratified the 10th day of February, A. D. eighteen hundred and seventy-seven, and amendments thereto. (Chapter 17, Private Laws of N. C., Session 1887.)

Whereas, It is desirable to promote useful knowledge among the freedmen; and whereas, an institution of learning for their benefit has been established near the city of Charlotte, in the county of Mecklenburg, by the Presbyterian Church in the United States of America, under a charter granted in pursuance of Sections fourteen and fifteen of Chapter twenty-six of the Revised Code of North Carolina, said institution being known and designated in said charter as Biddle Memorial Institute; and whereas, a charter was obtained from the General Assembly of this state, incorporating the same under the name and style of "The Biddle University," ratified the 10th day of February, A. D., eighteen hundred and seventy-seven, the provisions of which are incomplete, by reason of which and for a more efficient organization of said university, it is desirable to obtain further legislation from the State of North Carolina; therefore,

The General Assembly of North Carolina do enact:

Section 1. That Luke Dorland, Amos S. Billingsley, Williard Richardson, S. Loomis, J. H. Shedd, D. J. Sanders, James Allison, James B. Lyon, John C. McCombs, R. S. Davis, E. Nye Hutchinson, Rufus Barringer, W. R. Coles and their successors in office, duly elected and appointed as hereinafter provided, be and they are hereby declared to be a body politic and corporate, in law and in fact, to have perpetual succession, by the name and style of "The Biddle University," and by that name and style shall have perpetual succession, and shall forever be capable in law to take, receive and hold all manner of lands, tene-

ments, rents, annuities and other hereditaments which at any time or times heretofore have been granted, bargained, sold, released, devised, or otherwise conveyed to said corporation; and the said lands, rents, annuities, and other hereditaments are hereby vested in said corporation forever; also that the said corporation at all times hereafter shall be able and capable to purchase, have, receive, take, hold and enjoy in fee simple or lesser estate or estates, any lands, tenements, rents, annuities or other hereditaments, by the gift, grant, bargain, sale, alienation, release, conformation or devise of any person or persons, or bodies corporate or politic capable and able to make the same; and further, shall be capable in law to take, receive and possess all moneys, goods and chattels that have been given or shall hereafter be given, sold, released or bequeathed by any person or persons for the use of said university, and the same to apply according to the will of the donors; and all such lands, rents, tenements, hereditaments, moneys, goods and chattels of what kind, nature or quality soever the same may be, the said corporation shall have, hold, possess and use in special trust and confidence for the use and benefit of the Presbyterian Church in the United States of America, for the purpose of establishing and endowing said university at the site herein before selected therefor, for the education of men of the colored race and others for the ministry, for catechists and for teachers.

Section 2. *And be it further enacted by the authority aforesaid,* That the said corporation shall be able and capable in law to bargain, sell, grant, convey and confirm to the purchaser or purchasers such lands, rents, tenements and hereditaments aforesaid, when the condition of the grant to them, or the will of their devisor, does not forbid it; and the proceeds arising therefrom shall be held in trust for the use and benefit of the Presbyterian Church in the United States of America, for the education of men of the colored race and others for the ministry, for teachers, and for catechists; and further, that the said corporation may sue and be sued, plead and be impleaded, answer and be answered in all courts of record or otherwise whatsoever, in all manner of suits, complaints, pleas, matters and demands.

Section 3. *And be it further enacted by the authority aforesaid,* That the said corporation shall have power to make, ordain, and establish such by-laws, ordinances and regulations for the government of said university and the preservation of order and good morals therein as are usually made in such institutions and as to them may seem necessary: *Provided,* the same be not repugnant to the Constitution and laws of this state or of the United States and be not disapproved by the Board of Missions for Freedmen of the Presbyterian Church in the United States of America.

Section 4. *And be it further enacted by the authority aforesaid,* That the said corporation shall have power to make and use a common seal, with such device and inscription as the Board of Trustees may think fit and proper, and may alter and renew the same at their pleasure.

Section 5. *And be it further enacted by the authority aforesaid,* That a Board of Trustees of said university, consisting of fifteen members, shall be elected by the corporators in this act mentioned, or by a majority of them or their successors; that said Board of Trustees at their first meeting after the ratification of this act, which meeting shall be held at the university, due notice having been given thereof, shall divide themselves into three classes, each consisting of five members, of which classes one shall hold office for a term of one year, and for a term of two years, and for a term of three years, and the successors of each of said classes shall hold office for three years or until their successors are elected. The Board of Trustees of the university shall on the nomination of the Board of Missions for Freedmen of the Presbyterian Church in the United States of America annually elect five persons to fill the vacancies arising from expiration of the term of office for which any of said Trustees shall have been elected; and vacancies due to any other cause shall be filled in like manner: *Provided, however,* that no professor or instructor in the university shall be elected to the office of Trustee

thereof, but the President of the university shall have a right to be present at all the meetings of the Board of Trustees and to speak on any subject that may be presented, but he shall not have the right to vote.

Section 6. *Be it further enacted*, That the Board of Trustees shall have the power to elect a president, and professors, and tutors for the several colleges of the said university, upon the nomination of the Board of Missions for Freedmen of the Presbyterian Church in the United States of America, and no professor or tutor shall be retained in the university who is not acceptable to the Board of Trustees and the said Board of Missions for Freedmen, but the Board of Trustees shall report the election of professors in the Theological Department to the General Assembly of the Presbyterian Church in the United States of America, and said Assembly shall have the power to disapprove and annul the same.

Section 7. *And be it further enacted by the authority aforesaid*, That the president and professors of said university, by and with the consent of the Board of Trustees, shall have the power of conferring all such degrees or marks of literary distinction as are usually conferred in colleges or universities.

Section 8. *And be it further enacted by the authority aforesaid*, That the Board of Trustees may, as often as they see proper according to rules by them to be prescribed, elect out of their own number a president, whose office it shall be to preside over the meetings of said Board, and said Board shall have the authority to appoint a treasurer, secretary, and such other officers or servants as may by them be deemed necessary, to continue in office for such time and be succeeded by others in such manner as the said Board shall direct; and not less than five of said Trustees shall be required to constitute a quorum for the transaction of business; said treasurer shall give to said corporation a bond, conditioned for the faithful discharge of his duties, with a penalty to be fixed and with sureties to be approved by said Board of Missions for Freedmen.

Section 9. *And be it further enacted by the authority aforesaid*, That it shall not be lawful for any person to set up or continue any gaming table, or any device whatever for playing at any game of chance or hazard by whatever name called, or to receive or use any license to retail spirituous liquors, or otherwise to sell, give, or convey to any person or persons any intoxicating liquors within one mile of such university, and any person or persons who shall offend against the provision of this section or any of them, shall be guilty of a misdemeanor.

Section 10. *Be it further enacted by the authority aforesaid*, That the whole amount of real and personal estate belonging to said corporation shall not at any one time exceed in value the sum of one million of dollars, and said corporation shall be entitled to hold two hundred acres of land free from taxation.

Section 11. *Be it further enacted by the authority aforesaid*, That so much of the act of the General Assembly of North Carolina, ratified the 10th day of February, A. D. 1877, entitled An Act to Incorporate the Biddle University, as is in conflict with this act is hereby repealed, and all other acts in conflict with this act are hereby repealed and that this act shall be in force from and after its ratification.

In the General Assembly read three times, and ratified this, the 8th day of February, A. D. 1887.

AN ACT to Amend an Act Entitled "An Act to Incorporate The Biddle University," etc., ratified the eighth day of February, eighteen hundred and eighty-seven. (Chapter 145 of Private Laws of North Carolina, Session 1899.)

The General Assembly of North Carolina do enact:

Section 1. That Chapter seventeen (17) of the private laws of eighteen hundred and eighty-seven, being an act to amend an act, entitled "An Act to Incorporate The Biddle University," etc., ratified the eighth day of February, eighteen hundred and eighty-seven, be amended by adding thereto the following: That the Board of Trustees of said university are authorized and empowered to

establish schools in the said university for the purpose of educating and qualifying students for any of the learned professions, including that of law and medicine: *Provided*, that the requirements for graduation of said school of medicine be approved by "the Board [of] Medical Examiners of the State of North Carolina." Also to establish training schools in mechanics and agriculture, and to establish, carry on and conduct such other schools as are usual in the universities in the United States although express power so to do may not be specifically granted in this act.

Section 2. That this act shall be in force from and after its ratification. Ratified the 28th day of February, A. D. 1899.

During the session of 1921-22, Mrs. Johnson C. Smith, of Pittsburgh, Pa., gave funds for the erection of a Theological Dormitory, a Science Hall, a Teacher's Cottage, and a Memorial Gate at Biddle University, and in addition made provision for a handsome endowment for the institution in memory of her husband, the late Johnson C. Smith.

In recognition of these generous benefactions, the Board of Missions for Freedmen and the Board of Trustees voted to change the name of the institution to Johnson C. Smith University. The charter of the school, accordingly, was so amended, March the 1st, 1923, by the Legislature of the State of North Carolina, as to make it conform to said change.

The charter, as further amended at that time, allows the institution to possess, at any one time, real and personal estate to the value of two millions of dollars instead of one million according to the old charter.

XVI. THE PRESBYTERIAN THEOLOGICAL SEMINARY AT OMAHA.

[NOTE—Located at Omaha, Neb. Established 1891.]

1. Historical statement.

The Presbyterian Theological Seminary at Omaha was founded on the 17th day of February, 1891. It was brought into existence to meet a definite need. The great increase in the population of the Central West during the latter half of the century had made a demand for ministers which seminaries then in existence could not supply. Because the laborers were few, many communities between the Missouri River and the Rocky Mountains were without the means of grace, and some churches which had been hopefully organized in that region were without pastoral care. Persistent effort on the part of Presbyteries and missionary superintendents to secure ministers in sufficient numbers from other sections of the country had proved unavailing. The remedy seemed to lie in an attempt to raise up laborers within the bounds of the field in need.

Accordingly, some forty men, ministers and laymen, representing the Synods of Iowa, Missouri, Nebraska, Kansas and South Dakota, assembled in the First Presbyterian Church of Omaha, on the above-mentioned day, and after an extended Conference, unanimously resolved to establish an institution of sacred learning in Omaha, the gateway of the great Home Mission field of the Presbyterian Church. A Board of Directors was chosen which, at a meeting held the following April, adopted a constitution, elected a faculty, and resolved to open the institution in September for instruction.

The faculty, as first constituted, consisted of Rev. William W. Harsha, D.D., LL.D., Professor of Didactic and Polemic Theology; Rev. Stephen

Phelps, D.D., Professor of Ecclesiastical, Homiletical and Pastoral Theology; Rev. John Gordon, D.D., Professor of Ecclesiastical History; Rev. Matthew B. Lowrie, D.D., Professor of New Testament Literature and Exegesis, and Rev. Charles G. Sterling, Ph.D., Professor of Hebrew, with Rev. Thos. L. Sexton, D.D., as Lecturer on Home Missions. Rev. Matthew B. Lowrie, D.D., was elected president of the institution in 1899 and was succeeded by Rev. Albert B. Marshall, D.D., in 1910. Dr. Marshall resigned in April, 1920, and Rev. James Marquis Wilson, D.D., pastor of the North Presbyterian Church of Omaha was chosen president in September of the same year.

The institution is Presbyterian and was established primarily for the purpose of preparing men for the ministry of the Presbyterian Church, but its doors are open to the young men of other branches of the Church, who desire theological training. Free discussion is allowed and none are required to adopt Presbyterian views.

2. Object of the Seminary.

The object of the Seminary shall be to instruct candidates for the Gospel ministry in the knowledge of the Word of God contained in the Scriptures of the Old and New Testaments, the only supreme and infallible rule of faith and life, and of the doctrine, order and institutes of worship taught in the Scriptures and summarily exhibited in the Constitution of the Presbyterian Church in the United States of America; to cherish in them by all the means of Divine appointment, the life of true godliness; to cultivate in them the true gifts which Christ, the Head of the Church, by His Spirit, confers upon those whom He calls to the ministry; and to impart to them, so far as may be, the various learnings by which they may be furnished for its work; to the end that there may be trained up a succession of able, faithful and godly ministers of the Divine Word, as the chief agency under God, who ordained the Church for the gathering and perfecting of the saints in this life to the end of the world.—*Constitution*.

3. The Seminary's field.

The immediate field of the Seminary embraces the territory extending from Minnesota to Texas and from the Mississippi River to the Rocky Mountains—sixteen great states of the Union. There are here 1,547,000 square miles, capable of supporting 100,000,000 people. At present the census shows a population of 23,000,000. There are 3,000 Presbyterian churches in this region with 330,000 members, and there are sixteen Presbyterian Colleges.

Unrivalled opportunities are offered young ministers of investing their lives in this growing empire for their country, Christ, and the Church. As soon as they graduate they step into churches of large possibilities and may assume Presbyterian and community duties which are anxiously awaiting their advent. They may become leaders at once.

4. Articles of Incorporation of The Presbyterian Theological Seminary at Omaha.

We, the undersigned, whose names are attached to these articles, desiring to establish in the county of Douglas and State of Nebraska a theological institution

for instruction in the faith and doctrine of the Presbyterian Church in the United States of America, do formulate, adopt, and publish as its charter these Articles of Association.

ARTICLE I.

The name of this association shall be "The Presbyterian Theological Seminary at Omaha," and it shall be located in Douglas County, Nebraska.

ARTICLE II.

The said Seminary and said association shall be under the jurisdiction of and amenable to the General Assembly of the Presbyterian Church in the United States of America, as hereinafter more particularly provided.

ARTICLE III.

The object and purpose for which this association is formed and the said Seminary created is for the professional and ecclesiastical education of candidates for the Christian ministry according to the faith and doctrines as hereinafter specified.

ARTICLE IV.

This association shall be controlled by a Board of forty directors, who shall have the power to fill vacancies which may occur in their Board, and shall hold their office until their successors are elected and qualified according to the constitution, rules and by-laws of this association, all of which, however, at all times shall be subject to the terms and conditions hereinafter named.

ARTICLE V.

There shall be elected by the Board of Directors at each annual meeting thereof, a president, vice president, secretary, corresponding secretary, and treasurer, and they shall also have power to elect and transfer professors, lecturers, instructors, and such other officers and agents as may be necessary, the compensation of each to be fixed by said Board of Directors. Said directors shall also have power to enact such by-laws as may be necessary for the government of the Seminary and for conducting the affairs of this corporation not inconsistent with the terms and provisions of this charter. The election or transfer of any officer or agent shall be subject to approval and removal as hereinafter provided. Before any director enters upon the execution of the duties of his office he shall subscribe in a book kept for that purpose the following engagement:

"In the presence of God I do solemnly promise that I will faithfully execute the office of director of 'The Presbyterian Theological Seminary at Omaha' in accordance with its Articles of Association, constitution and by-laws, so long as I continue in office, and shall be amenable to the provisions of said articles, constitution and by-laws."

An Executive Committee shall be elected by the Board of Directors and be not more than ten in number nor less than five; they shall have and exercise only such power as may be vested in them by the directors and the constitution and by-laws of the association.

ARTICLE VI.

This corporation shall have a seal, which shall have on its face the words, "The Presbyterian Theological Seminary at Omaha. Seal."

ARTICLE VII.

This association, by and through its directors and officers, shall have power to invest and loan all moneys and funds, and, by bargain, sale, lease, or otherwise, to manage, sell and dispose of any and all lands, tenements, stocks, rents, an-

nunities, franchises, legacies bequests and estates, of any kind of which they shall be legally seized and possessed, unless otherwise prevented by the terms and conditions by which it became seized and possessed of such property, in each and every case, however, for the sole use of said Seminary and the promotion of the objects for which it is established, and in conformity to the provisions of these articles.

ARTICLE VIII.

In order that the Presbyterian Church in the United States of America may have and exercise proper control over the teachings in and property of The Presbyterian Theological Seminary at Omaha, it is hereby provided as follows:

A. All funds and property of every name and nature, and the income and proceeds thereof, which may at any time belong to or be held by the said The Presbyterian Theological Seminary at Omaha, shall be held by it in trust for the Presbyterian Church in the United States of America, and be used only for theological education in the faith and doctrine set forth in the Standards of the Presbyterian Church in the United States of America as now or hereafter interpreted by its General Assembly, and for no other purpose; and this provision governing all said funds or property shall be irrevocable and inviolable.

B. The election of each and every director, and the election, appointment or transfer of every instructor or professor in said Seminary shall be subject to the approval of the next succeeding General Assembly of the Presbyterian Church in the United States of America, and no election, appointment or transfer shall take effect until so approved; the failure of the General Assembly, to which such elections, appointments or transfers are reported for approval to act thereon, shall be regarded as approval of said elections. No professor, instructor or teacher shall be inducted into office until his election, appointment or transfer is approved as herein provided, and each and every one of said teachers, instructors or professors shall be ministers or members in good standing of the Presbyterian Church in the United States of America.

C. Power and authority is hereby given and granted to the Presbyterian Church in the United States of America to provide, through and by its General Assembly, at any meeting thereof, such manner and means as said General Assembly may deem wise and prudent for the enforcement of the provisions of these Articles of Incorporation, and may do so in the name of such person or corporation as it may direct by resolution certified by its clerk in any civil court having jurisdiction over this corporation or its property.

5. Constitution.

ARTICLE I.

NAME AND OBJECTS OF THE SEMINARY.

Section 1. The name of the institution shall be "The Presbyterian Theological Seminary at Omaha"

Section 2. The objects of the Seminary shall be to instruct candidates for the Gospel ministry in the knowledge of the Word of God contained in the Scriptures of the Old and New Testaments, the only supreme and infallible rule of faith, and life, and of the doctrine, order and institutes of worship taught in the Scriptures and summarily exhibited in the Constitution of the Presbyterian Church in the United States of America; to cherish in them, by all the means of Divine appointment, the life of true godliness; to cultivate in them the true gifts which Christ, the Head of the Church, by His Spirit confers upon those whom He calls to the ministry; and to impart to them, so far as may be, the various learnings by which they may be furnished for its work; to the end that there may be trained up a succession of able, faithful and godly ministers of the Divine Word, as the chief agency under God, who ordained the Church for the gathering and perfecting of the saints in this life to the end of the world.

ARTICLE II.

BOARD OF DIRECTORS OR TRUSTEES.

Section 1. The Board of Directors shall consist of twenty ministers of the Presbyterian Church and twenty laymen of whom at least fifteen shall be ruling elders; one fourth of the directors shall be chosen by said Board annually, to continue in office four years and until their successors are elected and qualified; and the Board shall also have power to receive resignations and declinations, and to fill all vacancies which may occur in their body; all of these elections however, shall be subject to the veto of the General Assembly, to which they shall be reported at its next meeting. The Board shall also have power to appoint such lecturers on medical, legal and scientific subjects, related to theology and ministerial work, and such instructors in elocution, music, gymnastics, etc., as may seem expedient, and these lecturers and instructors need not necessarily be connected with the Presbyterian Church.

Section 2. The Board of Directors shall have power, at their discretion, annually to elect not to exceed four honorary directors. Said honorary directors shall continue in office for the same time as, and shall be entitled to, and expected to exercise all the privileges of directors, except voting. Said honorary members shall be the authorized representatives of the Board and of the interests of the Seminary in their respective places of residence and fields of labor.

Section 3. The Board of Directors shall have power to elect and duly induct and inaugurate into office the professors of the Seminary; to receive their resignations; also to remove them from office; such elections and removals to be subject to the veto of the General Assembly. The Board shall also have power to suspend temporarily a professor, preliminary to and pending an investigation of charges against his conduct or doctrine.

Section 4. Every director, before taking his seat as a member, shall subscribe to the following engagement, in a book kept for that purpose, viz.:

"I do solemnly promise, in the presence of God and of this Board, that I will faithfully execute the office of a director of The Presbyterian Theological Seminary at Omaha in accordance with its Articles of Association, constitution and by-laws so long as I continue in office, and shall be amenable to the provisions of said articles, constitution and by-laws, and will support the said constitution, and the Constitution of the Presbyterian Church, so long as I remain in this office."

Section 5. The Board of Directors shall meet once in every year at the place where the Seminary is located, and such annual meeting shall be on the Wednesday immediately preceding the close of the Seminary year, unless the Board shall appoint another time; and the Board may meet at other times and places on its own adjournment and on extraordinary occasions by the call of the Executive Committee.

Section 6. Any nine directors being met at the time and place appointed, shall constitute a quorum for the transaction of business. Any two or more directors so meeting may adjourn from time to time until a quorum shall be present.

Section 7. The president, or in case of his absence, the vice president, shall preside at all meetings of the Board and perform such other duties as naturally belong to his office and as the Board shall appoint.

Section 8. The secretary shall keep a full and true Record of the transactions of the Board, and shall keep all books of Records and Papers, and perform such other duties as the Board shall direct.

Section 9. In the absence of any officer, the Board may appoint some other person to fill his place *pro tempore*.

Section 10. The Board may make rules of order and by-laws not inconsistent with its Articles of Incorporation.

Section 11. The Board of Directors shall have power, and it shall be its duty—

(a) To superintend, either by itself or by a Committee, the annual examination of the students, and to appoint such other services in connection therewith as it may think proper.

(b) To provide all funds, buildings, libraries and other means necessary and proper for the use of Seminary; to instruct and direct the Executive Committee in respect to the investment, custody, management and disposal of all funds and property of the institution not inconsistent with the Articles of Incorporation; to fix the salaries of all professors and other officers, and to make all appropriations of money.

(c) To make annually to the General Assembly, in writing, a full and faithful Report of the whole state to the Seminary and of the transactions of the Board, and also to submit its Records, when required, for the inspection of the Assembly.

Section 12. The Board of Directors shall have power to appoint a president of the Seminary who shall be a member of the Board of Directors and of the Executive Committee and of the faculty and who shall be the official representative of the Board and of the faculty and the special executive officer of the Seminary. In case of his absence, or inability to act, his duties shall be performed under the direction of the Executive Committee.

ARTICLE III.

PROFESSORS.

Section 1. First.—No person shall be eligible to any professorship in the Seminary except a regular ordained minister of the Presbyterian Church.

Second.—Every professor, before he enters upon the execution of his office, shall subscribe to the following engagements in a book kept for that purpose, namely:

“In the presence of God and the Board of Directors of this Seminary, I do solemnly profess my belief that the Confession of Faith and Catechisms of the Presbyterian Church contain a summary and true exhibition of the system of doctrine, order and worship taught in the Holy Scriptures, the only supreme and infallible rule of faith, and my approbation of the Presbyterian Church government, as being agreeable to the Scriptures; and do promise that I will not teach, directly or indirectly, anything contrary to or inconsistent with the system of doctrine of said Confession and Catechisms or the fundamental principles of Presbyterian Church government, and that I will faithfully execute the office of a professor in The Presbyterian Theological Seminary at Omaha.”

Section 2. First.—Each professor shall have power to conduct the course of instruction in the studies assigned to his department, to preserve order and due attention therein, and to appoint such exercises of religious worship in connection therewith as he may deem proper.

Second.—Each professor, if required, shall lay before the Board of Directors a true and full statement of all textbooks used by him, and of his whole method of instruction, and shall treat with respectful consideration any suggestion or advice which the Board may give.

Section 3. First.—The professors of the Seminary shall constitute a faculty of instruction and government, unless the Board of Directors otherwise order, the president of the Seminary shall preside at all meetings of the faculty, or, in his absence, the dean. The faculty shall appoint its own secretary, and on every question each member of the faculty shall have one vote.

Second.—The faculty shall meet at such times and place as they shall appoint, and may make rules and by-laws, not inconsistent with this constitution and Articles of Incorporation as they may deem proper.

Third.—The faculty shall have power and it shall be their duty—

(a) To appoint the portion of time and particular hours that the students shall attend the professors respectively.

(b) To appoint and direct all exercises to be performed in the presence of the whole Seminary or in public.

(c) To appoint the times at which all the students shall assemble together for Divine worship, and to direct the conducting of same.

(d) To provide the students, if they shall deem it expedient, with preaching and other ordinances of worship and means of grace on the Lord's Day.

(e) To establish rules of order, decorum, and duty, for the conduct of the students.

(f) To inquire into the conduct of the students, and to admonish, suspend, or dismiss any student who shall be found to be propagating error in doctrine, or to be immoral or disorderly in conduct, negligent of study or other duties, or who shall be, in their judgment, on any account a dangerous or unprofitable member of the institution: *Provided*, That such student shall have opportunity to be reasonably heard in his own defense, and that the faculty shall sit with due caution and a tender regard to his rights and his welfare.

Section 4. First.—The faculty shall keep a register in which shall be entered the name of each student, his residence, the church of which he is a member, the Presbytery, if any, of which he is a candidate, the college, if any, of which he is an alumnus, the time of his entering, and the time and mode of his leaving the Seminary.

Second.—The faculty shall keep a journal of their proceedings, which, if required, shall be laid before the Board of Directors.

Third.—The faculty shall make a Report of the state of the Seminary to the Board of Directors at each annual meeting, and at other times when required by the Board.

ARTICLE IV.

COURSE OF STUDIES.

Section 1. The course of studies shall include the English Bible, Biblical languages, literature, criticism and hermeneutics; general and special introduction to the Scriptures; the exegesis of so many of the principal books of the Scriptures as the time shall allow; Biblical, didactic and polemic theology, with a preliminary review of metaphysics, psychology and ethics, in their relations to theology; the Constitution, polity and history of the Church; sacred rhetoric, pastoral care, missionary instruction, elocution and music.

Section 2. The full course of studies shall occupy three sessions of such length as the Board of Directors shall order.

Section 3. Those students who shall have regularly pursued the prescribed course of studies shall be admitted to an examination therein by the faculty and the Board of Directors, or a Committee thereof, and if the examination shall be sustained such students shall receive diplomas or certificates certifying the fact from the faculty.

ARTICLE V.

PERSONAL RELIGION.

Section 1. It shall be regarded by all connected with the Seminary, as an object of primary importance, to promote a high grade of personal godliness in the students as being an essential qualification for usefulness in the ministry.

Section 2. It shall be the duty of the professors by all proper means to explain the nature of true godliness, inculcating the obligation to eminent godliness resting upon those who are candidates for the holy ministry and indicating the means of promoting it, to encourage and cherish in their pupils its life and power and unreserved consecration of themselves to God.

Section 3. It shall be the duty of the students, each remembering his high and peculiar obligations to holiness, the necessity of this to his own personal safety and acceptance with God or usefulness in the ministry, and that it is a matter which, from the nature of the case, must be left chiefly with himself as a

concern between God and his own soul, diligently, earnestly and constantly to maintain and promote by all the divinely appointed means, in his own heart and conduct, the spirit of true living and active religion; to observe the public and private ordinances of Divine worship, and in all things to have a conversation becoming their Christian relations and professions.

ARTICLE VI.

ADMISSION.

Section 1. The qualifications required in students for admission to the Seminary are: Full communion in some branch of the Christian Church; a good reputation for consistent Christian character; a regular course of academic study, of which evidence shall be furnished by a college degree or by examination, or, in exceptional cases, the possession of such gifts and attainments as will justify the expectation of usefulness in the Gospel ministry, and if from another theological seminary, a written certificate of good standing and honorable dismission.

Section 2. Every student before admission to the Seminary shall subscribe to the following engagement in a book kept for that purpose, namely:

"I do solemnly promise that I will diligently and faithfully attend on all the instructions and exercises of this Seminary, observe its rules of conduct relating to students, and obey the lawful requisitions and respect the admonitions of the professors and of the Board of Directors while I shall continue a student of the institution."

ARTICLE VII.

SEMINARY GROUNDS, BUILDINGS, AND LIBRARY.

Section 1. The president of the Seminary shall be the representative of the Board of Directors in the custody of the grounds and buildings of the Seminary.

Section 2. Each member of the faculty is under obligation to care for the property of the Seminary and for order among the students, and should coöperate with the president and the Board in every matter pertaining to the interests of the Seminary.

Section 3. The faculty is the representative of the Board in relation to the students and the library, both of which shall be subject to such regulations at the faculty may prescribe.

ARTICLE VIII.

OF THE FUNDS AND FINANCIAL OFFICERS.

Section 1. All permanent funds established for the support of the Seminary shall be sacredly preserved inviolate, and it shall not be lawful for the Board of Directors or any person to withdraw, or to borrow for any purpose from any such fund, any money, securities, or other property, without at the same time placing to the credit of such fund a value clearly and fully equivalent.

Section 2. The Board of Directors shall have the custody of all the funds and property of the Seminary, with power to invest, manage, buy, sell, and otherwise dispose of the same, for the use of the Seminary in any manner not inconsistent with this constitution.

Section 3. The treasurer shall, under the direction of the Executive Committee, keep all books of account and have the custody of all such books of account, security, and other papers and documents relating to the finances, and of all funds and other property except the Seminary buildings, the grounds connected therewith, and the library; and to present to the Board annually, and oftener if required, a clear and full Report of the whole state of finances and of the transactions of the current year; and he shall be the keeper of the seal, and when required shall execute to the Board a bond in such penal sum and with such securities as they shall prescribe for the faithful discharge of his duties.

Section 4. The Executive Committee shall make to the Board of Directors

at the annual meeting, and at other times when required, a clear and full Report of the whole state of the finances and of the transactions for the current year, or any part thereof, which Report shall be transmitted by the Board of Directors to the General Assembly.

Section 5. All funds belonging to the Seminary shall be deposited in some bank or trust company approved by the Executive Committee, and shall be deposited in the name of The Presbyterian Theological Seminary at Omaha, and drawn out only by check signed in the name of the Seminary by the treasurer thereof.

ARTICLE IX.

CONSTITUTION, HOW AMENDED.

Section 1. This constitution may be altered or amended by a vote of three fourths of the directors present and voting at a regular annual meeting of the Board, such alteration or amendment to take effect and be in force only when the same shall be approved by the General Assembly.

6. Rules of order and by-laws.

1. This Board of Directors as a deliberative body, adopts the "General Rules for Judicatories," recommended by the General Assembly so far as they are applicable to its distinctive character, except when any of them shall be superseded by special rules constituting a separate part of this code.

SEMINARY CLASSES.

2. The classes formed under the constitution in this Seminary shall be known as Senior, Middle, and Junior, respectively.

LENGTH AND TIMES OF SESSION.

3. Each session of this Seminary shall commence on the third Tuesday of September and close on the first Wednesday after the last Sunday of April.

EXAMINATIONS; COMMITTEE OF THE BOARD.

4. The Board shall appoint annually a Committee of Examination consisting of five members whose duty it shall be to attend the examinations at the close of the Seminary year and report to the Board, it being understood that the appointment of this Committee does not preclude other members of the Board, whose convenience or sense of duty may induce them to be present, from attending and taking part in the examination.

5. The plan of examinations shall be arranged by the faculty, and in such a manner as to provide one oral examination for each professor or department of study for Commencement week; all other examinations to be conducted in writing. Papers upon which the faculty have passed unfavorably, especially papers submitted by members of the graduating class, shall be referred to the Committee on Examination, who shall make report on the same to the Board.

DIPLOMAS AND CERTIFICATES.

6. The Board shall have prepared and printed diplomas for those students who shall have pursued the course of study prescribed in this Seminary, and who shall have sustained a satisfactory examination thereon, whether that course of study shall have been pursued wholly in this or another Seminary. Students having the degree of Bachelor of Arts who take ten hours of work in addition to the work of the regular course (not more than four hours any year), and who sustain the required examinations and also present a satisfactory thesis on a theme assigned by the faculty shall be eligible for the degree of Bachelor of Divinity at the time of graduation.

The diploma thus awarded shall be publicly delivered to the graduates by the president of the Seminary after an address by the president of the Board of Directors, or, in case of his absence or request, by some one selected by the faculty.

Graduates of this Seminary who shall have completed the full course, and who shall under the direction of the faculty have pursued a postgraduate course, equivalent to one year of Seminary work, and shall have passed satisfactory examination thereon, shall receive the degree of Bachelor of Divinity, for which the diplomas shall be conferred at Commencement.

MEETINGS.

7. All meetings of the Board shall be held in Omaha, and notice of each meeting shall be sent to each member of the Board at least ten days before the meeting is to be held. Notice of a special meeting shall state the particular items of business for which it is called.

8. The annual meeting of the Board shall be held on Commencement Day at nine A. M. unless in the judgment of the Executive Committee there be reason to call the meeting for the day preceding Commencement. Special meetings shall be held at the call of the Executive Committee whenever said Committee or any seven members of the Board so request.

9. Each of the meetings of the Board shall be opened and closed with prayer.

10. The president of the Seminary shall prepare the Report of the Seminary to the General Assembly and submit the same to the Executive Committee for approval, after which he shall sign it and forward it to the Stated Clerk of the General Assembly.

REPORT OF THE EXECUTIVE COMMITTEE.

11. At all annual meetings of the Board the minutes of the Executive Committee shall be read as the first order after the announcement of the Committees by the president, and this shall be accepted as the Report of the Committee.

12. At the annual meeting, the reception of the Report of the Executive Committee, including the treasurer's Report to them, shall be the second order of the morning session.

FINANCIAL YEAR AND AUDITING COMMITTEE.

13. The financial year of the Board shall end each year with the Monday preceding Commencement Day. The treasurer shall make report of all receipts, disbursements, and past due obligations of the corporation to the Board, which Report shall be referred to an Auditing Committee of three persons appointed at the annual meeting of the Board. This Committee shall examine the journal, all books of accounts, securities and other papers and documents in the hands, of the treasurer relating to the business of the corporation, and make report to the Executive Committee within two weeks after the annual meeting of the Board.

14. The members and officers of the Board shall be elected by ballot at each annual meeting, but vacancies may be filled in the same manner at any meeting.

15. A Nominating Committee shall be appointed at each annual meeting whose duty it shall be to propose at the next annual meeting names suitable for membership in the Board and for its officers and Committees.

16. The Board may at its discretion vacate the office of any director who has been absent without excuse from the annual meetings of the Board for two years, and may fill his place without further notice.

17. The Executive Committee shall have all the powers of the Board of Directors when said Board is not in session, except that the Executive Committee shall not create a debt against the Seminary to exceed one thousand dollars

without the consent of the Board of Directors at a regular or called meeting.

18. These by-laws, and any others of a permanent and general character which may hereafter be adopted, shall be entered by the secretary in a book in a separate part of the book in which the Journal of Proceedings is kept, and they may be amended, altered, or added to, at any annual meeting of the Board by a two-thirds vote of the members present.

DOCKET.

19. The following shall be the Docket of business for each annual meeting, except when other orders of the day shall be made: *Provided*, That when a Report is not ready at the time specified the next order may be called.

Wednesday, 9 o'clock A. M.

1. Prayer; roll call.
2. Report of any special order by the Executive Committee.
3. If no special order, Journal of last annual meeting.
4. Completion of roll.
 - (1) Reasons for absence.
 - (2) Resignations.
 - (3) Constitutional pledge of new members.
5. Announcement of Committees by the president.
 - (1) On the Report of the Executive Committee.
 - (2) On the Report and Records of the Faculty.
 - (3) On the nomination of members, officers, and examiners.
 - (4) On special business, if any.
6. First order: Report of the Executive Committee.
 Second order: Report of the faculty.
 Third order: Report of the Examining Committee.
 Fourth order: Report of Special Committees (if any) appointed at the last annual meeting.
7. Unfinished business.
8. Reports of above Committees in the order specified above, unless otherwise directed.
9. Miscellaneous business.
10. Reading Minutes.
11. Adjournment, with prayer.

XVII. LEBANON THEOLOGICAL SEMINARY.

[See action as to Cumberland University, this *Digest*, Vol. II, pp. 73, 77.]

XVIII. THE EVANGELICAL SEMINARY OF PORTO RICO.

[NOTE.—Located at Rio Piedras, Porto Rico, U. S. A. Established 1918.]

1. Constitution of The Evangelical Seminary of Porto Rico.

Section 1. The purpose of the Seminary is to provide adequate training for ordained ministers and other evangelical workers.

Section 2. The institution shall be considered as the continuation of the "*Seminario Teologico Portorricense*," "Grace Conaway Institute," and the theological schools located in Bayamon and Hatillo. All graduates of the regular theological course in any of these institutions shall be considered as graduates of the new institution, and all others who have been students in any of these institutions shall be considered as ex-students of the new institution.

Section 3. The Communions acting as charter members for coöperation in the Seminary, in the degrees to be determined as provided for herein, are: Baptist, Christian, Congregational, Disciples of Christ, Methodist Episcopal, Presbyterian, and United Brethren.

Section 4. Other Communions may coöperate upon approval of the Board of Trustees, and by complying with the conditions set forth in this constitution.

Section 5. The location of the institution and other details of organization shall be determined by the Board of Trustees.

Section 6. The name of the institution shall be "The Evangelical Seminary of Porto Rico."

Section 7. The general direction of the Seminary shall be vested in a Board of Trustees, consisting of one member elected by each of the Communions coöperating in the maintenance of the institution. The Board of Trustees shall elect the president and the professors of the Seminary, shall determine its general plan of operation, and shall have the final voice in all matters pertaining to it.

Section 8. The local management of the institution shall be in the hands of a Board of Managers in Porto Rico, composed of representatives of the coöperating Communions, with the addition of the president of the Seminary. This Board shall have two representatives from each coöperating Communion, chosen by each locally by such procedure as each Communion shall elect.

The duties of the Board of Managers, subject to the approval of the Board of Trustees, shall be:

(a) To elect from its members the officers and Committees which may be needed.

(b) To nominate the president and professors of the Seminary.

(c) To prepare, in consultation with the faculty, the course of study, and to determine the conditions for admission and graduation.

(d) To have oversight of the properties of the Seminary and of the local finances and current expenses, and to prepare an annual budget from an estimate presented by the president of the Seminary, the same to be submitted to the Board of Trustees together with an annual Report.

(e) To meet in annual session on a date which shall be determined. A special meeting may be called at any time by the president and secretary of the Board, or shall be called at the request of any three members of the Board. A majority of the members of the Board shall constitute a quorum at any legally called meeting, provided that not less than half of the coöperating Communions are represented.

Section 9. The salaries shall be paid either directly by the Mission Board to the missionary who is allocated by his Board for this work, or from the common funds of the Seminary, as may be determined in each case.

The faculty shall have, in addition to the work of teaching, charge of the immediate management of the institution and discipline of the students. It shall keep a Record of its meetings and shall present an annual Report to the Board of Managers.

The participating bodies are members of the Evangelical Union of Porto Rico and hold a common evangelical faith. *Each member of the faculty, upon accepting appointment in the Seminary shall agree to teach in harmony with this constitution, and reaffirm his loyalty to the doctrinal standards or declarations of his own Church.

Section 10. Each coöperating Communion may adopt its own policy as to the maintenance and care of its own students.

Section 11. The regular course leading to a diploma of graduation shall be of three years' duration. A briefer course, in residence or by correspondence, may be arranged at the discretion of the faculty.

Section 12. Provision may be made by which the particular faith and polity of each coöperating Communion shall be taught separately to its own students,

*"To hold to the Scriptures as the Word of God, the Scriptural doctrine of the Trinity, manifest the spirit of Christ and endeavor to apply His principles to their lives and to society." Article III of the constitution of the Evangelical Union of Porto Rico.

each Church having charge of its distinctive teaching through its members on the Board of Managers.

Section 13. Amendments to this constitution may initiate as follows: By sending the proposed amendment to the secretary of the Board of Managers and each of the members not less than three months before the meeting at which the amendment is to be voted upon. To be adopted it must be passed by a two-thirds vote of the Board of Managers and the Board of Trustees. The Board of Trustees may also amend the constitution by a two-thirds vote on its own initiative.

Section 14. Should any coöperating Communion wish to withdraw from the institution, it shall give to the Board of Managers at least one year's notice of such intention.

2. By-laws.

The regular annual meeting of the Board of Trustees shall be held on the last Thursday of each year.

An Advisory or Executive Committee shall be appointed by the Board of Trustees composed of three members, one of whom shall be designated as secretary, to whom all official communications are to be sent. This Committee is for counsel, to deal with emergencies, to pass on the qualifications of the candidates for professorships and direct a plan of publicity and propaganda for the Seminary.

The regular annual meeting of the Board of Managers shall be held on the last Thursday of September of each year.

An Executive Committee of the Board of Managers shall be appointed which is to be formed of the officers of the Board, the treasurer of the Seminary, and the president.

The local Board of Managers if authorized to act finally on the recommendations of the faculty of candidates for certificates, diplomas and degrees.

The fiscal year of the Seminary shall begin with the 11th of July and end with the 10th of the following July. And the school year shall conform to schedule of the University of Porto Rico, in date of opening, holidays, and vacations, but shall close about ten days earlier at the end of the school year.

Each denomination shall name an official correspondent with whom the president of the Seminary shall correspond in all official matters pertaining to that denomination or mission.

A professor appointed to teach in the Seminary through allocation by his Mission Board, shall give the whole time designated in the terms of allocation, unless these terms are changed by agreement between the Board of Managers and the Mission Board concerned.

A high-school diploma, or its equivalent, shall be required for admission to the diploma course, and a B. A. diploma shall be recommended before admission.

For graduation, the candidate shall present credits for the equivalent of three full years' work as outlined in the course of study, including at least two full years in some accredited seminary, and the final year must be in this Seminary.

3. The relations between the Seminary and the Presbyterian Church in the U. S. A.

The Seminary is organically related to the Presbyterian Church through one member of its Board of Trustees who is appointed by the Board of Home Missions, and through official annual Reports, one direct from the Seminary to the General Assembly and the other by the Board of Home Missions which includes a Report on the Seminary.

This relation has been officially approved by the General Assembly, as shown by quotations from the *Minutes* of the General Assembly which follow.

The Seminary has been functioning on this basis since September, 1919.

Steps have been taken looking toward the formal incorporation of the Seminary under the laws of the District of Columbia.

4. Actions of the General Assembly.

I. Approved the recommendation of the Standing Committee on Education, *Minutes* of the General Assembly, 1918, page 146:

"That the request of the Porto Rico Theological Seminary be referred to the Executive Commission for decision."

II. Approved the recommendation of the Standing Committee on Theological Seminaries, *Minutes* of the General Assembly, 1919, page 291:

"That the Board of Home Missions having reported the proposed establishment of a Union Theological Seminary in the island of Porto Rico and having expressed itself in favor of it, that the Assembly approve such a movement, and refer it to the Executive Commission for further consideration."

III. Approved the recommendation of the Executive Commission, *Minutes* of the General Assembly, 1920, page 223:

"The situation in Porto Rico has been under the consideration of the Executive Commission for three years. The following Report is final and the Commission asks to be discharged from further consideration of the subject.

"Under the authorization of the General Assembly, the Seminary has been established at Rio Piedras near San Juan.

"The following is the Plan under which it is operated:

"1. *Trustees.*—A Board of Trustees consisting of two members elected by each of the coöperating Mission Boards at work in the island. The representatives of the Presbyterian Board are Rev. A. E. Keigwin, D.D., and Mr. Francis S. Phraner.

"2. *Management.*—The management of the Seminary, including the selection of the faculty, is in the hands of the Trustees. The present president is Rev. J. A. McAllister, D.D., one of the Presbyterian missionaries.

"3. *Finances.*—The support of the Seminary is provided by the coöperating Boards allocated on the basis of their respective budgets.

"4. *The First Year's* work is regarded as highly satisfactory by our missionaries at work on the island.

"5. *Needs.*—The first need is additional buildings. A five-year program has been worked out by the Trustees and approved by the coöperating Boards. The first year's program is incorporated in the respective budgets for the coming year."

IV. Approved the recommendation of the Standing Committee on Education, *Minutes* of the General Assembly, 1919, page 209:

"That in case of a theological seminary being established during the year at San Juan, Porto Rico, under partial Presbyterian control, the Board be authorized to aid properly endorsed students attending this institution."

V. That in view of the establishment of a theological seminary at San Juan, Porto Rico, under partial Presbyterian control, with authorization from the General Assembly of the Presbyterian Church in the United States of America (see *Minutes* of 1919, page 209; and 1920, page 223), and in response to the request of the institution, we recommend that "The Evangelical Seminary of Porto Rico" be included in the *Minutes* of the General Assembly together with the other theological seminaries under complete or partial control of the General Assembly.—1921, p. 129.

XIX. MISCELLANEOUS MATTERS RELATING TO THEOLOGICAL SEMINARIES.

1. Answer to a Memorial on entire uniformity in the government and course of study in the theological schools of our Church.

a. The Committee to which was referred a Memorial from the West Lexington Presbytery, on the subject of theological seminaries, in which is submitted a Plan for the attainment:

1. Of entire uniformity in the government and course of study in the theological schools of our Church; and,

2. The most unqualified dependence upon the General Assembly as a bond of union between all the churches and all her seminaries, in order to secure, to the satisfaction of the memorialists, the future peace and purity of the Church, by securing unity of sentiment and consequently of effort among all the ministers of the Presbyterian Church in these United States, make the following Report, which was adopted, viz.:

The subject of this Memorial is too serious in its character and too important in its bearing and its consequences to be discussed at so late a period of the Assembly's sessions, and inasmuch as it would materially affect the rights of individuals, of Presbyteries, and indeed of the whole Presbyterian Church, and would also call for important alterations in the Constitution, the Committee deem it inexpedient for this Assembly to enter upon the consideration of the proposals submitted in the document, and recommend that the Memorial be referred to the consideration of the next General Assembly.—1828 (reprint), p. 243.

b. The Memorial of the West Lexington Presbytery on the subject of theological seminaries, which was referred by the last Assembly to the consideration of the present Assembly, was taken up, and committed to the Rev. Archibald Alexander, D.D., the Rev. Samuel Miller, D.D., and the Rev. Charles Hodge, to consider and report on the same to the next General Assembly.—1829 (reprint), p. 273.

c. The Committee to whom was referred, by the last General Assembly, the Memorial of the West Lexington Presbytery, made the following Report which was adopted, viz.:

That the said Memorial sets forth the evils which, in the opinion of the memorialists, threaten the Church from the operation of numerous theological seminaries existing independently of the General Assembly, and adopting the different systems of government, and different courses of study. To counteract these evils it proposes that the General Assembly should take all the theological seminaries throughout our bounds under its immediate and absolute control, and prescribe a course of study which shall be uniform in them all.

These are the prominent points of the Memorial under consideration. Your Committee are ready to acknowledge that there are evils of a very formidable character, which are likely to arise from the indefinite multiplication of theological seminaries, under the care of a single Synod or Presbytery. They fear that the standard of theological education, in the Presbyterian Church, will ultimately fall far below that maintained in some other Christian denominations, and thus the respectability and usefulness of our clergy be greatly impaired. They believe, also, that much good that might have resulted from having a larger portion of our young men brought into personal acquaintance with each other, and educated upon the same plan, must now be lost; and that we must content ourselves with less of harmony of feeling and unity of sentiment than might, under other circumstances, have been secured. Believing, however, that it is perfectly competent to every Presbytery or Synod, to adopt what plan they may think best, not inconsistent with the Constitution of the Church, for the education of their own young men; and finding that the Assembly has long sanctioned their so doing, your Committee are of opinion that this subject is not within the rightful jurisdiction of the General Assembly; and that even if it were, it would, under existing circumstances, be highly inexpedient to adopt the course proposed by the memorialists. They therefore beg to be discharged from the further consideration of the subject.—1830 (reprint), p. 288.

[NOTE.—For the Plan of the seminary at Princeton, and the Agreement with the Trustees of the College of New Jersey, see under *Princeton Seminary*, in this *Digest*, Vol. II, pp. 429, 443.]

2. Report on theological seminaries, 1870.

The Committee on Theological Seminaries presented a Report, which was adopted, as follows:

The number of theological seminaries connected with the General Assembly, directly or indirectly, is seven.

These were founded after different methods and at different epochs, thus representing more or less important changes of sentiments and events in the history of the Church and the country.

I. The seminary at Princeton was founded by the General Assembly itself in the year 1812. Coming into existence in the early part of this century, immediately after the organization of the American Board of Foreign Missions and the seminary at Andover, when there was a very general unity and coöperation of good men throughout the land, it must be regarded and honored as the first of those great movements in the Presbyterian Church which looked to the spreading of the Kingdom of Christ at home and abroad.

II. The seminary at Auburn was founded in the year 1819, for the purpose of training up a ministry in what was then known as "the Western country."

III. The seminary at Allegheny was established in 1825; Lane Seminary, at Cincinnati, in 1829.

IV. These three seminaries are associated with two things: 1. The beginning of that tide of emigration from the East to the West which has been rolling and surging onward ever since; and, 2. That spirit of active evangelism which most happily was simultaneous with westward emigra-

tion, a new power and life of religion distinguishing that memorable period.

V. Union Theological Seminary, in New York, was founded in the year 1836, one year preceding the disruption of the Church. Coming into existence at that extraordinary time, the design of its founders, who were then largely members of churches known after the division as Old School, was, in their own language, "to provide a seminary which might commend itself to all men of moderate views and feelings desiring to live free from party strife, and to stand aloof from all extremes of doctrine and of practice."

VI. The seminary at Danville, Ky., was founded in the year 1853.

VII. That now at Chicago, Ill., was established in that city in the year 1859 by removal from New Albany—dates sufficiently distinct to represent advanced stages in those conflicts of opinion which subsequently convulsed the country and the Church, and which have not as yet entirely passed away.

The seminaries now enumerated were founded not only at different times, but after *different methods*. Those at Princeton, Allegheny, Danville and Chicago were established by the General Assembly, and are under its direct supervision and control.

The seminary at Auburn is controlled by a Board of Commissioners, elected by certain Presbyteries in Central and Western New York, and a Board of Trustees, elected by the commissioners. Its faculty, appointed by the commissioners, report to the General Assembly.

Lane Seminary, at Cincinnati, and Union Seminary, at New York, were founded by individuals, members of the Presbyterian Church, and by their charters, most cautiously prepared, are made Presbyterian institutions, recognizing our Standards of doctrine and polity, though not under any ecclesiastical control.

The *administration* of these seminaries is after different methods, though in some cases the difference is more in name and form than in essential fact.

Princeton Seminary is administered by two Boards, known as the Board of Directors and the Board of Trustees. The former are elected by the General Assembly in annual classes. The latter, having control of the property, is a *close corporation*, filling its own vacancies. In like manner, the seminaries at Allegheny, Danville, and Chicago have each two administrative Boards—a Board of Directors and a Board of Trustees.

Lane and Union Seminaries have each but one Board—a Board of Trustees at Lane, a Board of Directors at Union—by which the property is held and the general control of the seminary is administered, certainly a simpler method, by which all differences of opinion are avoided, such as have arisen and are likely to arise in other seminaries between two separate Boards, one of trust and the other of direction.

That the relations of these several theological seminaries, differing in origin and administration, to the reunited Church should be regarded as a matter of no little delicacy and difficulty was inevitable. On the one hand, it is obvious that a matter so important as the education of its ministry should in some way be under the supervision and control of the Church, so as to secure the entire and cordial confidence of the Church. On the other hand, there is a liberty and flexibility in the matter which

must be respected and allowed. If individuals or associations are disposed to found and endow seminaries of their own, there is no power in the Presbyterian Church to forbid it.

The difficult task of undertaking to reconcile these ideas and principles received the early and careful attention of the Joint Committee on Reunion, as appears from one of the Concurrent Declarations adopted by both Assemblies, providing for the transfer of those seminaries now under the control of the Assembly to the care and control of one or more adjacent Synods, if they should so elect. The object was to allay the apprehensions of any who might imagine that the sudden accession and intermingling of great numbers might overbear those who had hitherto administered those seminaries which had been under the control of one branch of the Church. It was intended as a measure for the maintenance of confidence and harmony, and not as indicating the best method for all future time.

As to any project by which the entire control and administration of all our theological seminaries—for example, as to the election of Trustees—can be transferred to the General Assembly, on any principle of complete uniformity, your Committee regard it as wholly impracticable, and the attempt to accomplish it altogether undesirable. To bring it about, should it be undertaken, would require an amount of legislation, in six or seven different states, which would be portentous.

In some cases alterations of existing charters are impossible, by reason, as in Ohio, of changes in the Constitution enacted subsequently to the granting of that charter upon which Lane Seminary was incorporated. Surely it would be to the last degree unwise to attempt such alterations in so many charters, putting in jeopardy so large an amount of property, when the object contemplated may be secured in another and better way.

Besides, the intentions and wishes of benevolent men, who have founded and endowed some of these seminaries, and aided others on their present footing, should be honorably and zealously protected. Your Committee, therefore, would recommend no change, and no attempt at change, in this direction, save such as may safely and wisely be effected under existing charters.

For example, the directors of the seminary at Princeton have memorialized this Assembly, with the request that the Assembly would so far change its "Plan" of control over that institution as to give the Board of Directors enlarged rights in several specified particulars, subject to the veto of the General Assembly.

Your Committee are unanimously of the opinion that the changes asked for are eminently wise and proper. If it were within the power of the General Assembly to remit the entire administration of this venerable institution to its Board of Directors, without any of the restrictions they have mentioned as to the supply of their own vacancies, they would cordially recommend it. But inasmuch as the endowments of this seminary are held on the condition that it should be the property and under the control of the General Assembly of the Presbyterian Church in the United States, that trust cannot be vacated nor transferred to any other body. The method desired and proposed by the directors themselves is open to no such objection and is believed to be quite within the provisions of the law as now defined, being only a convenient and wise mode of executing by the General Assembly itself the trust which it now holds.

A Memorial has been presented to this Assembly from the directors of Union Theological Seminary, in New York, bearing upon the point of uniformity as to a certain kind and amount of ecclesiastical supervision.

It had appeared to them—many of them having taken an active part in founding that Seminary thirty-three years ago, in a time, as already noticed of memorable excitement—that there were great disadvantages and perils in electing professors and teachers by the Assembly itself, without sufficient time or opportunity for acquaintance with the qualifications of men to be appointed to offices of such responsibility.

It is self-evident, as your Committee are agreed, that a body so large as the General Assembly, and composed of men resident, most of them, at so great a distance from the several seminaries, is not so competent to arrange for their interests and usefulness as those having local and personal intimacy with them. Desirous of bringing about as much uniformity as was possible in the relation of the seminaries to the General Assembly of the Church, the directors of Union Seminary have memorialized this Assembly to the effect that the Assembly would commit, so far as practicable, the general administration of all seminaries now under the control of the Assembly to their several Boards of Directors, proposing, if this be done, to give to the General Assembly, what it does not now possess, the right of veto in the election of professors at Union. In this generous offer, looking solely to the peace and harmony of the Church, the memorialists did not include the same veto in regard to the election of their own directors, inasmuch as these directors hold the property of the Seminary in trust. The Trustees of Princeton Seminary, being one of two Boards, are a close corporation. The directors of Union Seminary in New York, being but one Board, are the Trustees.

Leaving all the diversities of method and administration in the several seminaries intact, save in the particulars hereinafter provided for, your Committee are happy to report that there is one mode of unifying all the seminaries of the Presbyterian Church, as to ecclesiastical supervision, so far as unification is in any way desirable. It is the mode suggested in the several Memorials of the directors of Union and Princeton, and approved, or likely to be approved, from information in our possession, by the directors of Auburn and Lane. This is to give to the General Assembly a *veto* power upon the appointment of professors in all these several institutions. This seems to your Committee to secure all the uniformity, as to the relation of these seminaries to the Church, which can be necessary to ensure general confidence and satisfaction. Less than this might excite jealousy; more than this is cumbersome and undesirable.

Your Committee, in accordance with these views, report the following Plan and resolutions:

1. Accepting the offer so generously made by the directors of the Union Theological Seminary, in New York—a seminary independent hitherto of all direct ecclesiastical control—to invest the General Assembly with the right of a *veto* in the election of professors in that institution, this Assembly would invite all those theological seminaries not now under the control of the General Assembly to adopt at their earliest convenience the same rule and method, to the end that, throughout the whole Presbyterian Church, there may be uniform and complete confidence in those entrusted with the training of our candidates for the ministry.

2. That the several Boards of Directors of those seminaries which are now under the control of the General Assembly shall be authorized to elect, suspend and displace the professors of the seminaries under their care, subject in all cases to the *veto* of the General Assembly, to whom they shall annually make a full Report of their proceedings, and to whom their Minutes shall be submitted whenever the Assembly shall require them to be produced. These Boards shall further be authorized to fix the salaries of the professors, and to fill their own vacancies, subject in all cases to the veto of the General Assembly.

3. That a Committee of five be appointed by the Assembly to propose such alterations in the "Plans" of the seminaries now under the control of the Assembly as shall be deemed necessary to carry into effect the principles above stated, and that said Committee report to this or to the next succeeding Assembly.

4. In case the Board of Directors of any theological seminary now under the control of the General Assembly should prefer to retain their present relation to this body, the Plan of such seminary shall remain unaltered.—1870, pp. 50-64.

[NOTE.—See further, *Digest*, 1886, pp. 387-397. See, also, *Digest*, 1922, Vol. II, Concurrent Declaration No. 9, p. 40.]

3. Proposal of Union Theological Seminary.

a. A communication was received by the Rev. William Adams, D.D., from the directors of the Union Theological Seminary in the city of New York, proposing on certain terms to place their institution under the care of the General Assembly.

A communication was also received from the directors of the Theological Seminary at Princeton, asking that the change contemplated in the above communication may be made, and proposing other matters of interest to the Seminary. These communications were referred to the Standing Committee on Theological Seminaries.—1870, p. 17.

The Committee subsequently reported *inter alia*, as follows:

b. Your Committee, in accordance with these views, report the following Plan and resolutions:

Accepting the offer so generously made by the directors of the Union Theological Seminary in New York—a seminary independent hitherto of all direct ecclesiastical control—to invest the General Assembly with the right of a *veto* in the election of professors in that institution, this Assembly would invite all those theological seminaries not now under the control of the General Assembly to adopt at their earliest convenience the same rule and method, to the end that throughout the whole Presbyterian Church there may be uniform and complete confidence in those entrusted with the training of our candidates for the ministry.—1870, p. 63.

c. *Memorial of the Directors of Union Theological Seminary in the City of New York to the General Assembly of the Presbyterian Church in the United States of America, New York, May 18, 1870.*

Whereas, In the recent negotiations for reuniting the two branches of the Presbyterian Church, great importance was attached to some uniform system of ecclesiastical supervision over the several theological seminaries of the denomination; and,

Whereas, The directors of the Union Theological Seminary in New York—an institution founded before the disruption of the Presbyterian Church, belonging exclusively to neither of its branches, and administered upon its own independent charter—are desirous of doing all in their power to establish confidence and harmony throughout the whole Church, in respect to the education of its members; and,

Whereas, It has appeared to many, and especially to those who took an active part in founding the Union Theological Seminary, that there are many disadvantages, infelicities, not to say at times perils, in the election of professors of those seminaries directly and immediately by the General Assembly itself—a body so large, in session for so short a time, and composed of members to so great an extent resident at a distance from the seminaries themselves, and therefore personally unacquainted with many things which pertain to their true interest and usefulness; therefore, be it

Resolved, That the Board of Directors of the Union Theological Seminary in the city of New York, being all of them ministers or members of the Presbyterian Church, do hereby memorialize the General Assembly to the following effect, viz.: That the General Assembly may be pleased to adopt it as a rule and plan, in the exercise of the proprietorship and control over the several theological seminaries, that so far as the election of professors is concerned, the Assembly will commit the same to their respective Boards of Directors on the following terms and conditions:

1. That the Board of Directors of each theological seminary shall be authorized to appoint all professors for the same.

2. That all such appointments shall be reported to the General Assembly, and no such appointment of professor shall be considered as a complete election if disapproved by a majority vote of the Assembly.

And further be it resolved, That the Board of Directors of the Union Theological Seminary in the city of New York, persuaded that the plan proposed in the Memorial will meet the cordial approval of the patrons, donors and friends of all these seminaries, and contribute to the peace and prosperity of the Church, do hereby agree, if the said plan shall be adopted by the General Assembly, that they will agree to conform to the same, the Union Seminary in New York being in this respect on the same ground with other theological seminaries of the Presbyterian Church.—1870, pp. 148, 149.

The Assembly complied with this request. See pp. 60-64.

4. Limitations of the time within which the Assembly may exercise its veto in the election of a professor.

That the Assembly declare that the true meaning of the act subjecting the election of a professor to the veto of the Assembly is that such election be reported to the next General Assembly thereafter; and if not *vetoed* by that Assembly, the election shall be regarded as complete, according to the Plan ratified by the Assembly of 1870; see *Minutes*, pp. 64, 65, 148.—1871, p. 581.

5. Committee on the Relations of the Assembly and the seminaries, 1892.

[NOTE.—For the action of the Assembly of 1891 in the veto of the election of Professor Charles A. Briggs, see above under Union Theological Seminary, p. 485.]

I. In response to an Overture concerning ministerial education, your Committee reports:

Whereas, The Form of Government, Chap. xiv, Sec. vi, declares, "that the most effectual measures may be taken to guard against the admission of inefficient men into the sacred office, it is recommended that no candidate, except in extraordinary cases, be licensed, unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years under some approved divine or professor of theology," and,

Whereas, Disorders are appearing in the Church, doing great injury to its doctrinal purity and unity, we recommend that the Assembly call special attention to this provision of the Form of Government, and enjoin our Presbyteries to see that students under their care be prepared for their sacred office in seminaries and under teachers who are under the oversight and direction of the Assembly, and that the Board of Education be directed to restrict appropriations for the education of students to those who are pursuing their studies under such above-named institutions or private instructors. ✓

II. Having due regard to the Overtures and all the other Papers in the case of Union Theological Seminary, etc., referred to the Committee, the Assembly takes the following action:

1. That the Assembly indorses the interpretation of the compact of 1870 as expressed by the action of the Assembly of 1891.

2. That the Assembly declines to be a party to the breaking of the compact with Union Theological Seminary.

3. That the Assembly is persuaded that the Church should have direct connection with and control over its theological seminaries. ✓

4. That the Assembly appoints a Committee of fifteen, eight ministers and seven ruling elders, to take into consideration the whole subject of the relation of the Assembly to its theological seminaries, confer with the directors of these seminaries, and report to the next General Assembly such action as in their judgment will result in a still closer relation between the Assembly and its seminaries than that which at present exists.

5. That the Assembly dismisses the Committee of Conference appointed last year, with the heartiest thanks for its faithfulness, and highest appreciation of the service rendered the Church.—1892, pp. 175, 176.

6. Committee on Theological Seminaries, Report, 1893.

[NOTE.—In its Report, presented to the General Assembly at Washington, May 18, 1893, the Committee considered the subject assigned to it, in so far as it had then reached any results, under the following heads:]

1. The present legal status of the theological seminaries; including the ownership and control of the property held in trust for them.

2. The present control possessed by the Presbyterian Church, through its General Assembly, Synods and Presbyteries, over the teaching and property of the theological seminaries.

(1) The charters of the independent civil corporations holding the property in trust for the seminaries differ more or less in detail, but have this common feature, that these corporations own the property and have its control and management, free from any direct interference by the General Assembly, save as to the property given to them by the Assembly, as to which the Assembly may direct the management.

The greater portion of the property held by these corporations, and which amounts to between eight and nine millions of dollars, is not held in trust for the General Assembly of the Presbyterian Church, nor is it given the direct control, management or disposition of the same by the terms of their charters.

(2) By the terms of the compact of 1870 and the Plan of reunion the supervision and control exercised by the General Assembly over the various theological seminaries, it is claimed, is limited to the exercise of the right of approval, or veto of the appointment of professors. In addition to this, each seminary reports annually to the General Assembly its receipts, disbursements, the number of students and the number of graduates, with such special information as the various Boards in charge of these institutions may see fit to communicate.

The foregoing, however, is not all of the control possessed by the General Assembly over the teaching of the theological seminaries. It has greater power which it may exercise, if occasion arises, unless by the terms of reunion and the compact of 1870 it has surrendered the same. According to the plan of government of Princeton, Western, McCormick, Danville, and Omaha, the General Assembly has the right to control the election of the Boards of Directors, to whom are entrusted the appointment of professors and the management of the seminary generally, save and except the holding of the title to property, its management, sale, disposition and investment.

Under the original Plan of the seminaries, known as the Old School seminaries, the General Assembly had the power to remove the professors, as well as to approve or veto their appointment. In order to secure uniformity of teaching, in so far as it is practicable, the General Assembly could, under the power thus possessed over the seminaries named, unless the power has been surrendered by the compact of 1870, issue such instructions as might secure such uniformity of teaching. But the General Assembly has, by the terms of the charters of the civil corporations, no direct control over the property of the seminaries, except over such property as it has given them.

Under the first division of this Report, to wit, the present legal status of the seminaries, and the Appendix hereto, the different methods of control and the extent of the jurisdiction of these Boards have been set forth. The General Assembly has the power to change the plan of management of some of the aforesaid seminaries to the extent herein indicated, but control is not limited, by the compact of 1870, to the veto of the election of directors in certain seminaries, and to the veto of the appointment of professors in all of the seminaries.

The power or right of veto without adequate provision for its enforcement in cases of disobedience to its mandate is practically valueless. Where obedience is a matter of choice, and not of legal obligation and enforceable as such, it is difficult to see how the veto power in cases of disobedience is of any value. To veto the election of directors or professors without legal power to enforce the veto by the removal of the person vetoed, and then leave to the body whose elections are thus vetoed the exclusive right to nominate, elect or appoint, is, in all cases of difference, to place the body possessing the right to veto absolutely in the power of the body whose acts are vetoed.

The power vested in the General Assembly by the Constitution of the Presbyterian Church, to try by judicial process those who occupy a ministerial relation to the Church, and are acting as teachers, and the power of discipline, cannot be said to be control over the seminaries, affecting their teaching and property. While it is true that under these powers the General Assembly may reach individuals, and thus directly affect the teaching in the seminaries, we do not regard the exercise of these powers as within the term "control."

How far the compact of 1870 and the terms of reunion affected the powers of the General Assembly, which up to that time it possessed and exercised, we do not deem it necessary to discuss or to express any opinion. It is sufficient for the purpose of this Report to say that since the compact of 1870 the General Assembly has substantially exercised no other control over the seminaries than that provided for by that compact, and whatever dormant and unexercised powers it possesses are limited as herein stated, and have not affected either the teaching or the property of the seminaries.—1893, pp. 24, 27.

[NOTE.—For the full Report, see *Minutes*, 1893, pp. 20–40.]

7. Committee on Theological Seminaries, Report, 1894.

After a full consideration of the subject assigned the Committee, and after a very extended investigation of the management by other denominations of their theological seminaries, and in the light of the experience of our own Church, your Committee unanimously agrees on the following fundamental principles as controlling the future management of the theological education of the ministry of our Church, and embodies the same in two resolutions, as follows:

Resolved, That it is the judgment of this Committee that the instruction given in the theological seminaries of the Presbyterian Church in the United States of America should be under the control and direction of that Church.

Resolved, That all funds and property held for the purpose of theological instructions shall be used only for theological education in the doctrines set forth in the Standards of the Presbyterian Church in the United States of America.

The Committee recommends the adoption of the following resolutions:

1. That each and all of the seminaries of the Church be requested to secure, at the earliest moment practicable, such changes in their charters, or amendments thereto, as will provide:

(a) That all of their funds and property, subject to the terms and conditions of existing or specific trusts, shall be declared to be held by them in trust for the Presbyterian Church in the United States of America, for the purposes of theological education according to the Standards of said Church, and that no part of the funds and property so held in trust shall be used for any other purpose than for theological education in the doctrines set forth in the Standards of the Presbyterian Church in the United States of America.

(b) That the election of the Trustees, directors or commissioners, or whatever the bodies governing the teaching or property shall be named, shall be subject to the approval of the next succeeding General Assembly, and that no election shall take effect until approved by the General

Assembly; failure of the General Assembly to which said elections are reported for approval to act thereon shall be regarded as approval of said elections.

(c) That the election, appointment or transfer of all professors and teachers in all seminaries shall be submitted to the next succeeding General Assembly for its approval, and that no such election, appointment or transfer shall take effect, nor shall any professor or teacher be inducted into office until his election, appointment or transfer shall have been approved by the said General Assembly; failure of the General Assembly to which the said elections, appointments or transfers are reported for approval to act thereon shall be regarded as approval thereof, and that all of said professors and teachers shall be either ministers or members in good standing of the Presbyterian Church in the United States of America.

(d) That in the event of the violation of any of the terms of said amendments, or the misuse or the diversion of the funds or property held by them, then the General Assembly shall be empowered to provide against such violation of the provisions of said charters, and for the enforcement of the same, and for the protection of the trusts on which said property and funds are held, in such manner, and in the name of such person or corporation, as it may direct by resolution certified by its Clerk, in any civil court having jurisdiction over the corporations whose charters are so amended.

2. That all seminaries hereafter established or organized shall contain in their charters the foregoing provisions as an essential part thereof, before they shall be recognized as in connection with the Presbyterian Church in the United States of America.

3. That the General Assembly, having adopted the foregoing resolutions, shall appoint a Committee of fifteen persons to confer with the various seminaries, with a view to securing their approval of said resolutions, and their consent to said changes in their charters, and for the purpose of aiding them by counsel and otherwise in securing the necessary changes and amendments to the respective charters herein recommended; it being understood that the adoption of said resolutions is without impairment of any of the rights of the General Assembly, or of said seminaries, that may have accrued by the compact of 1870; and said Committee to make report to the next General Assembly for final action on this whole subject by the Assembly.—1894, pp. 60, 65-67.

[NOTE.—The Report of the Committee was adopted by a vote of 444 in the affirmative to 117 in the negative. For the full Report, see *Minutes*, 1894, pp. 56-67; also for Report of the minority of the Committee, pp. 201-205.]

8. Committee on Theological Seminaries, Report, 1895.

In view of the answers of the seminaries, as published in the Appendix, the Committee reports that Omaha and Dubuque have adopted all of the recommendations of the General Assembly.

The directors and Trustees of Princeton declare that they "do not antagonize, but, on the contrary, cordially acquiesce in and are in the fullest sympathy with the sentiment of the resolutions contained in the Report of the General Assembly's Committee of Conference with the Theological Seminaries made to the General Assembly at its session in 1894, namely, 'That the Church should control the instruction given in

its theological seminaries and that the funds held for the purposes of theological instruction should be used only for such education in the doctrines set forth in the Standards of the Church."

The directors and Trustees further say that they are advised by counsel learned in the law, and believe, that the charter of the Seminary now embodies substantially all that the Assembly seeks to accomplish by its recommendations, and therefore deem the amendment of the charter, by the insertion of the same unwise and unnecessary.

But, they further say, "if the Assembly should still be of the opinion that such an amendment should be obtained, the Boards will endeavor to secure such action as will insure to the General Assembly the right to be represented in the courts and to enforce its proper control over the Seminary and its property."

The Committee recommends the Assembly to reply to Princeton's offer, that while respecting the judgment of the Boards, and not prepared to say that it is incorrect, the Assembly is of the opinion that in order to put the matter beyond all possible question, it would be well for the Boards to do what they express their willingness to do, viz., to endeavor to secure such action as will insure to the General Assembly the right to be represented in the courts, and to enforce its proper control over the Seminary and its property.

The Board of Directors of the Western Seminary, at Allegheny, "being satisfied that the Seminary now stands in such close relation to the Presbyterian Church that both its teaching and its use of all its property can be controlled by the General Assembly, sees no reason to ask any change in existing relations to the Assembly." The Board of Trustees has declared its hearty agreement with the principles set forth in the action of the Assembly of 1894, and its readiness to secure the necessary legislation to enable the General Assembly to carry out said principles. The Committee recommends the General Assembly to request these Boards to take such action.

The Board of Directors of Danville has resolved to adopt the recommendations as to by-laws, and as a part of their constitution. The Board of Trustees states that it has an irrevocable charter, which cannot be amended without danger of forfeiture. It declares its approval of the substance of the recommendations, and while not deeming the same necessary, in view of the control the Assembly now has over the funds of said corporation, expresses its willingness to give the General Assembly the approval of the election of the members of the Board.

The Committee recommends the Assembly to request the Board of Trustees at Danville to secure such legislation, not imperiling the charter as will insure to the General Assembly the right to be represented in the courts, and to enforce its proper supervision over the Seminary and its property.

San Francisco, being under Synodical care, has deemed it best to defer action on the recommendations until after the next meeting of the Synod.

In regard to the seminaries which have simply answered that action is not expedient, or the proposed amendments would be of doubtful validity, or the way is not clear to act, as at present informed, no opinion is expressed, inasmuch as these seminaries assigned no specific reasons for their action. The Assembly cannot, therefore, make any suggestions to

these seminaries, beyond the earnest request that they reconsider their action, since the adoption, substantially, of the Assembly's Plan, by all the seminaries, will give assurance to every donor, and to all our members, that these institutions are amply secured to the Presbyterian Church.

The Committee respectfully recommends the adoption of the following resolutions:

1. That it is the sense of this Assembly that the Assembly of 1894 did not intend to prepare the way for any change in the tenure or management of the property of the seminaries, or to do anything which can affect the autonomy of the seminaries, and that the said recommendations were intended to have the meaning and effect as recited in this Committee's Report. This Assembly, in reaffirming the resolution of the Assembly of 1894, does so with the avowed purpose of leaving the tenure and title to all property of the seminaries exactly where they are now, in the hands of the various Boards of Trustees, and with the further purpose of securing the veto power to the Assembly, as an effective force, by charter provision, and of safeguarding by charter declaration, the trusts held and to be held by Boards of Trustees against perversion or misuse.

2. That this General Assembly reaffirms the action of the Assembly of 1894, and in view of the progress made, and the importance of the interests involved, declares that in its judgment the effort should be continued to secure the adoption, in substance, of the Assembly's Plan by all the seminaries.

3. That a Committee be appointed to have further charge of this matter, and to make report to the next General Assembly.

Adopted unanimously, and respectfully submitted, in behalf of the Committee.—1895, pp. 31-34.

[NOTE.—The Report of the Committee was adopted by a vote of 432 in the affirmative to 99 in the negative. For the full Report see *Minutes*, 1895, pp. 29-34.]

9. Committee on Theological Seminaries, Report, 1896.

The Committee presented its Report, which was received, and on its recommendation the following resolutions were adopted:

1. This General Assembly reaffirms the action of the General Assembly of 1895, and, in view of the importance of the interests involved, declares that in its judgment the Plan approved by the General Assembly of 1895 should be substantially adopted by all of the seminaries.

2. The General Assembly highly appreciates the readiness of the Boards of Control in some of our theological seminaries shown during the past year to carry out the Plan approved by the General Assembly of 1895; and whilst others of the Boards of Control have not seen their way clear as yet to adopt the general provisions of that Plan and carry them into legal effect, the General Assembly cannot but hope that upon further consideration they may see their way clear to come to such a conclusion that all the funds and property in their hands, and the teaching in said seminaries, may be so completely safeguarded to the Church that benevolent persons contemplating making gifts or bequests to these institutions may have the fullest confidence in the future security of such gifts or bequests. With entire confidence in the integrity and wisdom of the beloved brethren in control of our theological seminaries, we urge them to take such measures as will secure this most desirable result; and,

also, that these several Boards be requested to report to the next General Assembly what progress they have made in this direction.

3. That the Committee be discharged from further service.—1896, pp. 123, 124.

[NOTE.—For the letter of the Committee to the Boards of the theological seminaries, see *Minutes*, 1896, p. 186. For the answers of the Boards of the theological seminaries to the letter of the Committee of Conference, see *Minutes*, 1896, pp. 187–196.]

10. Committee on Theological Seminaries, Report, 1897.

The Committee are fully persuaded that while these seminaries have not complied in letter with the requests made by the General Assembly in 1894 and reaffirmed in 1895 and 1896, yet the Boards of Control of the seminaries have made conscientious and persistent investigation of the matter in hand, with the desire to comply with the wish of the Assembly. They find, however, many difficulties, and believe that such changes would disturb rather than establish confidence, thereby diminishing future gifts, and also entailing upon the seminaries litigations which would probably deprive them of bequests which are now their main support. They are also convinced that the teaching and properties of these seminaries are already so fully safeguarded to the Presbyterian Church that, in the judgment of able jurists, the changes suggested would be wholly without advantage.

Resolved, That this Assembly accepts as sincere the repeated, positive and explicit written declarations of the above-named seminaries, that they are loyal to the Church, and that their teachings and properties are in their judgment fully safeguarded to the General Assembly, but if at any time in the future these seminaries should find that the changes could be made in their respective charters as the General Assembly has desired, it will be gratifying to the whole Church to have such changes made.—1897, p. 110.

[NOTE.—The seminaries above referred to are Lane, Auburn, McCormick and Newark German.]

11. Approval or veto of elections of officers and professors.

[NOTE.—The elections of professors in the following institutions require the approval of the General Assembly: Auburn Theological Seminary, German Theological School of the Northwest, and Omaha Theological Seminary. In addition, the Assembly has a veto over the appointment and removal of professors in Princeton, Western, McCormick and Danville Seminaries, and a veto over the elections of directors in the same institutions. The elections of directors in the two German theological schools are subject to the approval of the Assembly, and the appointment of professors in Lane, San Francisco and Newark Seminaries, and Lincoln University, is subject to the veto of the Assembly.

The Assembly is also entitled by the provisions of the charters of Princeton and Western Seminaries to change one third of the Trustees at any annual meeting, and by the charter of Danville to change one third of the Trustees at any meeting in the State of Kentucky.]

12. Conference of the seminaries requested on certain matters.

Among the subjects submitted to your Committee from the theological seminaries were two which we believe should receive special consideration. One had reference to the terms of admission to the seminaries and the other to the length of the course of study. Your Committee would recommend that the General Assembly adopt the following:

Resolved, That the governing Boards of the several seminaries under the care of the Assembly are hereby requested to meet, through their representatives, and consider the questions of the terms of admission to the seminaries, and the length of the course of study, and such other matters as may concern the advancement of the seminary course; and also to consider the methods of granting beneficiary aid, presented in this Report, as they apply to the Scholarship Funds of the seminaries; and to report their conclusions to the next General Assembly.—1900, p. 71.

[NOTE.—The Conference met with every institution represented and adopted the Paper given below]:

13. Action of the Conference of the Seminaries.

After due consideration of the matters submitted by the Assembly, the Conference, voting by seminaries, took the following action, viz.:

Resolved, That this Conference communicates to the General Assembly the following:

The Conference of Representatives of the Seminaries, requested to meet, was duly convened, and after prolonged discussion of the matters proposed to it, found that the representatives were agreed upon—

1. The importance of maintaining the present period of studies in the seminaries;

2. The present requirements for admission, and further safeguarding them as to those subjects immediately requisite for the pursuit of the seminary course;

3. Having examined the methods of granting beneficiary aid as they apply to the Scholarship Funds of the seminaries, submitted to us (see *Minutes* of Assembly, 1900, pp. 61-63, 71), we find that we are in substantial agreement with them, and especially so far as they emphasize the importance of making a scholarship test for receiving aid, and of making provision, so far as possible, for those students who do not desire a direct grant from the seminary to earn or to borrow the necessary funds.—1901, p. 94.

14. Rule as to the seminaries to be listed in the Minutes.

That the Stated Clerk of the Assembly be instructed to include in the list of seminaries in the Appendix to the *Minutes* only those seminaries that report to the General Assembly.—1903, p. 156.

15. Instruction in Sabbath-school work recommended.

a. The Assembly recommend to each of the theological seminaries of the Church to provide such instruction for their students in the principles and methods of modern Sabbath-school work as will prepare the young men for leadership and coöperation in the activities of the Sabbath school, more especially in connection with administration, teacher-training, and evangelistic work.—1905, p. 145.

b. That in view of the nature and increasing importance of the work of the Sabbath-school missionary, and of the value of special training for those engaged in it, the General Assembly, in accordance with a suggestion from the Board, recommends to such institutions of learning under the control of our Church, as may find it desirable and practicable

to do so, the inauguration of a two years' course of special instruction and training for persons intending to enter this work; and recommends that the Board of Publication and Sabbath School Work should urge all such persons to avail themselves of such a course.—1906, p. 108.

16. Seminary Reports to be fuller.

a. That to the Stated Clerk of the Assembly and the Chairman of this Committee be referred the matter of making such alterations in the blank sent to the seminaries, as may to them seem necessary to secure more fully itemized statements of receipts and disbursements.—1906, p. 204.

b. That the seminaries be requested to furnish to subsequent Assemblies such itemized statements of disbursements as will really inform the Church as to what use is being made of the funds entrusted to them.—1906, p. 204.

17. Examinations on the Standards to be held.

Whilst recognizing the fact that more or less space is given in all our theological seminaries to direct instruction in the doctrine and polity of the Presbyterian Church, the General Assembly would nevertheless suggest that all the students be required to pass an examination on the Confession of Faith and the Form of Government before receiving their diplomas.—1898, p. 129.

18. Instruction to be given on the work of the Boards.

That theological seminaries give full instruction on the subject of systematic beneficence, and upon the history, objects, and operations of each of the Boards of the Church.—1900, p. 114.

19. Instruction urged in the English Bible.

That inasmuch as many of the students coming out of our seminaries display a lamentable lack of practical knowledge of the English Bible, the directors or Trustees of such seminaries as have not already provided such courses be urged to arrange for regular instruction in the contents and use of the English Bible, and the Stated Clerk be instructed to convey this action to the officers of these institutions.—1903, p. 157; also, 1906, p. 204.

20. Instruction in Missions advised.

The General Assembly would call the attention of the theological seminaries under its care to the urgent need of more thorough instruction in Missions, especially with view to training home pastors who shall be able to interest their people in the great cause.—1903, p. 99.

21. Courses for evangelists recommended.

That the theological seminaries be requested, as soon as possible, to make provision in their course of instruction for the training of evangelists and that the attention of the seminaries be again directed to the resolution of the General Assembly of 1902, which asks that arrangements be made for instruction in evangelistic methods; and that emphasis be laid on

personal work, the conduct of inquiry meetings, and the preparation of distinctively evangelistic sermons.—1903, p. 42.

22. Uniform usage as to the degree of Bachelor of Divinity recommended.

That inasmuch as the Reports of the seminaries indicate a divergence of view and practice as to the scope of and qualifications for the degree of Bachelor of Divinity, the seminaries be instructed to correspond or confer with reference to procuring, if practicable, a uniform usage.—1903, p. 157.

23. Students passing from one seminary to another must present satisfactory testimonials.

That our theological seminaries be reminded of the rule which requires that students who pass from one of our seminaries to another shall in all cases present satisfactory testimonials from the seminary from which they come; and that the General Assembly hereby urges a strict observance of this rule in the interest alike of the Presbyteries, the Board of Education, and the seminaries themselves.—1899, p. 118.

24. Elections of directors.

[See 1898, p. 125; 1899, p. 114; 1900, p. 141; 1901, p. 135; 1902, p. 140; 1903, p. 155; 1904, p. 150; 1905, p. 143; 1906, p. 204.]

[The Assembly has relation to the elections of directors in Princeton, Western, Kentucky, McCormick, San Francisco, Dubuque, Newark, and Omaha Theological Seminaries.]

25. Elections of professors.

[The Assembly has relation to the elections of professors in the institutions named below, and its action thereon will be found in the *Minutes* as indicated]:

PRINCETON: 1900, p. 141; 1901, p. 132; 1903, p. 152; 1906, p. 204.

AUBURN: 1899, p. 114; 1902, p. 139; 1905, p. 144.

WESTERN: 1900, p. 141; 1901, p. 132; 1904, p. 150.

LANE: 1905, p. 144.

KENTUCKY: 1898, p. 129; 1899, p. 115; 1902, p. 136; 1903, p. 153.

MCCORMICK: 1898, p. 129; 1899, p. 115; 1901, p. 133; 1902, p. 139; 1903, p. 153; 1904, p. 150; 1905, pp. 142, 144; 1906, p. 204.

SAN FRANCISCO: 1903, p. 154; 1904, p. 150; 1906, p. 204.

DUBUQUE: 1898, p. 129; 1901, pp. 133, 135; 1903, p. 154; 1904, p. 150; 1905, p. 144; 1906, p. 204.

NEWARK: 1903, p. 155.

LINCOLN: 1899, p. 116; 1901, p. 134; 1903, p. 155; 1904, p. 150; 1905, p. 144; 1906, p. 204.

OMAHA: 1899, p. 117; 1900, p. 142; 1901, p. 134; 1903, p. 154; 1905, p. 144.

JOHNSON C. SMITH (Biddle): 1907, p. 204; 1908, p. 191.

VIII. THE BOARDS AND AGENCIES OF THE CHURCH.

I. GENERAL MATTERS.

1. Concurrent Declarations, Assembly of 1869.

5. The corporate rights now held by the two General Assemblies, and by their Boards and Committees, should, as far as practicable, be consolidated, and applied for their several objects, as defined by law.

6. There should be one set of Committees or Boards for Home and Foreign Missions, and the other religious enterprises of the Church; which the churches should be encouraged to sustain, though free to cast their contributions into other channels, if they desire to do so.

7. As soon as practicable after the Union shall have been effected, the General Assembly should reconstruct and consolidate the several Permanent Committees and Boards, which now belong to the two Assemblies, so as to represent, as far as possible, with impartiality, the views and wishes of the two bodies constituting the united Church.—1869, pp. 916, O. S., and 278, N. S.

2. Assembly regulations as to Minutes, Reports and membership.

1. Each Board and Permanent Committee is instructed to send up its Minutes with its Report, that these Minutes may be reviewed by the Assembly on the Report of the appropriate Standing Committee.—1885, p. 690.

2. A sufficient number of the Reports of the Boards and Committees shall be forwarded by them to the place of meeting of each Assembly, prior to the day of meeting; and a complete file of the same, stitched together, shall be delivered to each commissioner.—1886, p. 77.

3. No person shall serve as a member of a Board who is an executive officer or employee of said Board, or a member of any other benevolent Board of the Church; and no more than one ruling elder from the same congregation shall serve on a Board at the same time—1887, pp. 51, 108.

4. Any vacancy occurring in the membership of any of the Boards of the Church during the interval between the Assemblies, may be filled until the next succeeding meeting of the Assembly, by the Board in which such vacancy may occur [1887, p. 128].—1896, pp. 349p, 349q.

5. It is recommended that the *Annual Reports* of the Boards for the year 1897 be printed and distributed as heretofore (seven thousand copies), under the direction of the Stated Clerk, the expenses to be borne by the several Boards in proportion to the space occupied by each Report in the bound volume.—1897, p. 143.

3. Regulation as to use of legacies.

Resolved, That when any Board receives a legacy the use of which is not indicated in the will of the testator, the funds shall either be used for current work, or shall be invested in accordance with the laws pro-

vided for the care of trust funds in the state where the Board is located. But if not so used, the funds shall be held until the General Assembly approves of some different use of them, which the Board may propose to make.—1897, p. 50.

4. Method of crediting gifts to special objects, etc.

Upon *Overture No. 239*, from the Presbytery of Lackawanna, referred to the Joint Executive Committee with power, and submitted by the Committee to the Conference, the following was adopted.

The Board of Foreign Missions and the Board of Home Missions are directed to give credit, on the books, and in their Reports, to all churches, Sunday schools, Young People's Societies, Missionary Societies, and other organizations in our churches that contribute to the support of Foreign or Home Missionary work, whether or not such contributions are made to individual workers, special objects, or to the general fund; *provided*, however, that all money to be so credited shall be sent through the proper Board, and not to the individual or to the special objects direct; and *provided* that the object for which the money is given is in the approved budget of the Board for the year, or *provided* that the church involved assures the full provision of its apportionment, and that the contribution is for an object approved by the Board, and further provided that this rule shall apply so far as practicable to similar contributions to the other Boards and Permanent Agencies.—1913, p. 207.

5. No Trustee or director of a charitable or benevolent institution may receive any salary or emolument from said institution.

On the 12th of March, 1872, the following act was passed by the New York Legislature in relation to Trustees and directors of charitable and benevolent institutions:

SECTION 1. No Trustee or director of any charitable or benevolent institution, organized either under the laws of the state or by virtue of a special charter, shall receive, directly or indirectly, any salary or emolument from said institution, nor shall any salary or compensation whatever be voted or allowed by the Trustees or directors of any institution organized for charitable or benevolent purposes to any Trustee or director of said institution for services either as Trustee or director or in any other capacity.—1872, p. 42.

[NOTE.—Substantially the same law is in effect in Pennsylvania and some other states.]

6. Salaried executive officers to be approved.

Hereafter upon the original appointment of any salaried executive officer of any of the benevolent and Missionary Boards of the Church, such appointment shall be subject to the approval of the General Assembly.—1898, p. 132.

7. Retiring pensions for Board employees.

Overture No. 120, from the Presbytery of Topeka, asking that the Assembly direct the Boards, in case they persist in pensioning their retiring

servants, to restrict their grants to a sum not exceeding that which the Church has provided for its servants in other departments of the work, when forced by sickness or the infirmities of age to relinquish active service in the cause of their Master. It is recommended that this Overture be answered in the affirmative.—1915, p. 94.

8. The charters of the Boards and the rights of the Assembly.

The Special Committee on the Charters of the Boards reports to the General Assembly, as follows:

The Committee was appointed by the General Assembly of 1898 and composed of the Moderator and Stated Clerk (see *Minutes*, pp. 132, 133). It was directed "to confer with the Boards and to procure such changes, if any, which may be required in the constitutions or charters of any of the Boards, to secure the full legal right to the Assembly of approval or disapproval of the original appointments of salaried executive officers and to report to the next General Assembly."

The Committee conducted its business entirely by correspondence, and are glad to report that the charters of the Boards, in the judgment of six of the Boards, do secure fully the legal right of the General Assembly to approve or disapprove of the original appointments of salaried executive officers. The Boards of Home and Foreign Missions, however, report a doubt as to whether their charters give the Assembly the legal right just referred to, but acknowledge the authority of the Assembly, and recognize as binding the rule adopted by the Assembly. The letters of the Boards and of their officers, so far as necessary to make the facts clear, are herewith submitted:

The Board of Home Missions.—"Our charter provides that the Board of Home Missions 'shall generally superintend the whole work of Home Missions in behalf of the Presbyterian Church as the General Assembly may from time to time direct.'

"This charter gives the General Assembly full control of the work of the Board by annual direction of its affairs. The General Assembly also constitutes the Board by the election of all its members. It may be doubted whether under strict construction our charter as it now stands secures to the General Assembly the full legal right of approval or disapproval of salaried executive officers. But that it has the full moral right under the charter there can be no doubt. The right is fully and freely conceded by the Board.

"The Board, therefore, does not think it necessary to secure changes in the charter in order to make it comply with the direction of the General Assembly, but the Board is quite willing, under construction of its charter as it now stands, to report to the next following Assembly for its approval the election of salaried executive officers."

The Board of Foreign Missions.—"1. The Board cordially recognizes the authority of the General Assembly, and understands its relations to the Assembly to be those of an agent appointed by the Assembly to carry out the desires of the Church in the administration of the work of Foreign Missions. In accordance with this understanding the Board has been

accustomed to submit each year to the Assembly for its approval the Records of its transactions during the year, including the election of its executive officers.

"2. The Board accordingly recognizes the rule adopted by the Assembly 'that hereafter, upon the original appointment of any salaried executive officer of any of the benevolent and Missionary Boards of the Church, such appointment shall be subject to the approval of the General Assembly.'

"3. The Board is inclined to the opinion, in view of the advice of counsel, that the full legal right of approval or disapproval of the original appointment of salaried executive officers can be secured to the General Assembly only by procuring through the Legislature of the State of New York a change in the present charter of the Board.

"4. Inasmuch as the Board fully and heartily recognizes the authority of the General Assembly in this matter; as the amendment of such a special charter as that of the Board is attended with much peril; as the charter was amended, though with much difficulty, in 1894, in order to give the Assembly the clear legal right to elect the members of the Board and thus to control absolutely the character of the Board, and further, inasmuch as such an amendment as is proposed, by singling out one set of actions would seem to imply that all of the proceedings of the Board are not subject to the cognizance and approval of the Assembly, the Board ventures to suggest that full consideration be given to the question whether the pressure of necessity is so urgent as to make it expedient to procure from the Legislature of the State of New York any further change in its charter."

The Board of Education.—"At a stated meeting of this Board, held March 27, 1899, the following reply from our Legal Committee was received, and communicated to the Board, and on motion, a copy of said communication, after approval, was ordered transmitted:

"By the act of May 12, 1871, incorporating the Board of Education, the General Assembly is vested with full power to control the action of the Board in such manner as shall be deemed most advantageous, within legal limits, and the action proposed being within the power given to the Assembly, there is no requirement for any change in the charter or constitution of the Board."

The Board of Publication and Sabbath School Work.—"Extract from the Minutes of the Board of Publication and Sabbath School Work, February 28, 1899:

"The secretary reported (*inter alia*): A Remit from the Stated Clerk of the General Assembly, calling attention to the rule adopted at the last meeting of the Assembly.

"The secretary stated that, after careful consideration, and conference with the president of the Board, he is of the opinion that there is nothing in the charter of the Trustees of the Board, or in the constitution of the Board itself, or in the deliverances of the Assembly in reference to the Board, that requires modification in order that full effect may be given to the rule now reported.

"The Report was approved and adopted."

The Board of the Church Erection Fund.—"1. The charter from the state, so far as it refers to the management of the Board, simply provides that the management and disposition of the affairs and funds of said corporation shall be vested in the individuals named in the first section of this act, and their successors in office, who shall remain in office for such period, and be displaced and succeeded by others, to be elected at such time and in such manner as the said General Assembly shall direct and appoint; and such election shall be made, and the said funds shall be held and administered, invested, and disposed of, for the purposes aforesaid, in conformity with the provisions of the Plan adopted by the said General Assembly.

"2. To the inquiry of the Assembly as to whether there is any provision in the Board's charter from the state inconsistent with the rule adopted by the last Assembly, that the original election of an executive officer shall be reported for approval, the secretary was directed to report in the negative."

The Board of Relief.—"There is nothing in the charter of the Board of Relief requiring any change whatever, in order that the General Assembly may carry out the rule adopted by that body, May 28, 1898."

The Board of Missions for Freedmen.—"The Board of Missions for Freedmen replies that no change in its charter will be required to make this rule of the General Assembly effective or to secure to the Assembly the full legal right of approval or disapproval of salaried executive officers as contemplated in the rule."

The Board of Aid for Colleges and Academies.—"There is nothing in the constitution or charter of the Board of Aid for Colleges which needs change or amendment in order to secure the full legal right of the Assembly of approval or disapproval of the original appointment of the salaried executive officers.

"Nothing in the Articles of Incorporation under the laws of the State of Illinois, adopted October 6, 1883, bears upon the subject except the following from the certificate applying for the incorporation of the Board, a copy of which is attached to the Act of Incorporation [*italics mine*]:

"*Whereas, The "General Assembly of the Presbyterian Church in the United States of America," at its annual meeting held at Saratoga Springs in the State of New York, in the month of May, A. D. 1883, did constitute and establish a Board or Commission, under the name, style, and title of "The Presbyterian Board of Aid for Colleges and Academies," the same to be subordinate and subject to the general supervision and control of the said General Assembly, which said Board was, by said General Assembly, charged and entrusted with the interests of higher education, as connected with the said Presbyterian Church.'*"

The Committee recommends:

1. That the Report be printed in full in the *Minutes*.
2. That the original appointments or elections of salaried executive officers of the Boards be forwarded in separate communications by the Boards to the General Assembly next succeeding the appointment or

election of such officers, and such Reports shall be handed by the Stated Clerk to the proper Standing Committees, who shall report to the Assembly either in approval or disapproval.

3. That the Boards of Home and Foreign Missions be advised to reconsider the subject of the legal rights of the General Assembly under their charters, and if the opinions already expressed be confirmed, that the said Boards procure amendments to said charters, securing to the General Assembly complete control of all their affairs.—1899, pp. 21–25.

9. Report on the Administrative and Legal Status of the Boards received through the Reunion of 1906.

THE BOARDS.—In connection with this part of the work of the Committee, we have to state that Conferences were held by Subcommittees with the representatives of the Boards of our Church both in New York and Philadelphia. The Boards directly concerned in the arrangements for this Reunion and Union are the Board of Home Missions, the Board of Foreign Missions, the Board of Church Erection, the Board of Publication and Sabbath School Work, the Board of Relief, and the Board of Education of our own Church; and the Boards of the Cumberland Church which conduct similar work, the Board of Missions and Church Erection, the Board of Publication, the Board of Ministerial Relief, and the Educational Society. Conferences were arranged, on the initiative of the Joint Committees on Union, between the representatives of the above-named Boards, which were in the highest degree satisfactory both in their conduct and their outcome. The results reached indicate clearly a common purpose on the part of the Boards to carry out at as early a date as possible the arrangements affecting their interests contained in the Plan of Union and also in the directions of the Joint Report of the Committee. The resolutions dealing with the Boards contained in said Joint Report are Resolutions Nos. two (2), five (5), six (6), seven (7), and nine (9).

With reference to the legal consolidation of the Boards, the Committee has to state that no obstacles appear to stand in the way, and submit, in connection with this subject, quotations from the Reports of the Conferences of two of the Boards of each Church, viz., those having to do with Ministerial Relief and with Education. These are as follows:

Ministerial Relief.—"After a careful examination of the provisions of the charters of the two Boards, and the laws of the respective states from which their charters have been obtained, we find that it is perfectly feasible for the Board of Relief of the Cumberland Presbyterian Church to transfer all its trusts to the Presbyterian Board of Relief, after proper authority shall have been given to it so to do by the General Assembly of the Reunited Church and the Legislature of the State of Indiana."

Education.—"The representatives of the Educational Society of the Cumberland Presbyterian Church reported that they had examined into the feasibility of transferring to the Board of Education of the Presbyterian Church in the U. S. A. the property and trusts belonging to it. In their opinion such transfer was entirely practicable, and it could be accomplished at any time."

The other Boards reported substantially in similar terms as to the transfer of property and trusts.—1906, pp. 137, 138.

The counsel of the Boards located in New York advised that particular care be taken in the framing of the resolutions completing the Reunion and Union, so as to make it clear that the Presbyterian Church in the U. S. A. would continue its existence both ecclesiastically and legally, and that the Cumberland Presbyterian Church was reunited with and incorporated into said Presbyterian Church in the U. S. A.—1906, p. 140.

10. The Standing Committee of Missions appointed.

Resolved, 1. That a Committee be chosen annually by the General Assembly to be denominated the Standing Committee of Missions; that the Committee shall consist of seven members of whom four shall be clergymen and three laymen; that a majority of this Committee shall be a quorum to do business; that it shall be the duty of this Committee to collect, during the recess of the Assembly, all the information in their power relative to the concerns of missions and missionaries, to digest this information and report thereon at each meeting of the Assembly; to designate the places where and to specify the periods during which the missionaries should be employed; to correspond with them if necessary and with all other persons on missionary business; to nominate missionaries to the Assembly and report the number which the funds will permit to be employed; to hear the Reports of the missionaries and make a statement thereon to the Assembly relative to the diligence, fidelity and success of the missionaries, the sums due to each, and such parts of their Reports as may be proper for the Assembly to hear in detail; to ascertain annually whether any money remains with the Trustees of the College of New Jersey which ought to be used for missionary purposes, agreeably to the last will of James Leslie, deceased; that they also engage a suitable person annually to preach a missionary sermon on the Monday evening next after the opening of the General Assembly, at which a collection shall be made for the support of missions, and superintend generally under the direction of the Assembly the missionary business.

2. That although this Standing Committee shall be elected annually, yet each Committee shall continue in office till the end of the sessions of that Assembly which succeeds the one by which the said Committee was chosen.

3. That this Standing Committee of Missions, in addition to the duties above specified, shall be and they hereby are empowered to direct the Trustees of the General Assembly, during the recess of the Assembly, to issue warrants for any sums of money which may become due in consequence of contracts, appropriations or assignments of duty made by the Assembly, and for which orders may have not been issued by the Assembly, and on this subject the Committee shall report annually to the Assembly.—1802, p. 258.

In 1805, p. 345, the number of the Committee resident in or near the city of Philadelphia was increased to ten, and one other member added for each Synod, making in the whole seventeen. In 1816 the Committee was enlarged, and the title changed to

11. The Board of Missions.

1. That the style of the Committee be changed for that of the "Board of Missions, acting under the authority of the General Assembly of the Presbyterian Church in the United States."

2. That the Board of Missions be enlarged by the addition of the Rev. John B. Romeyn, D.D., Samuel Miller, D.D., and Messrs. Samuel Bayard, Robert Ralston, Robert Lenox, John R. B. Rodgers, John E. Caldwell, Divie Bethune, and Zechariah Lewis.

3. That, in addition to the powers already granted by the Committee of Missions, the Board of Missions be authorized to appoint missionaries whenever they may deem it proper, to make such advances to missionaries as may be judged necessary, and to pay balances due to missionaries who have fulfilled their missions, whenever in their judgment the particular circumstances of the missionaries may require it.

4. That the Board be authorized and directed to take measures for establishing throughout our churches auxiliary missionary societies, and that the General Assembly recommend to their people the establishment of such societies to aid the funds and extend the operations of the Board.

5. That the members of the Board of Missions be annually chosen by the Assembly, and that they continue in office until the rising of the next General Assembly, when they are to be succeeded by the persons chosen for the current year.

The Committee further report that while deliberating on the subject referred to them, they at first thought it would be expedient for this Assembly to present to the consideration of their churches the importance of Foreign Missions, and to direct the Board to take measures for commencing and carrying on such missions, but on mature reflection they are inclined to believe that the union of foreign with domestic missions would produce too great complexity in the affairs of the Board, and render the pressure of business too severe and burdensome. And this consideration is strengthened by the belief which they indulge that a new society for conducting Foreign Missions might be formed, composed not only of members belonging to our churches, but also of members belonging to the Reformed Dutch Church, to the Associate Reformed Church, and other Churches which have adopted the same creed. Such a society is highly desirable; and were it organized on an extensive plan, so as to call forth the combined energies and charity of all those sister Churches, it would be productive of beneficial consequences both at home and abroad, to ourselves as well as to the heathen.—1816, p. 633.

12. Enlargement of powers.

Resolved, That the Board of Missions, in addition to the powers already granted to them, be authorized to manage, appoint and direct the whole concerns and business of the Assembly's missions definitely, and report annually their doings to the Assembly.

Resolved, That the Board be authorized to appoint, if they think proper, an Executive Committee of their own number, to carry into effect the

details of their Plan, and that they also be authorized to appoint and employ an agent or agents at their discretion.—1827, p. 217.

[NOTE.—The further action of the Assembly, in its efforts to fulfill its mission to give the Gospel to all the world, will be found in this *Digest*, Vol. II, pp. 608-709, under the several heads of "Home Missions," "Foreign Missions," "Education for the Ministry," "Publication and Sabbath School Work," "Church Erection," "Ministerial Relief," "Missions for the Freedmen," "College Board," and "Systematic Benevolence," "Temperance," "Evangelism," and also under "Synodical Sustentation," below.

13. Synodical Sustentation.

[NOTE.—The Assembly, after the Plan of Sustentation (see Moore's *Digest*, 1886, pp. 452, 564; *Digest*, 1907, p. 349) had proven ineffective, authorized certain of the Synods to undertake, in coöperation with the Presbyteries, such plans as might seem feasible, for the support of mission work within their territory.]

a. The increased amount of the contributions to the Sustentation Department over that given last year, indicates that the scheme has a strong hold on the hearts of the people; and in the class of churches for which it was originally designed, namely, those situated in the midst of a growing population, its operation has been attended with gratifying results. But many, if not most, of the needy churches in the older and stronger Synods, are suffering from a slow process of depletion through emigration from their bounds. In such fields, and in those of very slow growth in population, the requirements of the Sustentation Department are found, after years of trial, too rigid to be complied with.

Instead of increasing in numbers so as to be able to reach and maintain the requisite rate of support per member, these churches are gradually diminishing through force of circumstances, or in other cases advancing so slightly as to fail to come under the provisions of the scheme.

In view of these facts, and the difficulty of devising any scheme of sufficient flexibility to meet the diversities of so wide a field as that of the whole Church, we are constrained to favor the adoption of such plans of Synodical Sustentation as may be found expedient and suitable to the condition of weak churches within the limits of the Synods referred to. If any plan introduced should prove deficient, it might be modified; and thus, after a few trials and modifications, we are of opinion that the best method of operation would be ascertained, if not at once, at least in due time.

The Committee most heartily commend all such attempts of Synods to solve the problem, provided their plans are so carefully guarded as not to trench on the contributions which should go into the regular channels of the Board.—1884, p. 41.

b. Several of the Synods, such as New York, New Jersey and Pennsylvania, have organized sustentation systems by which they care for their own Home Mission work. We strongly commend this to other Synods where it is feasible. Some Presbyteries in Synods which are as yet without a sustentation system are doing the same work in their own bounds, and we think many more Presbyteries can also do so, and thus relieve the Board from mission work within their territory.—1887, p. 72.

14. Presbyterian oversight of vacant churches.

[NOTE.—See this *Digest*, Vol. I, pp. 214 and 412.]

II. BOARDS AND AGENCIES

I. THE BOARD OF HOME MISSIONS

1. History.

[NOTE.—For a full account of the early Mission work of the Church and of the origin and progress of the work, culminating in the present Board of Home Missions, see Assembly's *Digest* (Baird), revised edition, 1858, pp. 321-362, with the annual *Minutes* of the Assembly, O. S., from 1858 to 1869. Also Moore's new *Digest*, 1861, with the annual *Minutes*, N. S., from 1861 to 1869, and Moore's *Digest*, 1886, pp. 422-426.

"The Standing Committee of Missions" was appointed by the Assembly in 1802, p. 258. In 1816, p. 633, the Committee was enlarged and its title changed to "The Board of Missions, Acting under the Authority of the General Assembly of the Presbyterian Church in the United States." In 1827, p. 217, and again in 1829, p. 244, its powers were enlarged. Up to 1837 the "Board of Missions" was the only Agency of the General Assembly for carrying on the work of Missions at home and abroad. In that year it was:

"Resolved, That the General Assembly will superintend and conduct by its own proper authority the work of Foreign Missions of the Presbyterian Church by a Board appointed for that purpose and directly amenable to said Assembly."—1837, pp. 452, 453.

The N. S. Assembly continued to coöperate with the American Home Missionary Society until 1861. In 1852 a Report on Church Extension was adopted, and a Committee of Conference with the A. H. M. S. appointed, who next year reported, recommending the continuance of coöperation (see Moore's new *Digest*, 1861, pp. 361-367; also pp. 368, 369). After full discussion, action was taken, establishing "The Church Extension Committee," which was chartered by the Legislature of New York in 1862. For charter see *Digest*, 1886, pp. 425, 426.]

Presbyterian Home Mission history may be divided into four chief periods: (a) from the beginning of the denomination in the United States to the appointment of the first Standing Committee of Home Missions in 1802; (b) from 1802 to the division of the Church in 1837; (c) from 1837 to the reunion in 1870; (d) from 1870 to the present.

(a) *The beginning to 1802.*—The beginnings of Presbyterian Home Mission work go back almost to the first appearance of Presbyterian churches in America. Three interests early appeared, viz., (a) missions to the Indians; (b) missionary itinerations through scattered frontier settlements; (c) financial assistance for weak and feeble churches. Work for the Indians was for a long time the chief missionary interest.

The first action of which we have record, looking toward the establishment of a missionary fund and appointing a Committee to administer it was taken by the Presbytery in 1713. Following the formation of the Synod in 1717, some definite actions were taken in the next subsequent years establishing "A Fund for Pious Uses." The first recorded grant from this Fund to a church was made to the First Presbyterian Church of New York in 1719. In the same year the Synod ordered "that a yearly collection be gathered in every particular congregation for pious uses to be sent yearly to the Synod by their minister or elder." In 1720 this action was taken: "That a commission of the Synod be appointed to act in the name and with the whole authority of the Synod in all affairs that shall come before them and particularly that the whole of the Fund be left to their conduct and that they be accountable to the Synod."

For many years thereafter much of the business of the Synod was concerned with the conduct of Mission work. At the first meeting of the General Assembly in 1789, a full consideration was given to the importance of Missions. The following action was taken:

Resolved, That each of the Synods be, and they are hereby requested, to recommend to the General Assembly at their next meeting, two members, well qualified to be employed in missions on our frontiers; for the purposes of organizing churches, administering ordinances, ordaining elders collecting information concerning the religious state of those parts, and proposing the best means of establishing a Gospel ministry among the people. And in order to provide means for defraying the necessary expenses of the mission, it is strictly enjoined on the several Presbyteries, to have collections made during the present year, in the several congregations under our care, and forwarded to Isaac Snowden, Esq., the treasurer of the General Assembly with all convenient speed."

The following Assembly, 1790, initiated the practice of appointing annually a Committee of Missions to consider and report on missionary business. In the *Minutes* of the General Assembly for 1792, the first recorded form of commission to a missionary appears. This commission exactly describes the route which the missionary is to follow in the performance of his duties. The description of his duties is as follows:

"In fulfilling his duty as a missionary, he is to preach the Gospel in season and out of season, and be diligent in catechizing and instructing youth in the general principles of religion wherever he goes; to insist on the doctrines of grace, and establish the people as much as possible in the fundamental truths of the Gospel; to preach generally in an evangelical and practical strain, and in families to seek and embrace the opportunities of conversing on religious subjects."

At this time and for many years after, the missionaries were chiefly pastors nominated by their Presbyteries and appointed for periods of from one to six months. An average compensation was \$33.33 per month. Each missionary was required to keep and present to the Assembly in person an exact and full journal of his activities.

In 1794, the *Minutes* of the General Assembly contain what is perhaps the first of very many deliverances on the subject of comity in the conduct of Home Mission work. In a circular address sent by the Assembly to the "inhabitants visited by the missionaries" occurs the following paragraph:

"As our aim has not been to proselyte from other communities to our denomination, we have charged our missionaries to avoid all doubtful disputations, to abstain from unfriendly censures or reflections on other religious persuasions, and, adhering strictly to the great doctrines of our holy religion which influence the heart and life in the ways of godliness, to follow after the things that make for peace and general edification."

The following statement with respect to the state of religion on the frontiers and the reception accorded the missionaries appears in the *Minutes* of the Assembly for 1799:

"The Committee, to prepare, from the Reports of missionaries, a general one respecting the religious state of the frontiers, and the success of our missionaries, and to settle their accounts, reported as follows: viz.

That there were many thousands of people settled in that extensive tract of country who are anxious to have the Gospel and its ordinances dispensed amongst them: some congregations are already formed by the assistance of the missionaries who have at different times visited that portion of the United States through which they travelled, and are growing into a condition to have ministers regularly settled amongst them, and a

great many more may, in time, be formed if due attention be given to them. That the missionaries had proceeded on their respective tours prescribed by the last General Assembly, and agreeably, with few exceptions, to the instructions given them, and had been faithful in preaching the Gospel, and in catechizing and administering the sacraments as it appeared proper and expedient. That thirteen adults and one hundred and fifty-four children were baptized by them. That the people generally appeared to give attention to the Word preached with seriousness and solemnity, and several examples of its powerful effect in impressing the heart and reforming the life, had been observed in the course of the respective missions. Upon the whole it appears that very precious and extensive effects to the advancement of religion have flowed from the institution of missions; that there is still great encouragement to prosecute the plan, and to recommend to all the congregations under the care of the Assembly, to continue to make public collections once or oftener in the year, to assist in carrying on this benevolent and charitable work."

The Assembly of 1800 considered the following topics as of great concern in relation to the conduct of missions:

"1. The gospelizing of the Indians on the frontiers of our country, connected with a plan for their civilization, the want of which it is believed has been a great cause of the failure of former attempts to spread Christianity among them.

"2. The instruction of the Negroes, the poor, and those who are destitute of the means of grace, in various parts of this extensive country.

"3. The purchasing and disposing of Bibles, and also books and short essays on the great principles of religion and morality, calculated to impress the minds of those to whom they are given with a sense of their duty both to God and man.

"4. The provision of a fund for the more complete instruction of candidates for the Gospel ministry, previously to their licensure."

(b) *From 1802-1837*.—In 1802 the Assembly appointed the first Standing Committee of Missions in the following action:

"The Committee to whom were referred a communication from the Trustees of the Assembly, and also a proposition for the establishment of a Standing Committee of Missions, reported; and submitted the following resolutions, which were adopted by the Assembly, viz.:

"1. That a Committee be chosen annually by the General Assembly to be denominated the Standing Committee of Missions; that the Committee shall consist of seven members, of whom four shall be clergymen and three laymen; that a majority of this Committee shall be a quorum to do business; that it shall be the duty of this Committee to collect, during the recess of the Assembly, all the information in their power relative to the concerns of missions and missionaries; to digest this information, and report thereon at each meeting of the Assembly; to designate the place where, and to specify the periods during which, the missionaries should be employed; to correspond with them, if necessary, and with all other persons on missionary business; to nominate missionaries to the Assembly and report the number which the funds will permit to be employed; to hear the Reports of the missionaries and make a statement thereon to the Assembly, relative to the diligence, fidelity, and success of the missionaries, the sums due to each, and such parts of their Reports as

it may be proper for the Assembly to hear in detail; to ascertain annually, whether any money remains with the Trustees of the College of New Jersey, which ought to be used for missionary purposes, agreeably to the last will of James Leslie, deceased; that they also engage a suitable person annually to preach a missionary sermon on the Monday evening next after the opening of the General Assembly, at which a collection shall be made for the support of missions; and superintend generally, under the direction of the Assembly, the missionary business.

"2. That although this Standing Committee shall be elected annually, yet each Committee shall continue in office till the end of the sessions of that Assembly, which succeeds the one by which the said Committee was chosen.

"3. That this Standing Committee of Missions, in addition to the duties above specified, shall be, and they hereby are, empowered to direct the Trustees of the General Assembly, during the recess of the Assembly, to issue warrants for any sums of money which may become due, in consequence of contracts, appropriations, or assignments of duty made by the Assembly, and for which orders may not have been issued by the Assembly; and on this subject the Committee shall report annually to the Assembly."

That Home Missions was conceived of in the broad terms of service is apparent from the following notation from the *Minutes* of 1802 on mission work among the Indians carried on by the Synod of Virginia west of the Allegheny Mountains:

"Agreeably to the order of the Assembly the Commission of the Synod of Virginia west of the Allegheny Mountains, reported, that since their last Report they have sent out nine missionaries for different periods of time; that, of these, three were sent to the Indians, viz., Shawanese, and other Indians about Detroit and Sandusky; that they have also sent among the Indians a young man of pious character to instruct them in agriculture and make some instruments of husbandry for them; that Blue Jacket, an Indian boy, instructed under their direction, has given evidence of a work of grace in his heart, been received to Church communion, and will go out this summer as an interpreter; and that, on the whole, the prospects of success in that quarter are flattering, as well among the Indians as the frontier whites."

In connection with the first annual Report of the Standing Committee to the Assembly in 1803 appear certain references which indicate that some of the most modern problems in Home Mission work are also among the most ancient. One of these references is to the effect that certain difficulties of the Committee were occasioned by the fact that various of the Synods and Presbyteries conducted their mission work independently of the General Assembly and did not fully report thereon. A further reference is in this resolution, reported to the Assembly by a Committee appointed to consider the Report of the Standing Committee:

"*Resolved*, That there ought to be no anticipation of the funds in future; or, in other words, that appropriations ought not to be made in any year beyond the amount which the funds arising in that year will be sufficient to satisfy."

In 1805, the issue of the control by a Presbytery of Home Mission work within its bounds was clearly raised for the first time. This has been one

of the most persistent questions related to the administration of Home Missions.

In 1816, the Standing Committee of Missions was, by action of the Assembly, made the Board of Missions with the adoption of the following resolutions:

"1. That the style of the Committee be changed for that of the 'Board of Missions, acting under the authority of the General Assembly of the Presbyterian Church in the United States.'

"2. That the Board of Missions be enlarged by the addition of the Rev. John B. Romeyn, D.D., Samuel Miller, D.D., and Messrs. Samuel Bayard, Robert Ralston, Robert Lenox, John R. B. Rodgers, John E. Caldwell, Divie Bethune, and Zechariah Lewis.

"3. That in addition to the powers already granted to the Committee of Missions, the Board of Missions be authorized to appoint missionaries whenever they may deem it proper; to make such advances to missionaries as may be judged necessary, and to pay balances due to missionaries who have fulfilled their missions, whenever in their judgment the particular circumstances of the missionaries may require it.

"4. That the Board be authorized and directed to take measures for establishing throughout our churches auxiliary missionary societies; and that the General Assembly recommend to their people the establishment of such societies, to aid the funds, and extend the operations of the Board.

"5. That the members of the Board of Missions be annually chosen by the Assembly, and that they continue in office until the rising of the next General Assembly, when they are to be succeeded by the persons chosen for the current year."

The actions of the Assembly in 1827 and 1828 enlarged and clarified the powers of the Board as will be seen from the following extracts:

"That the Board of Missions, in addition to the powers already granted them, be authorized to manage, appoint and direct the whole concerns and business of the Assembly's missions definitely, and report annually their doings to the Assembly.

"That the Board be authorized to appoint, if they think proper, an Executive Committee of their own number to carry into effect the details of their plan; and that they also be authorized to appoint and employ an agent or agents at their discretion."

"The Committee of Conference reported that, after mature deliberation, they recommend the following resolutions, which were adopted, viz.:

Resolved, That the Board of Missions already have the power to establish missions, not only among the destitute in our own country, but also among the heathen, in any part of the world; to select, appoint and commission missionaries, to determine their salaries, and to settle and pay their accounts; that they have full authority to correspond with any other body on the subject of missions; to appoint an Executive Committee, and an efficient agent or agents, to manage their missionary concerns; to take measures to form auxiliary societies, on such terms as they may deem proper; to procure funds; and, in general, to manage the missionary operations of the General Assembly.

"It is therefore submitted to the discretion of the Board of Missions, to consider whether it is expedient for them to carry into effect the full powers which they possess."

Until the division of the Church in 1837, the Board of Missions was the only missionary Agency of the General Assembly, although many Presbyterian churches contributed to the missionary work of the American Home Missionary Society, established in 1826 and of its predecessor, the United Domestic Missionary Society.

(c) *From 1837 to 1869, inclusive.*—Following the division of the denomination into the Old School and the New School branches, the Board of Missions continued as the home missionary Agency of the Old School branch. In 1839, the General Assembly defined the relations of the Board to the Presbyteries in the adoption of a Plan “by which Presbyteries and Sessions may become auxiliary to this Board . . . for church or congregational associations.” This Plan which was reaffirmed in 1842 and republished with the Report of that year provides, among other things, a suggested form of constitution for a church or congregational association to be auxiliary to the Board and raise funds for the support of mission work. It is provided that “it shall be the privilege of this association, if they desire it, to designate the missionaries they will aid; and where they take on their funds individual missionaries, they will expect from these missionaries quarterly Reports to be made to the association, as well as to the parent Board.”

A section of this Report, relative to Presbyteries, is of sufficient importance to quote at greater length:

“The Board of Missions is an ecclesiastical organization, and operates through the Presbyteries; its success therefore must depend essentially on the coöperation of the Presbyteries, and the efficiency of their aid. It is therefore recommended to each of the Presbyteries, disposed to become auxiliary to the Board, that they appoint annually, from their own body, an Executive Committee of Missions, which, on its organization, shall appoint a Chairman, secretary, and treasurer.

“It shall be the business of this Committee:

1. To select, and recommend to the Executive Committee of the Board of Missions, missionary fields and missionary laborers, and also to locate such missionaries as may be sent to them by the Board for special instruction.

2. To receive applications for aid from feeble congregations, within the bounds of the Presbytery, and to recommend the same to the Executive Committee of the Board of Missions, specifying in each case, the amount of aid, which they deem indispensably necessary, to be afforded to the congregation.

3. To devise and execute plans for raising funds, or if there be an agent of the Board within their limits, to coöperate with such agent in collecting funds for the support of missions from the several congregations within their bounds; which funds, if desired by the Committee, shall be paid into the hands of their treasurer, and be held subject to the orders of the Board, in such way as the Committee may direct.

“It will be readily perceived, by the friends of the Board, that much will depend on the efficiency of these Committees of Presbyteries. The success of the Board in obtaining suitable missionaries for distant places must depend essentially on the official information they are enabled to give those who apply for commissions.”

The Board of Missions was incorporated in 1841 and this incorporation was approved by the General Assembly in 1842.

While officially designated as the Board of Missions this Board was, after the formation of the Board of Foreign Missions, familiarly called the Board of Domestic Missions. In 1857 the Assembly approved the action of the Board in obtaining from the Legislature of Pennsylvania a change in the corporate title by the insertion of the term "Domestic" so that it read "The Trustees of the Board of Domestic Missions of the Presbyterian Church in the United States of America."

The New School branch conducted its missionary affairs in connection with the American Home Missionary Society until 1855, when a Church Extension Committee was appointed. This Committee was merged in 1861 into the organization of the Committee of Home Missions which was incorporated as "The Presbyterian Committee of Home Missions," under the laws of New York, in 1862.

(d) *From 1870 to the present.*—Following the reunion between the Old School and the New School branches, the Committee of Home Missions and the Board of Domestic Missions were combined under the title of "The Board of Home Missions of the Presbyterian Church in the United States of America," with headquarters in New York City. This new Board was incorporated under the laws of the State of New York in 1872. (See Moore's *Digest*, 1898, p. 342—346; also *Digest*, 1907, p. 342.)

In 1871 the General Assembly initiated the plan of ministerial sustentation for the purpose of increasing the salaries of ministers, this to be administered by a Special Committee of the Assembly. This plan was not successful and was transferred to the Board of Home Missions in 1874 and subsequently merged with the work of Home Missions.

The Presbyterian women in New York and vicinity, having by this time become deeply interested in the condition and welfare of the backward or dependent peoples in our country, especially the women and children, and the Board of Home Missions not seeing its way clear to inaugurate this new form of Christian activity, the Woman's Executive Committee was organized as an adjunct to the Board. This work was prosecuted with great zeal and grew rapidly. In 1897 the title of the Committee was changed to the Woman's Board of Home Missions. The Woman's Board continued as a part of the Home Board until 1914, when it was authorized by the General Assembly to secure a separate charter and carry on its work apart from the Board of Home Missions.

Almost from the time when the General Assembly was organized, certain Synods and Presbyteries were active in the support and management of Home Mission work within their bounds, independently of the Agencies of General Assembly. For the first few years after the reunion of 1870, however, the Home Mission work of practically all Synods and Presbyteries was administered by Assembly's Board. Gradually the stronger Synods became self-supporting and more or less self-administering. In order to encourage these stronger Synods to assume a larger share of the support of Home Mission work and to relieve the funds of the Board for the rapidly extending work of the West, the General Assembly in 1886 initiated the plan of Synodical self-support.

Up until 1893, the Board of Foreign Missions conducted missionary work among the Indians. In this year, with the approval of the General Assembly, all of this work was transferred to the Board of Home Missions.

In the years of rapid expansion of the Board's work, the expenditures increased more rapidly than the income. It was the policy of the Board for many years deliberately to project its work beyond its income in order to stimulate the Church to greater giving. This worked very well for a time. Subsequently, however, the increased indebtedness of the Board became distasteful to the Church at large. In 1896, the General Assembly appointed a special Ad Interim Committee to confer with the Board and to devise a plan for the reorganization of its work. The following resolution, presented to and adopted by the General Assembly in 1897, provided the plan of reorganization under which the Board operated for seventeen years:

"Resolved, 1. That the Board of Home Missions be directed so to reorganize its methods of administration that the executive work shall be placed in charge of one secretary, with whatever assistants may be necessary, and that he be accountable to the Board for its faithful and efficient management.

"Resolved, 2. That the Board be directed to make, at the beginning of each fiscal year, an estimate of the probable income for the ensuing year, by taking the average amount received from legacies, church offerings, and all other sources, for a period of preceding years; and that the sum thus obtained shall be considered the available amount for the work of the Board during the ensuing year.

"Resolved, 3. That the policy of the Board shall be to avoid debt. Where debt has been unavoidably incurred, then allowance shall be made for the payment of the debt, as far as possible, during the ensuing year, out of the estimated receipts."

In 1906, following the Union with the Cumberland Presbyterian Church, the work carried on by the "Cumberland Presbyterian Board of Missions and Church Erection" was distributed among the Boards of the reunited Church. The legal existence of the Cumberland Board was maintained because of certain property considerations, but it retained no administrative functions.

In 1914 the General Assembly very considerably modified the organization of the Board; displaced the general secretary by a coördinate secretaryship; divided the Board into four general departments, as follows: an Executive Department, a Church Extension Department, a Department of Immigration and Social Service, and a Department of Finance; established the Home Missions Council, composed of elected representatives from each Synod, to meet annually preceding the meeting of General Assembly; and defined the relation of the Board to Presbyteries. After three years the Assembly amended this plan of reorganization and adopted the plan under which the Board is now operating, the new plan to go into effect October 1st, 1917. The action of the General Assembly was as follows:

I. The executive

"The work of the Board shall be entrusted to a general secretary, two or more secretaries, such directors of specific work as may be necessary, and a treasurer. These executives shall meet in council under the presidency of the general secretary, to formulate policies to be recommended to the Board, to determine under whose supervision they shall be executed, and to consider the general work of the Board.

II. The general secretary

"The duties of the general secretary shall be to coördinate all departments of the work, to present the policies of the Board to the Church, to promote the raising of funds, and to have general oversight of the work of the Board and of the directors of specific work.

III. The secretaries

"There shall be a secretary with headquarters at some Western center, with general supervision of the Board's work in aid-receiving Synods and their Presbyteries, save as such work is specifically assigned to some other oversight. Synodical superintendents, who are elected in coöperation with the Board, shall confer with and assist this secretary.

"He shall have an assistant in charge of work among the Mexicans.

"There shall be a secretary at the New York office, in charge of the relations of the Board with all self-supporting Synods and Presbyteries, with supervision of the work in Alaska, Cuba, and Porto Rico, and in logging camps. He shall have an assistant in charge of work among Indians.

IV. Directors of specific work

"There shall be a director of work among immigrant population and of Church extension within cities.

"There shall be a director of Church and country life work.

V. The treasurer

"The treasurer shall care for the funds of the Board under the direction of its Finance Committee.

"Each Presbytery and Synod shall have the right of initiation, direction, and control as to Home Mission work within its bounds, and as to the choice and location of its appointees; but in the matter of appropriations the following principles shall be observed:

"The Board shall credit each Presbytery or Synod with all funds received from it during the preceding year, provided such are required, which the Presbytery or Synod shall have the right to administer, in coöperation with the Board, final authority being lodged with the Presbytery or Synod.

"An additional appropriation may be made by the Board out of its other funds to the Presbytery or Synod as its needs require and the ability of the Board warrants, which the Presbytery or Synod shall administer in coöperation with the Board, final authority being lodged with the Board."

Two other actions of this General Assembly are of considerable importance. One, regarding the financing of the Board, provides "that the Board shall have direct access to every church and Sabbath school, to present its claims and to secure an adequate offering." The other, in the interests of comity, provides "that every Presbytery and Synod and every agent of Presbyteries and Synods be solemnly charged to hold sacred for themselves all interdenominational agreements in matters of comity, and that Synods and Presbyteries facing such problems seek to work out for themselves through federations, local unions, or otherwise

some means of fraternal coöperation, in line with principles which express the mind of Christ."

The original work of Home Missions was comparatively undifferentiated. Except for Indian missions, it was for many years concerned simply with the assistance of weak churches. The latter half of the nineteenth century and the early years of the twentieth century witnessed an increasing diversification in the Home Mission problem and the Board of Home Missions was called upon to undertake many new forms of service. The more important dates in this connection may be summarized as follows:

Home Mission work reached the Pacific Coast just prior to the gold rush in 1848.

The first Presbyterian missionary to the Mormons reached Utah in 1866. This work was resumed in 1869.

Work in Alaska began in 1877.

The first missionary to New Mexico probably settled there in 1850.

Definite work for Mexicans in the United States may be dated from 1879.

Work for Southern Mountaineers began in 1886.

Porto Rico was entered under a comity agreement between denominations in 1899 and Cuba in 1900.

After frequent references to the needs of serving various foreign-speaking peoples, the Board of Home Missions was definitely directed to become the clearing Agency for the Church in this matter in 1903.

Work on a considerable scale was undertaken in the South and Southwest in 1907.

Lumber-camp missions began in 1908.

The Church and Labor Department was organized in 1908 and the work of Social Service in 1911.

The Country Church Department was organized in 1910, this work having been undertaken a year previously.

Jewish missions are referred to incidentally at various times during the nineteenth century, but Jewish evangelization as a distinct work was begun first in 1915.

Santo Domingo was entered by a union Board, in which the Presbyterian Church coöperated, in 1920.

Work in the great cities was a concern of the General Assembly at various times and was specifically included in the instructions to the Board in connection with work for immigrants in 1903 and 1904.

2. Act of Incorporation.

CHAPTER 287.

AN ACT to Incorporate the Board of Home Missions of the Presbyterian Church in the United States of America, and to Enable the Presbyterian Board of Home Missions, Formerly the Presbyterian Committee of Home Missions, to Transfer Its Property to Said New Corporation, and to Vest in Such New Corporation the Corporate Rights, Franchises and Privileges of the Former Body, and Also to Enable Said New Corporation to Accept a Transfer of the Property of the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America; and to Become the Legal Successor of the Said Last Mentioned Corporation.

Passed April 19, 1872.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. George L. Prentiss, Thomas S. Hastings, William M. Paxton, William C. Roberts, J. F. Stearns, Henry J. Van Dyke, James O. Murray, Edward A. Lambert, Jacob D. Vermilye, George W. Lane, Thomas C. M. Paten, Joseph F. Joy, Robert L. Kennedy, George R. Lockwood, John Taylor Johnston (designated for this purpose by the General Assembly of the Presbyterian Church in the United States of America, which met in Chicago, in the State of Illinois, in May, eighteen hundred and seventy-one, and which is the legal successor of the two religious bodies theretofore existing under that same name), and their successors in office, chosen from time to time by the said General Assembly, are hereby constituted a body politic and corporate by the name of the Board of Home Missions of the Presbyterian Church in the United States of America; the object of which shall be to assist in sustaining the preaching of the Gospel in feeble churches and congregations in connection with the Presbyterian Church in the United States, and generally to superintend the whole work of Home Missions in behalf of said Church, as the General Assembly may from time to time direct; also, to receive, take charge of, and disburse all property and funds which at any time, and from time to time, may be intrusted to said Church or said Board for home missionary purposes.

Section 2. The said corporation shall possess the general powers, and be subject to the provision contained in title three of chapter eighteen of the first part of the Revised Statutes, so far as the same are applicable and have not been repealed or modified.

Section 3. The management and disposition of the affairs and property of said corporation shall be vested in the persons named in the first section of this act, and their successors in office, who shall remain in office for such period, and be removed and succeeded by others chosen at such time, and in such manner as the said General Assembly of the Presbyterian Church in the United States of America, shall from time to time direct and appoint.

Section 4. The said corporation shall be in law capable of taking, receiving and holding any real or personal estate which has been or may hereafter be given, devised or bequeathed to it or to the said Church for the purposes aforesaid, or which may accrue from the use of the same; subject, however, to all the provisions of law relating to devises and bequests, by last will and testament; but the said corporation shall not take and hold real and personal estate, the annual rental or income of which shall exceed the sum of two hundred thousand dollars.

Section 5. The Presbyterian Committee of Home Missions incorporated under the laws of this state by an act passed on the eighteenth day of April eighteen hundred and sixty-two, the name of which was changed to that of the Presbyterian Board of Home Missions, by an act passed on the twentieth of January, eighteen hundred and seventy-one, are hereby authorized to assign, transfer, convey and deliver unto the corporation created by this act, all the property, estates, and rights of any and every description now held or enjoyed by them, and which may hereafter be received by them by virtue of any grant, gift, bequest or devise or otherwise howsoever, which assignment, transfer, conveyance and delivery, the corporation established by this act is hereby authorized and empowered to accept and receive; and the said corporation, hereby created, shall be and is hereby declared to be the legal successor of the said Presbyterian Board of Home Missions, formerly the Committee of Home Missions, and shall have, hold, use and enjoy all the corporate powers, franchises and privileges of the said corporation last named, and all the property, estate, and rights so assigned, transferred, conveyed and delivered in the same manner and to the same extent as the said corporation last named might have done, and shall be entitled to receive, sue for and recover all legacies, devises, bequests and property which have heretofore been or may hereafter be made or given to the said corporation last named; *provided*, however, and it is hereby expressly

declared that the said corporation created by this act, shall receive and hold the said property, estates and rights upon the same trusts, and for the same purposes, only as the same are or otherwise would be held by the said Presbyterian Board of Home Missions, formerly the Presbyterian Committee of Home Missions.

Section 6. Whenever the requisite power shall be given by the proper authority of the State of Pennsylvania to the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, a corporation created and established and now existing under the laws of the said State of Pennsylvania, to assign, transfer, convey and deliver unto the corporation created by this act, all the property, estates and rights of any and every description, held or enjoyed, or which may be hereafter held or enjoyed by the said corporation first named in this section by virtue of any gift, grant, bequest or devise, or otherwise howsoever, then the said corporation hereby created is hereby authorized to accept and receive the assignment, transfer, conveyance and delivery aforesaid, and shall be and is hereby declared to be the legal successor of the said Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and shall have, hold, use and enjoy all the corporate powers, franchises, and privileges of the said corporation last named, and all the property, estates and rights which may be so assigned, transferred, conveyed and delivered in the same manner and to the same extent as the said corporation last named might have done, and shall be entitled to receive, sue for and recover all legacies, devises, bequests, and property which have heretofore been or may hereafter be made or given to the said corporation last named; *provided*, however, and it is hereby expressly declared that the said corporation created by this act shall receive and hold the said property, estates and rights, upon the same trusts, and for the same uses and purposes only, as the same are or otherwise would be held by the said Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America heretofore created by virtue of the laws of the State of Pennsylvania; and it is hereby further provided and declared, that all the grants, conveyances, devises and bequests, which, after the several assignments, transfers and conveyances hereinbefore authorized to be made to the corporation created by this act, shall have been made and completed as hereinbefore directed, shall be made or which shall purport to be made to the Presbyterian Committee of Home Missions, or to the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church hereinbefore named shall be deemed and taken to be made to the corporation hereby created with the same effect as if made to such new corporation hereby created.

Section 7. This act shall take effect immediately.

CHAPTER 227.

AN ACT to Amend Chapter Two Hundred and Eighty-Seven of the Laws of Eighteen Hundred and Seventy-Two, Entitled "An Act to Incorporate the Board of Home Missions of the Presbyterian Church in the United States of America," and to Enable the Presbyterian Board of Home Missions, Formerly the Presbyterian Committee of Home Missions, to Transfer Its Property to Said New Corporation and to Vest in Such New Corporation the Corporate Rights, Franchises and Privileges of the Former Body; and Also to Enable Said New Corporation to Accept a Transfer of the Property of the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to Become the Legal Successor of the Said Last Mentioned Corporation.

Passed May 8, 1880, three fifths being present.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section four of chapter two hundred and eighty-seven of the laws of eighteen hundred and seventy-two, entitled "An Act to Incorporate the Board of Home Missions of the Presbyterian Church in the United States of America, and to Enable the Presbyterian Board of Home Missions, Formerly the Presbyterian Committee of Home Missions, to Transfer Its property to Said New Corporation and to Vest in Such New Corporation the Corporate Rights, Franchises and Privileges of the Former Body, and Also to Enable Said New Corporation to Accept a Transfer of the Property of the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to Become the Legal Successor of the Said Last Mentioned Corporation," is hereby amended so as to read as follows:

Section 4. The said corporation shall be in law capable of taking, receiving, holding and conveying or otherwise disposing of any real or personal estate which has been or may hereafter be given, devised or bequeathed to it, or to the said Church, for the purposes aforesaid, or which may accrue from the use of the same; subject, however, to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty, entitled "An Act Relating to Wills," but said corporation shall not hold real or personal estate the annual rental or income of which shall exceed the sum of two hundred thousand dollars.

CHAPTER 335.

AN ACT to Amend Section Three of Chapter Two Hundred and Eighty-Seven of the Laws of Eighteen Hundred and Seventy-Two, Entitled "An Act to Incorporate the Board of Home Missions of the Presbyterian Church in the United States of America, and to Enable the Presbyterian Board of Home Missions, Formerly the Presbyterian Committee of Home Missions, to Transfer Its Property to Said New Corporation, and to Vest in Such New Corporation the Corporate Rights, Franchises and Privileges of the Former Body, and Also to Enable Said New Corporation to Accept a Transfer of the Property of the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to Become the Legal Successor of the Said Last Mentioned Corporation."

Approved by the governor April 18, 1892. Passed, three fifths being present.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section three of chapter two hundred and eighty-seven of the laws of eighteen hundred and seventy-two, entitled "An Act to Incorporate the Board of Home Missions of the Presbyterian Church in the United States of America, and to Enable the Presbyterian Board of Home Missions, Formerly the Presbyterian Committee of Home Missions, to Transfer Its Property to Said New Corporation, and to Vest in Such New Corporation the Corporate Rights, Franchises and Privileges of the Former Body, and Also to Enable Said New Corporation to Accept a Transfer of the Property of the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to Become the Legal Successor of the Said Last Mentioned Corporation," is hereby amended to read as follows:

Section 3. The management and disposition of the affairs and property of such corporation shall be vested in fifteen Trustees who shall be appointed from time to time by the General Assembly of the Presbyterian Church in the United States of America for such terms as the Assembly may determine. But the number of such Trustees may be increased or decreased at any time by the said General Assembly and in case of an increase the additional Trustees shall be appointed by such General Assembly of the Presbyterian Church in the United States of America; *provided*, however, that the members of the Board as at

present constituted shall continue to hold office until their successors have been appointed by the General Assembly.

Section 2. This act shall take effect immediately.

CHAPTER 137.

AN ACT to Amend Chapter Two Hundred and Eighty-Seven of the Laws of Eighteen Hundred and Seventy-Two, Entitled "An Act to Incorporate the Board of Home Missions of the Presbyterian Church in the United States of America, and to Enable the Presbyterian Board of Home Missions, Formerly the Presbyterian Committee of Home Missions, to Transfer Its Property to Said New Corporation, and to Vest in Such New Corporation the Corporate Rights, Franchises and Privileges of the Former Body, and Also to Enable Said New Corporation to Accept a Transfer of the Property of the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to Become the Legal Successor of the Said Last Mentioned Corporation," as Amended by Chapter Two Hundred and Twenty-Seven of the Laws of Eighteen Hundred and Eighty, and Chapter Three Hundred and Thirty-Five of the Laws of Eighteen Hundred and Ninety-Two.

Became a law, March 15, 1900, with the approval of the governor. Passed, a majority being present.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section three of chapter two hundred and eighty-seven of the laws of eighteen hundred and seventy-two, entitled "An Act to Incorporate the Board of Home Missions of the Presbyterian Church in the United States of America, and to Enable the Presbyterian Board of Home Missions, Formerly the Presbyterian Committee of Home Missions, to Transfer Its Property to Said New Corporation and to Vest in Such New Corporation the Corporate Rights, Franchises and Privileges of the Former Body, and Also to Enable Said New Corporation to Accept a Transfer of the Property of the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to Become the Legal Successor of the Said Last Mentioned Corporation," as amended by chapter two hundred and twenty-seven of the laws of eighteen hundred and eighty and by chapter three hundred and thirty-five of the laws of eighteen hundred and ninety-two, is further amended so as to read as follows:

Section 3. The management and disposition of the affairs and property of such corporation shall be vested in fifteen Trustees who shall be appointed from time to time by the General Assembly of the Presbyterian Church in the United States of America for such terms as the Assembly may determine. But the number of such Trustees may be increased or decreased at any time by the said General Assembly and in case of an increase the additional Trustees shall be appointed by such General Assembly of the Presbyterian Church in the United States of America; *provided*, however, that the members of the Board as at present constituted shall continue to hold office until their successors have been appointed by the General Assembly. All the business of the said corporation shall be conducted by the Board under and subject to the directions of the said General Assembly so far as such direction shall be in accordance with the laws of the State of New York and of the United States of America.

Section 2. This act shall take effect immediately.

CHAPTER 101.

AN ACT to Amend Chapter Two Hundred and Eighty-Seven of the Laws of Eighteen Hundred and Seventy-Two, Entitled "An Act to Incorporate the Board of Home Missions of the Presbyterian Church in the United States of America,

and to Enable the Presbyterian Board of Home Missions, Formerly the Presbyterian Committee of Home Missions, to Transfer Its Property to Said New Corporation, and to Vest in Such New Corporation the Corporate Rights, Franchises and Privileges of the Former Body, and Also to Enable Said New Corporation to Accept a Transfer of the Property of the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to Become the Legal Successor of the Last Mentioned Corporation," in Relation to the Limitation of the Right of Such Corporation to Hold Property.

Became a law, April 9, 1908, with the approval of the governor. Passed, three fifths being present.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section four of chapter two hundred and eighty-seven of the laws of eighteen hundred and seventy-two, entitled "An Act to Incorporate the Board of Home Missions of the Presbyterian Church in the United States of America, and to Enable the Presbyterian Board of Home Missions, Formerly the Presbyterian Committee of Home Missions, to Transfer Its Property to Said New Corporation, and to Vest in Such New Corporation the Corporate Rights, Franchises and Privileges of the Former Body, and Also to Enable Said New Corporation to Accept a Transfer of the Property of the Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America, and to Become the Legal Successor of the Last Mentioned Corporation," as amended by chapter two hundred and twenty-seven of the laws of eighteen hundred and eighty, is hereby amended so as to read as follows:

Section 4. The said corporation shall be in law capable of taking, receiving, holding and conveying, or otherwise disposing of any real or personal estate which has been, or may hereafter be given, devised or bequeathed to it, or to the said Church, for the purposes aforesaid or which may accrue from the use of the same; subject, however, to the provisions of Chapter three hundred and sixty of the laws of eighteen hundred and sixty, entitled "An Act Relating to Wills."

Section 2. This act shall take effect immediately.

A true copy,

JOHN DIXON, Clerk of Board.

II. WOMAN'S BOARD OF HOME MISSIONS.

1. History.

The work of Christian women in behalf of Home Missions dates as far back as the beginning of Home Missions in this country, but the organization of the work came much later. In 1875, Dr. Cyrus Dickson in the Home Mission Report to the General Assembly of that year said, "We beg leave to suggest that the Assembly now recommend the organization of a Woman's Home Missionary Society with auxiliary societies under the advice and council of the Home Board or its officers." Such action was taken by the Assembly that year and in 1876.

Hence a convention of Presbyterian women was held during the meeting of the General Assembly of 1878 in Pittsburgh and a Committee of twelve women, representing various parts of the country, was appointed to confer with the "Ladies' Board of Missions in New York" as to their willingness to devote themselves exclusively to Home Missions. The "Ladies' Board" declined the proposal of the Committee and another meeting was called for December 12th, 1878. This meeting resulted in the organization of the Woman's Executive Committee of Home Missions, with Mrs. Ashbel Green as president.

In 1879 the Report of the Board of Home Missions states: "We call the attention of the Assembly to the fact that, according to their advice, a 'Woman's Executive Committee of Home Missions of the Presbyterian Church' has been formed, having its office and treasurer in New York. Already this organization has borne abundant fruit, and we ask for it on the part of the women of our Synods, Presbyteries, and churches, a hearty coöperation, and for its plans a careful trial."

The *Minutes* of 1881 state: "The Woman's Executive Committee of Home Missions . . . especially addresses itself to educational work on Home Mission territory. . . . Their ingenious method of raising money by distribution of 15,000 mite boxes has been eminently successful, especially in sparsely settled neighborhoods. They have increased their receipts towards the support of mission schools to \$27,793; besides which, boxes of clothing have been contributed to the amount of nearly \$17,000."

In 1883 the Assembly passed the following resolution: "We most heartily indorse the work of the Woman's Executive Committee of Home Missions and earnestly recommend and strongly urge the Presbyteries and Synods that have not appointed Committees of Women for Home Mission work to appoint such Committees at their next meeting; and we also urge upon all Christian women the duty of coöperating with and sustaining this great work."

In 1885, on the death of Mrs. Green, Mrs. Darwin R. James became president.

In 1889 the Assembly directed the Board of Home Missions to publish in its Annual Report, the Annual Report of the Woman's Executive Committee.

In 1890 the *Minutes* of Assembly state: "The Annual Report of the Woman's Executive Committee is the marvel of business clearness, but the success of their work is of chief interest. In 1889 the churches gave \$266,395.20. In the same year the women gave \$278,940.93. In 1890 the one gave \$246,580.49 and the other \$286,627.51, an excess on the part of the women of \$40,047.02.

In 1895 the Assembly recommended to the Woman's Executive Committee of Home Missions the work among the people of foreign tongues in the great cities, the mining regions of Pennsylvania and the West. In the same year, it authorized the Board of Home Missions, through the Woman's Executive Committee, at their discretion, to commission women, other than teachers, to do missionary work in the homes of the mountain people of the South.

The year 1898 witnessed the change of the title of the Woman's Executive Committee to the briefer and more definite name of "The Woman's Board." The *Minutes* state that more than seventy churches had already been established as the direct result of the school work, and that the Woman's Board accepted the responsibility to which the advance of its work leads by supporting pastors and evangelists when the school rises into a mission church.

The Assembly of 1903 stated: "The work of the Woman's Board deserves special mention. The year has been one of growth in all lines of its work. In the schools 759 persons have been led to give themselves to Christ. . . . Two churches have been organized, making a total of ninety-eight church organizations resulting from the Woman's Board, an average of

one every three months since the establishment of the first mission school twenty-four years ago.

In 1905 the Assembly expressed its hearty appreciation of the splendid services rendered to the Church by the Woman's Board and extended to Mrs. Darwin R. James, the honored president, its grateful tribute for her long and faithful services. The Woman's Board raised that year nearly half a million dollars.

In 1907 the plan of union between the Woman's Board and the Woman's Board of the Cumberland Church was commended.

In 1909, Mrs. Darwin R. James resigned as president because of serious illness. Mrs. Fred S. Bennett succeeded her.

In 1914 the Assembly authorized the incorporation of the Woman's Board; as a result, in 1915, the Woman's Board was incorporated under the laws of New York, under the title "Woman's Board of Home Missions of the Presbyterian Church in the United States of America."

In 1915, also, the following policy was adopted: "The Board of Home Missions shall become responsible for the education of Sunday schools along the line of Home Missions, and shall solicit and receive gifts from said Sunday schools for the furtherance of its work as a Board, and the Woman's Board of Home Missions shall become responsible for the education of Young People's societies—including Senior, Junior, and Intermediate Christian Endeavor organizations—along the line of Home Missions, and shall solicit and receive gifts from said Young People's organizations for the furtherance of its work as a Board." In the same year it was decided that the Woman's Boards of Home and Foreign Missions should be included in the general budget prepared for General Assembly.

In 1916 the Assembly received the thirty-seventh Annual Report of the Woman's Board, the first Report of this Board as an incorporated body. It showed the history of its organization and asked the approval of the Assembly for the election of forty-five members.

In 1918 the following resolution was passed: "That the General Assembly notes with gratitude the growing influence and efficiency of the Woman's Board of Home Missions, reaching as it does to-day, through five thousand local home missionary societies, one hundred and seventy thousand women of our churches; through sixty-five hundred societies, one hundred thousand young people, in addition to forty-five thousand children.

In 1921, the Board went into partnership with Synodical societies in a new way, through its establishment of a Department of Christian Social Service thus trying to stimulate women to undertake work for foreigners within the bounds of their own Synods.

The Annual Report of the Woman's Board of 1921-1922, presented to the Assembly at Des Moines, Iowa, shows that the Board now operates in seven fields—Alaskan, Indian, Mexican, Mormon, Mountaineer, Cuban, and Porto Rican, conducts 42 schools, 27 community stations, 8 hospitals and medical centers, has 411 missionaries on the field, had total receipts amounting to \$1,027,500, \$891,000 of this coming from living givers.

2. Act of Incorporation.

AN ACT to Incorporate the Woman's Board of Home Missions of the Presbyterian Church in the United States of America.

The people of the State of New York represented in Senate and Assembly do enact as follows:

Section 1. M. Katharine Bennett, Annie Hyatt, Minerva L. Crane, Charlotte R. Sackett, Mary C. Allen, Anna M. Alward, Annah Wolcott Bartlett, Sarah S. Brownell, Isabella R. M. Corning, Letitia Craig Darlington, Mary Agnes Dickson, Julia Fraser, Constance Emerson Geil, Lydia B. Grier, Anna Hallock, Punette Paul Hayden, Anna Hollenbeck, Hattie L. Honeyman, Mary M. Hooper, Ellen T. Louderbough, Harriet B. Miles, Harriet M. Mitchell, E. Jessie Ogg, Susan F. Pingry, Florence E. Quinlan, Fanny C. Sinclair, Margaret Stimson, Lillian H. Tillinghast, Eva Clark Waid, Oma C. Walker, Nellie S. Webb, Virginia May White, Jessie A. Yereance, and their successors in office chosen from time to time by the General Assembly of the Presbyterian Church in the United States of America, are hereby constituted a body politic and corporate by and under the name of the Woman's Board of Home Missions of the Presbyterian Church in the United States of America, the object of which shall be to carry on the work of Missions through schools, hospitals and educational institutions generally in connection with and auxiliary to the work now being carried on by the Board of Home Missions of the Presbyterian Church in the United States of America, also receive, take charge of and disperse all property and funds which at any time and from time to time may be entrusted to said Board for its missionary or educational purposes.

Section 2. The said corporation shall possess the general powers and be subject to the provisions of the Membership Corporation Law of the State of New York so far as the same are applicable thereto.

Section 3. The management and disposition of the affairs and property of said corporation shall be vested in the persons named in the first section of this act and their successors in office, who shall remain in office for such period and be removed and succeeded by others chosen at such time and in such manner as the said General Assembly of the Presbyterian Church of the United States of America shall from time to time direct and appoint, and the conduct, management and administration of all of the business and affairs of such corporation shall, at all times, be expressly under and subject to the jurisdiction, supervision and direction of said General Assembly.

Section 4. The said corporation shall be in law capable of taking, receiving and holding any real or personal estate which may hereafter be given, devised or bequeathed to it or which may accrue from the use of the same, subject, however, to all provisions of law relating to devises and bequests by last will and testament, but the said corporation shall not take and hold real and personal estate, the annual rental or income of which shall exceed the sum of \$200,000.00.

Section 5. The said Board shall have the power to administer its work among and in schools and hospitals from its headquarters in the State of New York.

Section 6. The Finance Committee of the Board of Home Missions of the Presbyterian Church in the United States of America, which said Board was incorporated by Chapter 287 of the laws of 1872 of the State of New York, shall have the power to approve or disapprove of all proposed investments of the said corporation, and if any such investment is not approved by the said Finance Committee, it shall not be made.

Section 7. In the event of the dissolution of the corporation, all moneys, securities and property remaining after the payment of satisfaction of all its outstanding debts and liabilities, shall become the property of the Board of Home Missions of the Presbyterian Church of the United States of America to be used by said Board for the purpose named in its charter and for the purpose of making such payments and satisfaction, the right and title to all such moneys, securities

and properties shall on the said dissolution immediately vest in the said Board of Home Missions.

This act shall take effect immediately.

Adopted by the Executive Commission.

February 25, 1915.

Attest:

WM. H. ROBERTS, Secretary.

III. THE BOARD OF FOREIGN MISSIONS.

1. History.

The work of Foreign as well as of Home Missions was under the care of "The Board of Missions" until 1837, when it was

Resolved, That the General Assembly will superintend and conduct by, its own proper authority, the work of Foreign Missions of the Presbyterian Church, by a Board appointed for that purpose and directly amenable to said Assembly.

[NOTE.—See for the constitution of the Board of Foreign Missions as then adopted, *Digest*, 1886, pp. 430, 431.

A very full account of the various steps taken by the Church in the interests of Foreign Missions will be found in Baird's *Digest*, 1855, pp. 363-374.

The New School Assembly coöperated with the American Board of Commissioners for Foreign Missions up to the time of the reunion in 1870.

In 1854 a Standing Committee was appointed, which was incorporated by the Legislature of Pennsylvania, April, 1865, under the title of "The Permanent Committee on Foreign Missions of the General Assembly of the Presbyterian Church in the United States of America."

See for this charter, *Digest*, 1886, pp. 432, 433.]

The General Assembly from the beginning has been committed to the doctrine that the Church is a missionary Church and every member a missionary.

I. There were in the early days several sporadic movements looking to the establishment of missions among the heathen. In 1741 the Mission to the Shinnecock Indians of Long Island was established, supported by a propagation society of the Church of Scotland. This later extended its work to Pennsylvania and New York. David and John Brainerd, who labored in this field, were well known.

In 1796, the New York Missionary Society was established.

In 1802, the Synod of Pittsburgh organized a Missionary Society and appointed eight Trustees.

In 1816-1818, with the consent of the General Assembly, these various organizations, together with the Missionary Societies of the Dutch Reformed Church and the Associate Reformed Presbyterian Church formed the United Foreign Missionary Society.

In 1826, these united with the American Board with the consent of the General Assembly. The Presbyterian Church was unofficially represented on the American Board, and the churches contributed to the funds of this Board up to 1837. Between 1837 and 1870, the Presbyterian Church, N. S., did its foreign missionary work through the American Board.

In 1870, at the time of the reunion between the Old and the New School branches of the Presbyterian Church, the American Board transferred to the Presbyterian Board its missions in Syria and Persia, the Gaboon Mission in West Africa, and the missions among the Seneca and Ojibway

Indians in the United States. Two of its missionaries in Peking were also transferred to the Presbyterian Mission in Shantung.

This represents one line of missionary effort of the Presbyterian Church.

II. The principal line of inheritance is as follows:

In 1788, the churches in Virginia, and, in 1789, the churches in North Carolina, formed Missionary Societies. Later, these were merged into the Central Board of Foreign Missions, to which the churches of Virginia and North Carolina contributed, and the Southern Board of Foreign Missions, to which the churches of South Carolina, Georgia, and Tennessee contributed.

In 1831, the Synod of Pittsburgh which in 1816 had transferred its work to the United Missionary Society, feeling that it was necessary that foreign missionary work should be done directly by the Church, reorganized under the name of the Western Foreign Missionary Society. There was at this time within the Church much debate on this question whether foreign missionary work should be on a voluntary basis, which meant that the American Board and kindred societies should do the foreign work of the Church, or whether it should be done through Boards directly subordinate to the Church Councils.

In 1836, the General Assembly approved the formation of its own Board of Foreign Missions and the taking over of the Western Society.

In 1837, this action was rescinded by a vote of 110 to 106. The Western Foreign Missionary Society having accepted the proposition of 1836, found itself stranded and promptly reorganized under the name of the Foreign Missionary Society, and voted to establish its headquarters in New York instead of Pittsburgh.

In 1837 came the separation between the Old and the New Schools, and the question mentioned above was one of the points of difference. The New School continued, as stated above, to contribute to the work of the American Board. The Assembly of the Old School voted to form its own Missionary Society and take over the work of the Foreign Missionary Society (Western). This was done in June of 1837, and constitutes the beginning of the present Board of Foreign Missions. The first meeting of the Board took place in October, 1837. The Central and Southern Foreign Missionary Societies above mentioned also joined this new Board of Foreign Missions of the Presbyterian Church. From 1837 until 1862 the Board of Foreign Missions was a benevolent society of the Presbyterian Church, having no legal existence but holding its property in the name of the Trustees of the General Assembly. The loss of several legacies led to the incorporation of the Board in 1862 (see Part I for copy of charter and various amendments to the charter adopted in subsequent years).

In 1854, the N. S. Assembly appointed a Permanent Standing Committee which was incorporated by act of the Legislature of Pennsylvania 1865.

2. General Assembly's actions regarding the Board of Foreign Missions.

1837. Resolution constituting the Board. (*Digest*, 1907, p. 349.)

1837. Constitution adopted. (*Digest*, 1856, pp. 355, 356.)

1862. Charter granted by New York Legislature, Part I.

1870. Reorganization at time of Reunion. (*Minutes*, 1870, p. 46, also 1872, p. 42.)

1872. Charter of the Board of Foreign Missions amended. Executive officers not to be voting members. *Minutes*, 1887, pp. 51, 108.) (*Digest*, 1907, p. 350.)

1887. *Minutes*, p. 240. Standing Rules approved the appointment of a delegate to the General Assembly by Missions and Presbyteries whose districts are in connection with the Presbyterian Church in the United States; such delegates to be entitled to sit as advisory members and to have their expenses from and to their homes in the United States paid.

1894. Alterations in the charter necessitated by legislation. (See Part I, *Digest*, 1907, p. 351.) (*Minutes*, General Assembly, pp. 73, 74.)

1898. Assembly approves form of questions for lay candidates. (*Minutes*, 1898, p. 72.)

1898. Approves holding the Ecumenical Conference in New York in 1900.

1898. *Minutes*, p. 32. The General Assembly is to approve the election of officers of Boards and of benevolent Agencies.

1899. *Minutes*, pp. 21-25, suggests further study in regard to proposed amendment to charter that the Assembly be given clear legal right to elect officers of the Board.

1900. *Minutes*, p. 97. The Assembly approves the Board's action looking toward the building of independent national churches holding the Reformed doctrine and Presbyterian polity. Urges comity as between the missions.

1905. Pages 124, 125. The General Assembly approves the action of the Board requiring examinations and licenses by Presbyteries for ordained men who have not received their training in the Presbyterian Church before they can be appointed as missionaries. Approves the readiness of the Board to enter into new educational movements, with the understanding that there shall be no teaching in these institutions which is inconsistent with those conceptions of Scriptural truth as held by the Presbyterian Church.

1906. The Moderator and Stated Clerk authorized appointing a Committee to represent the Church at the Centennial of Chinese Missions, Shanghai, 1907.

1916. P. 168. The Assembly reiterated its hearty approval of the Board's policy to promote coöperation and union in all practicable ways.

1918. P. 210. The General Assembly approved the plan for Postwar Conference.

1919. P. 259. Approved Plan of union in one joint Board of Foreign Missions of the Agencies of the Presbyterian and Reformed Churches in the United States.

1920. P. 25. In answer to requests from sundry Presbyteries in regard to the relations between the Board and the Chosen Mission, the Assembly appointed a Commission to attend the Postwar Conference, and to prepare a statement of necessary regulations.

1921. P. 96. First Report of the Chosen Commission.

P. 125. In answer to certain Overtures concerning irregular reports and teachings among foreign missionaries, the Assembly finds nothing to

disturb its confidence in the Foreign Board, but recommends that it examine further into these reports.

1922. P. 126. Final Report of the Chosen Commission.

P. 238. The Assembly expressed confidence in the soundness of the belief and teaching of foreign missionaries.

P. 240. The Assembly approved transfer of the Mission in Assam received from the Welsh Calvinistic Methodist Church at the time of the union to the Presbyterian Church of Wales.

P. 240. Approved transfer of work among the Chinese and Japanese in the United States to the Home Board.

P. 151. Approved plan of reorganization of the Foreign Board as set forth by reorganization and consolidation.

At the time of the organization of the Board in 1837, the Western Foreign Missionary Society had missions established in India, with centers at Ludhiana, the present Punjab Mission; in West Africa, with centers at Corisco and Liberia; and among the various tribes of the North American Indians.

3. List of the missions of the Presbyterian Church to-day with dates of foundation.

Received from Western Foreign Missionary Society.	Received from American Board
West Africa 1831 Organized 1864.	Syria, founded in 1823.
Punjab.....1834	West Persia, founded in 1835.
North India.....1836	Gaboon, founded in 1835.
Established After the Separation of the Old and New School.	Established After Reunion.
South Siam.....1840	Central Brazil ..1871 Organized 1900.
Central China 1844	Mexico.....1872
South China....1845	East Persia.....1872
West India.....1853	Kiangnan.....1876
Colombia.....1856	Guatemala.....1882
South Brazil....1859	Chosen.....1884
Shantung.....1861	Hainan.....1884 Organized 1912.
North China ..1863	Venezuela.....1897 Organized 1912.
North Siam 1867	Philippines.....1899
Chile.....1868	Hunan.....1900
Japan.....1869	

4. Charter.

Charter granted by the State of New York, April 12th, 1862.

(Laws of 1862, Chap. 187.)

AN ACT to Incorporate The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Passed April 12th, 1862, Chapter 187.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Walter Lowrie, Gardner Spring, William W. Phillips, George Potts, William Barnard, John D. Wells, Nathan L. Rice, Robert L. Stuart, Lebbeus B. Ward, Robert Carter, John C. Lowrie, citizens of the State of New York, and such others as they may associate with themselves, are hereby constituted a body corporate and politic forever, by the name of THE BOARD OF

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, for the purpose of establishing and conducting Christian missions among the evangelized or pagan nations, and the general diffusion of Christianity, and by that name they and their successors and associates shall be capable of taking by purchase, grant, devise or otherwise, holding, conveying or otherwise disposing of any real or personal estate for the purposes of the said corporation, but which estate within this state shall not at any time exceed the annual income of twenty thousand dollars.

Section 2. The said corporation shall possess the general powers, rights and privileges, and be subject to liabilities and provisions contained in the eighteenth chapter of the first part of the Revised Statutes, so far as the same is applicable, and also subject to the provisions of chapter three hundred and sixty of the laws of eighteen hundred and sixty.

Section 3. This act shall take effect immediately.

LAWS OF 1894, CHAPTER 326.

AN ACT to Amend Chapter One Hundred and Eighty-Seven of the Laws of Eighteen Hundred and Sixty-Two, Entitled, "An Act to Incorporate The Board of Foreign Missions of the Presbyterian Church in the United States of America," and to Regulate the Number of Trustees.

Became a law, April 19, 1894, with the approval of the governor; passed, three fifths being present.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section three of chapter one hundred and eighty-seven of the laws of eighteen hundred and sixty-two, entitled, "An Act to Incorporate the Board of Foreign Missions of the Presbyterian Church of the United States of America," is hereby amended to read as follows:

Section 2. "The management and disposition of the affairs and property of the said Board of Foreign Missions of the Presbyterian Church in the United States of America shall be vested in twenty-one Trustees, who shall be appointed from time to time by the General Assembly of the Presbyterian Church in the United States of America for such terms as the Assembly may determine. But the number of such Trustees may be increased or decreased at any time by the said General Assembly, and in case of an increase the additional Trustees shall be appointed by such General Assembly of the Presbyterian Church in the United States of America; *provided*, however, that the members of the Board, as at present constituted, shall continue to hold office until their successors have been appointed by the General Assembly. Not less than eleven members of the Board shall constitute a quorum for the purpose of electing officers, making by-laws, or for holding any special meeting; but for all other purposes, and at stated meetings, five shall be a quorum."

Section 3. This act shall take effect immediately.

LAWS OF 1900, CHAPTER 136.

AN ACT to Amend Chapter One Hundred and Eighty-Seven of the Laws of Eighteen Hundred and Sixty-Two, Entitled, "An Act to Incorporate the Board of Foreign Missions of the Presbyterian Church in the United States of America," As Amended by Chapter Three Hundred and Twenty-Six of the Laws of Eighteen Hundred and Ninety-Four.

Became a law March 15th, 1900, with the approval of the governor; passed, a majority being present.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section three of chapter one hundred and eighty-seven of the laws of eighteen hundred and sixty-two, entitled, "An Act to Incorporate The Board of Foreign Missions of the Presbyterian Church in the United States of America," as amended by chapter three hundred and twenty-six of the laws of eighteen hundred and ninety-four, is further amended so as to read as follows:

Section 2. "The management and disposition of the affairs and property of the said Board of Foreign Missions of the Presbyterian Church in the United States of America shall be vested in twenty-one Trustees, who shall be appointed from time to time by the General Assembly of the Presbyterian Church in the United States of America for such terms as the Assembly may determine. But the number of such Trustees may be increased or decreased at any time by the said General Assembly, and in case of an increase the additional Trustees shall be appointed by such General Assembly of the Presbyterian Church in the United States of America; *provided*, however, that the members of the Board, as at present constituted, shall continue to hold office until their successors have been appointed by the General Assembly. Not less than eleven members of the Board shall constitute a quorum for the purpose of electing officers, making by-laws, or for holding any special meetings, but for all other purposes, and at stated meetings, five shall be a quorum. All the business of the said corporation shall be conducted by the Board under and subject to the direction of the said General Assembly, so far as such direction shall be in accordance with the laws of the State of New York and of the United States of America."

Section 3. This act shall take effect immediately.

"The General Corporation Law" of New York, as amended in 1909:

Section 12. "If any general or special law heretofore passed, or any certificate of incorporation, shall limit the amount of property a corporation other than a stock corporation may take or hold, such corporation may take and hold property of the value of six million dollars or less, or the yearly income derived from which shall be six hundred thousand dollars or less, notwithstanding any such limitations. In computing the value of such property, no increase in value arising otherwise than from improvements made thereon shall be taken into account."

5. By-laws.

ARTICLE I.

The stated meetings of the Board shall be held on the first and third Mondays of each month, and, in accordance with the charter, "not less than eleven members of the Board shall constitute a quorum for the purpose of electing officers, making by-laws, or for holding any special meeting; but for all other purposes, and at stated meetings, five shall be a quorum." When the first or third Monday of any month is a legal holiday, or is the day of meeting of the New York Presbytery, the meeting of the Board shall be on the following Tuesday.

ARTICLE II.

No person shall be nominated to the General Assembly for election to membership in the Board until his name shall have been before the Board for consideration for at least two weeks. Members of the Board shall be informed by special notice what names are proposed and when the vote is to be taken.

ARTICLE III.

The annual meeting shall be the first stated meeting in June of each year, when the Board shall elect, by ballot, if demanded by any member, a president, vice president, secretaries, and treasurer, and shall appoint the Standing Committees for the year.

ARTICLE IV.

The president, or, in his absence, the vice president, shall preside at the meetings of the Board; or, in the absence of both, a president *pro tem.* may be chosen. Special meetings may be called by the president, or, in his absence, by

the vice president, upon the written request of two members of the Board, or by the Executive Council, as occasion shall require.

ARTICLE V.

The secretaries shall conduct the administrative correspondence with the missions and with the auxiliaries of the Board; propose appropriations, present the claims of Foreign Missions before the judicatories of the Church, as occasion shall require, and otherwise as may be possible; develop the interest and beneficence of the Church; select candidates for appointment as missionaries; visit missions as the Board may direct; keep a record of the proceedings of the Board; file and preserve all important Papers, except such as belong to the Treasurer's Department; issue notices to members of all meetings of the Board; take charge of the library, and do whatever else may properly belong to the office of secretary.

The secretaries shall distribute among themselves the work properly belonging to the Secretarial Department, such arrangement as they may make to be subject to the revision of the Board.

ARTICLE VI.

The treasurer shall receive all moneys belonging to the Board, and receipt therefor, and deposit or disburse them in such manner as the Board (or in case of need the Finance Committee) shall direct; shall conduct such correspondence as properly belongs to the Treasurer's Department; shall report to the Board the state of the finances at the first stated meeting of each month, or oftener if required, and shall have custody of the corporate seal.

He shall give bonds in such sum as the Board may determine.

The Chairman of the Finance Committee shall be the custodian of the said bond, and upon the retirement of the treasurer from office shall cause an immediate auditing of his accounts by the auditors of the Board, and, if found correct, he shall surrender said bond to the retiring treasurer or his legal representative.

The treasurer shall act as the secretary of the Finance Committee, and shall keep full Minutes of the proceedings of the Committee. Under the supervision of the Finance Committee he shall have the custody of the securities and property belonging to the Board.

ARTICLE VII.

The secretaries and treasurer shall constitute what shall be known as the Executive Council, and shall hold one or more Conferences before each stated meeting of the Board to prepare the docket. The Council shall be expected to formulate and submit an opinion on the items of business to be presented to the Board. In case of difference of opinion on any matter submitted, the Board, at its discretion, may refer it to a Committee, or again to the Council.

The secretaries shall hold one or more meetings before each regular meeting of the Board, at which they may act upon matters properly belonging to their spheres only, which matters shall come before the Board on their recommendation. The treasurer may, if necessary, call a meeting of the Finance Committee before each Board meeting for the consideration of questions belonging to the sphere of the Committee, and the conclusions reached shall be brought to the Board either by the treasurer or in the Report of the Committee, as they shall prefer. There shall be also one or more meetings of the full Council before each Board meeting, which shall consider and report upon such questions as are both financial and general, and it shall be competent for the secretaries on the one hand, and the treasurer on the other, to determine what questions arising in their respective spheres shall come before full Council. It shall be competent for the Finance Committee, with the treasurer, to agree upon matters of minor importance by correspondence if desired, or they may leave certain measures of responsibility to the treasurer alone in questions which may come clearly under the by-laws, the provisions of the Manual, or the general appropriations for the year's expenses.

ARTICLE VIII.

In addition to the secretaries and treasurer whose duties have been suggested and who shall constitute the Executive Council, the Board may from time to time, and for such period as it may deem wise, engage other agents for special work, either temporary or permanent in its character. The duties and responsibilities of such agents shall be such as the Board may specially define.

ARTICLE IX.

The Finance Committee shall consist of five members. At the close of each fiscal year, in conjunction with the Executive Council, the Committee shall estimate the probable receipts of the ensuing fiscal year; and, after a careful examination of the estimates received from these several missions, shall recommend to the Board, for its action, the appropriations for the year. They shall have supervision of the treasurer and the Treasury Department. They shall have oversight of the receipts of the Board and of the expenditures of the Board's appropriations, and of matters relating to estates, property and legal questions; their actions and recommendations shall be presented in a written Report to the Board at the ensuing meeting. In cases of emergency falling within their province, and calling for action before the next meeting of the Board, the Committee is authorized to act in the name and in behalf of the Board, such actions to relate chiefly to the acceptance of service by the treasurer of legal processes, the waiving of citations, and the receipt, releases and granting of refunding bonds in the settlement of estates.

The Committee shall recommend to the Board, from time to time, a firm of chartered public accountants of recognized ability and reputation, who shall audit thoroughly the accounts of the treasurer, and whose Report shall comprise a part of the Board's financial Report to the General Assembly.

The Finance Committee shall have supervision of the treasurer in the custody of the securities and property belonging to the Board.

ARTICLE X.

The Home Department Committee shall consist of five members, and shall have charge of the work of developing the interest and beneficence of the home Church. It shall have a regular monthly meeting, and shall have general supervision under the Board of the work of missionary education and organization in the home Church. When one of the secretaries of the Board is assigned distinctively to the Home Department work, he shall act as secretary of the Home Department Committee.

ARTICLE XI.

The House Committee shall consist of three members of the Board and the treasurer. They shall have charge of that portion of the Mission House occupied by this Board, with discretionary powers in matters of furniture and repairs, any actions taken to be reported to the Board; and jointly with the Home Board, or a Committee thereof, shall have charge of such portion of the building as is not occupied by either of the said Boards, with authority to rent upon such term and for such purposes as the Board shall approve.

ARTICLE XII.

The Committee on Clerical Force shall consist of three members, and engagements of necessary clerical assistance shall be, with their advice, duly reported to the Board.

ARTICLE XIII.

The Committees on the Several Mission Fields shall ordinarily consist of four members each. They shall take cognizance of such matters as may be referred

to them by the Board, and such as may be brought before them by the Council or the secretary in charge. They may also, on their own motion, bring to the attention of the Executive Council of the Board any matters connected with their respective fields, which, in their judgment, require consideration.

On all matters referred to them by the Board these Committees shall report directly to the Board. When questions are brought before them by the Council, or by the secretary in charge, they shall make report to the Board only after the conclusions of the Committee shall be first submitted to the Council.

ARTICLE XIV.

The president of the Board as Chairman (ex officio) and the Chairmen of the Mission Fields Committees, shall constitute the Committee on Policy and Methods, to which may be referred questions of general missionary policy. The secretary who acts as recording secretary of the Board shall act as secretary of this Committee.

ARTICLE XV.

The order of business shall be as follows:

- 1st. Prayer.
- 2d. Reading of Minutes.
- 3d. Unfinished Business.
- 4th. General List of Recommendations.
- 5th. Report and Docket of Treasurer.
- 6th. First Secretarial Docket.
- 7th. Report of Finance Committee.
- 8th. Dockets of Other Secretaries.
- 9th. New Business.
- 10th. Report of House Committee.
- 11th. Report of Committee on Clerical Force.
- 12th. Report of Special Committees.

ARTICLE XVI.

In laying their business before the Board, the secretaries shall present their dockets in rotation, with the understanding that after the first secretarial docket at each meeting, the Finance Committee shall present its Report.

Where the question at issue involves no new principle or new interpretation of some old principle, the Council is instructed to place its recommendations on the General List of Recommendations. Where some large appropriation is involved, it may be expedient to place the item on the secretarial docket, the Council to exercise its judgment in the matter.

ARTICLE XVII.

These by-laws shall not be amended except by a vote of two thirds of the members present, notice having been given at a previous meeting.

IV. THE WOMAN'S BOARD OF FOREIGN MISSIONS.

1. History.

It is hard for our modern churches to realize that there ever was a time when there were none of the active and ubiquitous woman's missionary societies that now seem so much a part of the structure of Church life, yet it was not until 1861 that Christian women in any numbers in this country began to realize that there was a work for women in Eastern lands that none but Christian women could do.

It was no accident that it was the decade after the Civil War which saw the launching of the missionary societies of many denominations. During the awful struggle of that war, the women of both North and South were driven to organize, and in the management of the great Commission for raising and distributing aid to soldiers they discovered their possession of powers of which they had been unconscious. Woman's work organized on distinctly foreign missionary lines began with that period, but it was preceded by a number of sporadic, unorganized undertakings whose valuable and interesting history can be read in *Western Women in Eastern Lands*.

Among Presbyterian women the year 1870 saw the organization of three foreign missionary societies: *The Woman's Missionary Society* (Phila.); *Woman's Board of Missions of the Northwest* (Chicago); *Woman's Board of Foreign Missions* (New York). Most of their founders had been influenced by the *Woman's Union Missionary Society* (interdenominational) which had been the inspiration and training school of many pioneers.

In 1871 there was organized in Albany the Woman's Board which afterward took the name of *The Woman's Presbyterian Foreign Missionary Society of Northern New York* (merged with the Women's Board of New York in 1908). In 1873 the California Branch was formed which was auxiliary to the Philadelphia Society until in 1882 it became *The Occidental Board of Foreign Missions of the Presbyterian Church*. Its special aim at first was to help the Chinese on our western shores.

In 1877 was organized *The Woman's Board of Missions of the Southwest* (St. Louis), and in 1887 *The Woman's North Pacific Presbyterian Board* (Portland).

These seven Boards or Societies were auxiliary to the Assembly's Board of Foreign Missions and divided among them the territory of the Presbyterian Church North. They had, after 1885, a bond of union in a Central Committee composed of delegates from each Board, with a general secretary in New York. Their organ was the magazine, *Woman's Work for Women*, whose name was later abbreviated to the present title, *Woman's Work*. The Young People's Work of the Boards is almost as old as the Boards themselves, and by 1875 it too had its organ, *Children's Work for Children*, afterward called *Over Land and Sea*, at which time it became the joint organ of the Woman's Board of Foreign Missions and of the Woman's Board of Home Missions. They also published *The Year Book of Prayer for Foreign Missions* which was later united with a similar book published by the Woman's Board of Home Missions under the title of *The Year Book of Prayer for Missions*.

The women who started these Boards knew little of parliamentary law and less of finance; they had no experience in presiding at meetings, and to lead in prayer seemed impossible. But they were willing to learn and they kept the spiritual aim first. Their officers served without salary during the entire history of these separate Boards, though in the case of the one having the heaviest bookkeeping a treasurer was employed. Their progress was unbelievably rapid. Support of the women missionaries was laid upon their willing shoulders, and immediately the claims of evangelistic, educational, and medical work began to be felt. Very many are the buildings erected on the foreign field by the women's funds, and station work is now supported in Africa, China, Chosen, Guatemala, India, Japan, Mexico, Persia, Philippine Islands, Siam, South America, and Syria.

The auxiliary society was and continues to be the unit. It is in the auxiliary that every woman is counted, and the weight of her missionary zeal has its full value. Intelligent auxiliaries make strong Presbyterian societies which in turn are bound up into Synodical societies.

Having laid out their work on Presbyterian lines the Boards each year had the cordial endorsement of General Assembly, and in every Report of the Standing Committee on Foreign Missions their labors were distinctly acknowledged and approved.

These six Woman's Boards or Societies (Northern New York had been merged with the New York Board) celebrated their Jubilee together in 1920, three of them having reached their fiftieth year. On the last day of the Jubilee, May 25th, they united in one national Board, "auxiliary to and coöperative with the Board of Foreign Missions of the Presbyterian Church in the U. S. A." The Jubilee was held in Philadelphia and members and officers of the new *Woman's Board of Foreign Missions of the Presbyterian Church, U. S. A.* were elected in Calvary Church, where just fifty years before the first *Woman's Foreign Missionary Society* had been organized. Miss Margaret E. Hodge was elected president, and six districts, whose territory corresponded to that of the six original Boards, were organized with District Committees and executive district secretaries. Headquarters were set up at 156 Fifth Avenue, New York City. The Board was incorporated November 11, 1920, in the State of New York.

At the time of their union the Woman's Boards, which in their first year reported \$7,327 given by 159 auxiliaries, brought up a Report of 11,263 auxiliaries giving \$1,290,828. The total gifts for the fifty years amounted to \$18,445,459. But it is the missionaries who are their greatest glory. It was fitting that one of the first of them, Miss Harriet Noyes, of Canton, appointed fifty-two years before, had come from China to attend the Jubilee.

This Jubilee was prayerfully planned and a fourfold gift was asked for: A Gift of Prayer, and after a year of preparation it was found that 3,348 new groups of prayer had been formed; a Gift of Service, and the six Boards reported they had organized 2,000 new auxiliaries with 53,992 new members; a \$500,000 Gift of Gold, and \$605,000 over and above the support of pledged work was given; a Gift of Life to consist of 100 new missionaries, and 172 Jubilee missionaries were appointed.

The united Board strove to preserve the value of its thousands of volunteer workers, including 14,166 Presbyterian and local treasurers, scattered through the whole country, and to gain the efficiency of a central organization. A small staff of secretaries was secured who were welcomed as members of the Executive Council of the Board of Foreign Missions and were given office space at 156 Fifth Avenue, New York. United or coöperative departments for candidates, missionary education, etc., were set up so that the two Boards functioned almost as one. Beyond the fact that the Presbyterian treasurers remitted to the treasurer of the Woman's Board in New York, instead of to the treasurer in their own headquarters, practically no change in the methods of work locally, Presbyterially, or Synodically was made. The original Boards became Districts with responsibility as formerly for promotional work, for disseminating literature and mission-study books, for seeking and guiding candidates for mission

service, for friendly correspondence with the missionaries, while the responsibility for inaugurating plans and policies was vested in the national Board. The Board itself was composed of a working majority in or near New York, but with two members from each district elected by the districts themselves. During the three years of the life of this Board its constituent membership has increased to 5,650 auxiliaries, 8,531 Young People's and children's organizations, 967 missionaries under appointment, and its receipts from \$1,290,828 to \$1,377,762.64. This latter sum includes annuities, legacies, etc.

In accordance with the action of the Assembly of 1922, a new union is about to take place, this time that of The Woman's Board of Foreign Missions with the general Board of Foreign Missions. There will be no change in the organization and work of the women's societies, the Assembly recognizing "the invaluable and specific work of the woman's missionary societies in the local churches and in Synods and Presbyteries," having directed that they shall continue undisturbed. There will, however, be increased power given to the women since there will be fifteen of them on the membership of the united Board, and there will be women secretaries in coördinate positions of responsibility with the men.

2. Action of the General Assembly consolidating the Woman's Boards of Foreign Missions.

The Assembly having acted favorably on the Overture from the Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America, asking that the Assembly shall "direct and declare the new Board to be the successor of the six preëxisting Boards and to authorize the transfer of property to the new Board," we therefore recommend the following declarative action:

The General Assembly of the Presbyterian Church in the United States of America, meeting at Winona Lake, Indiana, 1921, enjoins and empowers:

The Woman's Foreign Missionary Society of the Presbyterian Church (incorporated in the State of Pennsylvania);

The Woman's Board of Foreign Missions of the Presbyterian Church (incorporated in the State of New York);

The Woman's Presbyterian Board of Missions of the Northwest (incorporated in the State of Illinois);

The Woman's Presbyterian Board of Foreign Missions of the Southwest (incorporated in the State of Missouri);

The Woman's Occidental Board of Foreign Missions of the Presbyterian Church (incorporated in the State of California) and

Woman's North Pacific Presbyterian Board of Missions (incorporated in the State of Oregon),

that, in compliance with the Unification Plan heretofore approved by the General Assembly in 1920, and in pursuance of which Plan the Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America was incorporated in the State of New York in the year 1920, in connection with the General Assembly and authorized to carry on the work of the Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America, including all its Presbyterian societies, Synodical societies and districts of Synodical societies, as

successor to the six preëxisting Woman's Boards of Foreign Missions above specified, that they and each of them do, forthwith, and with all convenient speed, and with such proper legal safeguards as each Board may be advised by its counsel, transfer their various properties, funds, securities, and other assets, heretofore received and administered by them, to said The Woman's Board of Foreign Missions in the Presbyterian Church in the United States of America, incorporated in the State of New York, as aforesaid, which latter Board is hereby declared by the General Assembly to be the successor of each and every of said Boards, and intended to carry on the foreign missionary work of all the women of the Presbyterian Church in the United States of America, as aforesaid, and as such successor to be entitled to receive, hold and administer all the properties formerly held by the six Boards, of which it is the successor and subject, as to any trust funds, to the terms of the several trusts under which any of said six Boards originally received and held the same, and that such Board as such successor is commended to the women of the Presbyterian Church for their loyal support and aid.—1921, p. 124.

3. Constitution.

ARTICLE I.

NAME AND OBJECTS OF THE CORPORATION.

Section 1. The corporation shall do business under the name: THE WOMAN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, and shall devote its activities to promoting the objects set forth in its Certificate of Incorporation, as filed in the office of the Secretary of State of the State of New York on the 18th day of November, 1920, or in any certificates supplemental thereto or amendatory thereof hereafter filed.

ARTICLE II.

MEMBERSHIP.

Section 1. The term "Sustaining Members," consisting, as prescribed in the Certificate of Incorporation, of all women, members of a particular church connected with the Presbyterian Church in the United States of America, who at the same time are interested in and contributing to the cause of Presbyterian Foreign Missions, is understood to include all members of the unincorporated Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America, the management of the missionary operations of which is, by its by-laws, vested in this incorporated body.

Section 2. Voting Members. From the sustaining members of the corporation persons duly elected as prescribed in the by-laws by any of the Presbyterian or Synodical societies or districts of Synodical societies, shall have the right to vote at the corporate meetings.

ARTICLE III.

DIRECTORS.

Section 1. The directors of the corporation, being fixed at the number of forty by the Certificate of Incorporation, may, at any annual meeting, be divided into classes, to serve, in the first instance, for two and four years, respectively, and thereafter in rotation as their terms of office expire, to be reëlected or their successors elected, to serve for a term of four years.

Section 2. The directors may delegate to an Executive Committee, constituted as set forth in the by-laws, the powers necessary to administer and carry

out efficiently the work of the corporation, and to assert and protect its rights in the intervals between the meetings of the directors.

ARTICLE IV.

COMMITTEES.

Section 1. Executive Committee. The membership of the Executive Committee may include, in addition to the named members of the Board of Directors, such administrative officers of the Board and the Chairmen of its departments and subdepartments as are specified by virtue of their office, and said Executive Committee may in turn appoint a Finance Committee, with the powers and functions prescribed in the by-laws.

Section 2. There shall be such additional standing or Special Committees as the by-laws may prescribe, or as, from time to time, the Executive Committee may by resolution prescribe.

ARTICLE V.

AMENDMENTS.

Section 1. This constitution may be amended at any annual or special meeting of the corporation, *provided*, first, that the proposed amendment has been considered and approved by the Executive Committee, and that notice of the proposed amendment accompanies the notice of the meeting at which it is to be acted upon: such notice to be sent to the societies by whom the voting members to attend upon such meeting are to be elected; and, *provided*, second, that such amendment is adopted by a vote of at least two thirds of the voting members present at the meeting at which it shall be considered.

ARTICLE VI.

The Board of Directors may be convened outside of the State of New York.

4. By-laws.

PREAMBLE.

Whereas, this corporation was organized, not only to succeed to the preëxisting six Woman's Boards of Foreign Missions connected with the Presbyterian Church in the United States of America, and which are specified in the Certificate of Incorporation, but also to act as the corporate agent of the unincorporated society known as The Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America, and to take up, without serious change or modification, the work heretofore conducted by said society with the agencies and through the districts and district organizations, and by means of the officers and secretaries by it constituted and employed.

Therefore, we, the incorporators of The Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America, do hereby adopt the following by-laws for transacting the corporate affairs of said corporation, intending the same to be in harmony with the management of the work of said Society through said incorporated Board as fully as possible under the laws of the State of New York.

ARTICLE I.

Section 1. The stated meeting of the Board of Directors shall be held on the day preceeding the annual or biennial meeting of the corporation.

Section 2. At such meeting a majority of the Board shall constitute a quorum.

Section 3. At special meetings of the Board, called upon notice specifying the business to be transacted, fifteen directors present shall constitute a quorum.

Section 4. At the first annual meeting of the corporation, held on the last

Wednesday of April, 1921, or at any subsequent annual meeting, the voting members may determine that the corporation shall thereafter meet biennially, as provided in the Certificate of Incorporation. At the annual or biennial meeting of the corporation, a majority of those of the delegates elected from the Presbyterian or Synodical societies, or districts of Synodical societies, whose credentials are filed with the secretary of the corporation at such a meeting, shall constitute a quorum.

Section 5. The voting members of the corporation specified in Article II, Section 2 of the Constitution, shall be elected in the manner provided in the by-laws of the unincorporated society known as The Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America by its Presbyterian societies, Synodical societies, or districts of Synodical societies.

ARTICLE II.

OFFICERS OF THE CORPORATION.

Section 1. The officers of the corporation up to the time of the first annual meeting, prescribed in the Certificate of Incorporation, shall be the officers heretofore elected for the year expiring in May, 1921, by The Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America, whose corporate agent is this corporation. Their successors shall be nominated by the Executive Committee to the Board of Directors at their annual meeting preceding the annual or biennial meeting of the corporation. Thereafter the Board of Directors shall elect, by ballot, if demanded by any member, a president, vice presidents, treasurer, assistant treasurer, and as many secretaries as may by action of the Executive Committee be deemed necessary to conduct adequately the administrative business of the Board.

Section 2. The president, or, in her absence, a vice president, shall preside at the meetings of the Board, and shall be, *ex officio*, Chairman of the Executive Committee and shall have power to execute for and in the name of the Board corporate instruments or documents when and as required by resolution of the Board or of the Executive Committee.

Section 3. There shall be a recording secretary and such other secretaries as the Executive Committee may from time to time by resolution prescribe. The recording secretary shall have the custody of the seal of the corporation and shall affix the same to such instruments or documents as the Board or its Executive Committee may direct.

Section 4. The treasurer shall discharge the usual duties of that office. She also shall have power to execute for and in the name of the Board corporate instruments or documents when and as required by resolution of the Board or of the Executive Committee. The Executive Committee may determine the propriety of requiring a bond of the treasurer or assistant treasurer.

Section 5. Officers or any employee of the corporation shall, whenever requested, attend the meetings of the Executive Committee, or make such Reports as may be required by its regulations or resolutions, made from time to time.

ARTICLE III.

STANDING COMMITTEES.

Section 1. The Executive Committee shall be appointed by the directors from year to year; but the first Executive Committee, to serve until the time of the first annual meeting specified in the Certificate of Incorporation, may be appointed by written designation and consent of the members of the Board, filed with the recording secretary, who shall notify the members thus nominated or designated as soon as by a majority of such written votes the requisite number shall have been selected.

A. The Executive Committee shall consist of twenty-four members, until otherwise ordered by the Board, and shall include in its membership the administrative officers of the Board and the Chairmen of departments and of subdepartments. Such Committee shall have power to deal with all the business affairs of the corporation, to assert and protect its rights, to retain counsel if necessary, to control through its Finance Committee, hereinafter provided for, the management and investment of the permanent funds of the Board, and, subject to the action of the Board of Directors at its annual, biennial, or special meetings, make such appropriation and distribution of the contributed funds for current work as may be necessary to carry out the purposes of the corporation. It shall have power to fill vacancies in any office in the interim between the meetings of the Board. It shall keep Minutes of all its proceedings and acts, and shall report the same to the Board at each of its meetings.

B. The Executive Committee shall meet monthly at the head office of the corporation in New York City, or oftener, at special meetings, at the call of the president. Special meetings shall be called if request therefor be made in writing by five members of the Committee.

C. The Executive Committee may from time to time make rules defining the functions and powers of Special Committees, or the manner in which any Committee is to conduct its work.

D. The Executive Committee may, by resolution, prescribe the number of vice presidents. They shall not be less in number than the number of districts of Synodical societies existing under the constitution and by-laws of the Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America. Such district vice presidents shall be elected in their respective districts and the names of the persons thus elected reported through the Nominating Committee to the annual meeting of the Board. The Executive Committee may provide for additional vice presidents, whose residence is conveniently accessible to the main office of the corporation in New York City. The number of such additional vice presidents shall be reported at the annual or biennial meetings.

E. The Executive Committee shall fix the compensation and salaries of all officers and employees of the corporation.

Section 2. The Finance Committee. The Finance Committee shall be composed of five members of the Board or of the Executive Committee. It shall have supervision and care of the funds of the Society. It shall take measures to secure to the Society all property or funds which may be given, conveyed, devised, or bequeathed to it, or to which it may be in any manner entitled. It shall statedly examine the treasurer's accounts and provide for the auditing thereof and shall report upon its Minutes at each meeting of the Executive Committee on the condition of the funds or on any matter committed to it by general or special resolution of the Executive Committee.

A. The Finance Committee shall appoint from its number from time to time persons who shall have access to the safe deposit boxes of the corporation and shall verify the securities. It shall have power to prescribe the times when and the manner in which the coupons shall be cut and collected and shall have supervision of the bond of the treasurer, assistant treasurer, or other bonded employees.

Section 3. Committee on Nominations. This Committee shall consist of five members of the corporation, appointed annually by the Board, of whom the Chairman and two others shall be members of the Board, whose duty it shall be to keep a record of persons particularly fitted to fill vacancies occurring in the Board or among the officers, and report the same to the Executive Committee with their recommendations in the premises.

If the corporation shall meet biennially this appointment may be by written designation signed by a majority of the Board.

Nevertheless, at any election of members of the Board, or of officers, nominations from the floor shall be in order. But the Nominating Committee shall always observe in its nominations the unification agreement, as embodied in the by-laws of the Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America, that each district or group of Synodical societies shall be represented at all times by two directors upon the Board of the incorporated body.

Section 4. *Ex officio* members. The president and general secretary shall be *ex officio* members of all Committees.

Section 5. *Advisory* members. Any Committee may, for the purpose of greater efficiency in transaction of business committed to it, add to its number special *advisory* members, not exceeding in number one half of the total membership of the Committee, who shall be members of the Society and especially qualified in respect to the particular service required; but shall have no right to vote.

ARTICLE IV.

DISTRICTS.

Until otherwise ordered by the Board, the missionary activities of the corporation in the United States shall be divided into the territory heretofore covered by the work of the six missionary Societies, or Boards, heretofore incorporated and operating throughout the United States as specified in the Certificate of Incorporation. Other districts may be erected and the territorial limits of these districts changed at any annual or biennial meeting of the corporation.

ARTICLE V.

ADVISORY COUNCIL.

The Advisory Council of the Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America, constituted as prescribed in its own by-laws, shall be invited to meet with the Board of Directors of the corporation or its Executive Committee, at convenient intervals, for the purpose of advising and counselling with regard to plans and policies for furthering the work of the Board, but without the right to vote at such meetings.

ARTICLE VI.

QUORUM.

A quorum of any Committee for the transaction of any business shall be a majority of its regular members. But in matters of property and the appointment of executives the Executive Committee shall not take final action unless at least fifteen of its members are present.

ARTICLE VII.

MISSIONARY WORK.

In furthering the objects of this corporation, set forth in the Certificate of Incorporation, the Executive and other Committees shall follow a policy consistent and in harmony with that of the Board of Foreign Missions of the Presbyterian Church in the United States of America, in carrying out the work of that Church on the foreign field committed to that Board by the General Assembly.

But the Board or its Executive Committee shall have power to select and nominate its own missionaries, to be commissioned by the Assembly's Board, to plan financial matters and initiate new work, subject to the approval of that Board; *provided* always that its missionaries, so selected and nominated and commissioned, shall be subject to the same rules and regulations as those that govern missionaries commissioned of its own motion by the Assembly's Board of Foreign Missions.

ARTICLE VIII.

AMENDMENTS.

These by-laws may be amended by a majority vote of the Executive Committee at any regular meeting, provided notice of such amendment shall have been given at a preceding regular meeting of said Committee. They may also be amended by a majority of the voting members present at any regular or special meeting of the corporation; provided notice thereof accompanied the notice of such meeting.

5. Certificate of Incorporation.

We, the undersigned, associate ourselves pursuant to the provisions of the Membership Corporations Law of the State of New York, Chap. 40, Laws of 1909, and all acts amendatory thereof and supplementary thereto, and pursuant to and in conformity with the provisions thereof, we do certify and declare as follows, to wit:

First: That each of the subscribers is of full age.

Second: That at least two thirds of the subscribers are citizens of the United States.

Third: That seven subscribers are residents of the State of New York.

Fourth: That the particular objects for which said corporation is formed are as follows:

To incorporate and to administer the foreign missionary work of the women of the Presbyterian Church in the United States of America as heretofore prosecuted and administered by the societies known as

The Woman's Foreign Missionary Society of the Presbyterian Church (incorporated in the State of Pennsylvania);

The Woman's Board of Foreign Missions of the Presbyterian Church (incorporated in the State of New York);

The Woman's Presbyterian Board of Missions of the Northwest (incorporated in the State of Illinois);

The Woman's Presbyterian Board of Foreign Missions of the Southwest (incorporated in the State of Missouri);

The Woman's Occidental Board of Foreign Missions of the Presbyterian Church (incorporated in the State of California), and

Woman's North Pacific Presbyterian Board of Foreign Missions (incorporated in the State of Oregon).

pursuant to the corporate agreements, heretofore entered into between said corporations and to the consent and approval of the General Assembly of the Presbyterian Church in the United States of America, in connection with and subordinate to which the work of this corporation is to be administered.

To act as the agent of The Woman's Foreign Missionary Society of the Presbyterian Church in the United States of America, consisting of all the women in said Church interested in and contributing to the work of foreign missions of that Church but unincorporated, and so acting to extend among non-Christian and unevangelized peoples the religion of Jesus Christ as interpreted by the General Assembly of the Presbyterian Church in the United States of America, or its duly constituted successor. And accordingly we certify and declare that this corporation is to be auxiliary to and coöperative with The Board of Foreign Missions of the Presbyterian Church in the United States of America, incorporated by Chapter 187, Laws of 1862, and now in connection with the aforesaid General Assembly.

To promote an interest in foreign missions among women and young people throughout that Church, and, in furtherance of the foregoing purposes, to exercise all the powers of a corporation conferred by the General Corporation Law and the Membership Corporations Law thereto applicable; to take by purchase, grant, bequest, devise, or otherwise, and to hold, manage, convey and dispose of

any real or personal estate for the purposes of the said corporation as permitted by law.

Fifth: That the corporate name is and shall be: THE WOMAN'S BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

Sixth: That the territory in which the operations of said corporation are to be conducted is the United States of America and the mission fields throughout the world in connection with the Presbyterian Church in the United States of America.

Seventh: That the principal office of said corporation shall be and is located in the Borough of Manhattan, City of New York, County of New York, and State of New York.

Eighth: The number of directors of said corporation shall be forty (40).

Ninth: That the names and places of residence of the persons to be the directors of said corporation until its first annual meeting are:

Names:	Places of Residence:
Mrs. John Harvey Lee.....	6135 Greene Street, Germantown, Pa.
Miss Mary E. Allis.....	1604 Spruce Street, Philadelphia, Pa.
Mrs. O. R. Williamson.....	17 North State Street, Room 48, Chicago, Ill.
Mrs. C. B. McAfee.....	1 Chalmers Place, Chicago, Ill.
Miss Alice M. Davison.....	574 Madison Avenue, New York City.
Mrs. W. P. Schell.....	70 West 55th Street, New York City.
Mrs. W. H. Bissland.....	816 Olive Street, Room 707, St. Louis, Mo.
Mrs. Joseph Dubbs.....	816 Olive Street, Room 707, St. Louis, Mo.
Mrs. Rawlins Cadwallader.....	920 Sacramento Street, San Francisco, Cal.
Mrs. R. W. Cleland.....	Eagle Rock, Cal.
Mrs. John W. Goss.....	454 Alder Street, Portland, Oregon.
Mrs. B. A. Thaxter.....	454 Alder Street, Portland, Oregon.
Mrs. A. F. Schaufler.....	400 Park Avenue, New York City.
Mrs. Jas. A. Webb, Jr.....	"Wyndhurst," Madison, N. J.
Mrs. W. E. Waters.....	126 Claremont Avenue, New York City.
Mrs. Harrison Serrell.....	Hastings-on-Hudson, N. Y.
Miss Elinor Purves.....	42 Mercer Street, Princeton, N. J.
Miss Belle Lobenstine.....	1155 Park Avenue, New York City.
Mrs. Stanley White.....	1125 Madison Avenue, New York City.
Mrs. W. Beatty Jennings.....	6012 Greene Street, Germantown, Pa.
Mrs. D. J. Fleming.....	Englewood, N. J.
Mrs. John F. Miller.....	222 Hawthorne Street, Edgewood, Pittsburgh, Pa.
Mrs. John H. Finley.....	272 State Street, Albany, N. Y.
Mrs. Caleb S. Green.....	240 West State Street, Trenton, N. J.
Mrs. A. McD. Paterson.....	60 High Street, Newburyport, Mass.
Mrs. John Meigs.....	Pottstown, Pa.
Mrs. Wallace Radcliffe.....	1200 K Street, Washington, D. C.
Miss Margaret P. Mead.....	"Sunnyside," Plainfield, N. J.
Mrs. S. M. Ballard.....	88 Central Park West, New York City.
Miss Margaret E. Hodge.....	East Gravers Lane, Chestnut Hill, Philadelphia, Pa.
Dr. Ella B. Everitt.....	1807 Spruce Street, Philadelphia, Pa.
Mrs. H. B. McCrone.....	Wyneva Apts., Germantown, Pa.
Mrs. B. F. Richardson.....	3810 Walnut Street, Philadelphia, Pa.
Miss Mary R. Tooker.....	50 Evergreen Place, East Orange, N. J.
Mrs. Jas. S. Cushman.....	26 E. 95th Street, New York City.
Mrs. Wm. Jennings.....	7 S. Front Street, Harrisburg, Pa.
Mrs. John R. McCurdy.....	7301 Seventeenth Avenue, Brooklyn, N. Y.
Mrs. Henry Sloane Coffin.....	129 E. 71st Street, New York City.
Miss Helen C. Miller.....	375 Park Avenue, New York City.
Mrs. Edwin B. Cragin.....	829 Park Avenue, New York City.

Tenth: That the annual meeting of said corporation shall be held on the last Wednesday of April, 1921, and in each and every year thereafter. But the by-laws may provide that the said corporation may meet biennially instead of annually for the transaction of any business, including the election of directors.

Eleventh: And we do further certify and declare the following conditions of the membership and of the administration and management of the affairs of this corporation:

MEMBERSHIP AND VOTING RIGHTS.

A. There shall be two classes of membership:

Sustaining Members, and Voting Members:

Sustaining Members shall consist of all women, members of a particular church connected with the Presbyterian Church in the United States of America, who at the same time are interested in and contributing to the cause of Presbyterian Foreign Missions.

Voting Members. At the annual meeting or special meeting of the corporation any woman a member of the Presbyterian Church in the United States of America contributing to the cause of its foreign missions and elected by any Woman's Presbyterial or Synodical society, or district of Synodical societies, as prescribed in the constitution or by-laws of this corporation, shall have the right to vote, which meeting of the corporation shall have power to pass upon the form and sufficiency of the credentials of such delegates.

B. *Directors.* It being contemplated that the directors of the corporation above named, and their successors from time to time, shall be widely representative of the constituency of the corporation throughout the Presbyterian churches and Women's Missionary societies in the United States, and thus be residents of different states, and not frequently convened, such directors may delegate, in such manner as may be provided in the constitution or by-laws of such corporation, such powers as may be necessary administer efficiently and carry out the work of the corporation and to assert and protect its rights, in the intervals between the meetings of said directors, to an Executive Committee, to be appointed as provided in the by-laws. Such Committee shall meet at least once every month and may, in addition to the duties laid upon it by the by-laws, appoint, from its own membership, a Finance Committee to manage the investments of the corporation, to report thereon statedly to such Executive Committee; and to prepare the annual budget for the appropriations to be made by the Board.

IN TESTIMONY WHEREOF we have made and signed this Certificate in duplicate and have hereunto set our hands and affixed our respective seals this tenth day of November, One Thousand Nine Hundred Twenty.

MARGARET E. HODGE	[L. S.]
ELIZABETH PARK LEE	[L. S.]
MARY R. TOOKER	[L. S.]
ALMA O. WATERS	[L. S.]
JESSIE W. RADCLIFFE	[L. S.]
MARGARET T. MCCRONE	[L. S.]
MATTIE H. JENNINGS	[L. S.]
EUGENIA M. GREEN	[L. S.]
JEANNE M. SERRELL	[L. S.]
BELLE W. LOBENSTINE	[L. S.]
MARGARET P. MEAD	[L. S.]
ELIZABETH COLE FLEMING	[L. S.]
MARY E. ALLIS	[L. S.]
EMILY MAYO SCHELL	[L. S.]
NELLIE S. WEBB	[L. S.]
ELINOR K. PURVES	[L. S.]
LUCY PORTER McCURDY	[L. S.]
HELEN CLARKSON MILLER	[L. S.]
HENRIETTA K. WHITE	[L. S.]

[FORMAL AFFIDAVITS AND ACKNOWLEDGMENT FOLLOW.]

I, John V. McAvoy, a Justice of the Supreme Court of the State of New York, of the First Judicial District, do hereby approve of the foregoing Certificate of Incorporation, and consent that the same be filed.

(Signed) JOHN V. McAVOY,
Justice of the Supreme Court.

Dated, New York, November 11th, 1920.

The foregoing certificate was filed and recorded on November 12th, 1920, in the office of the Clerk of the County of New York, and on November 18th, 1920, in the office of the Secretary of State, and all fees paid.

HENRY W. JESSUP,
Of Counsel.

V. THE BOARD OF EDUCATION.

1. History.

[NOTE.—For a full history of the early efforts of the Presbyterian Church to enlarge her ministry by aiding pious youth needing assistance, see Baird's *Digest*, revised edition, pp. 388-401. In 1819 the Assembly resolved to establish a General Board of Education.—*Minutes*, 1819, p. 712.

For the constitution of the Board and its charter obtained in 1841, and amended in 1852, see Moore's *Digest*, 1886, pp. 353-355.

With such amendments as experience showed to be necessary, the Assembly, O. S., conducted its work of education for the ministry from 1838 to the reunion. For various amendments of the Plan, see Baird, as above, pp. 401-412.

From 1838 to 1854 the N. S. branch coöperated chiefly with the American Education Society or its branches. In 1854 the "Permanent Committee of Education for the Ministry" was established.—*Minutes*, 1854, pp. 506, 507. By the Assembly of 1856 the Plan was more fully matured, pp. 222-224; see also 1857, pp. 388-392. A charter obtained from the Legislature of New York, April 17, 1858, was accepted and approved by the Assembly.—1858, pp. 597, 598.

For the charter of the "Permanent Committee on Education for the Ministry," see Moore's *Digest*, 1886, pp. 355, 356.]

2. The Board of Education of the reunited Church.

The Joint Committee appointed by the General Assembly of the Presbyterian Church to adjust the affairs of the "Board of Education," and of the "Permanent Committee on Education," so as to adapt them to the new condition of things in the now united Church, met, according to the call of the Chairmen of the respective Committees, in the rooms of the Board of Education in Philadelphia, February 9, and also again at an adjourned meeting May 18, and after mature consideration they have agreed upon and recommended the following constitution for adoption by the General Assembly:

3. Constitution of the Board of Education.

ARTICLE I.

TITLE.

There shall be a Board of Education under the corporate title of "The Board of Education of the Presbyterian Church in the United States of America."

ARTICLE II.

OBJECTS.

The Board of Education shall be the organ of the General Assembly of the Church for the general superintendence of the Church's work in furnishing a pious, educated and efficient ministry, in sufficient numbers to meet the calls of

its congregations, to supply the wants of the destitute classes and regions in our own country, and to go into all the world and preach the Gospel to every creature. It shall provide for the collection and judicious distribution of the funds which may be requisite in the proper education of candidates for the ministry under its care, and it shall, in coöperation with the ecclesiastical courts, do whatever may be proper and necessary to develop an active interest in education throughout the Church.

ARTICLE III.

MEMBERS.

The General Assembly shall elect the members of the Board. The Board shall consist of twelve members* (besides those who shall be members ex officio), of whom six shall be ministers and six laymen of the Presbyterian Church. The members shall be divided into three equal classes, consisting of two ministers and two laymen each, to serve respectively for the terms of one, two and three years. At the meeting of the Board, regularly convened, five members shall constitute a quorum to transact business. The Board shall also have power to fill any vacancy by resignation, death or otherwise until the next meeting of the General Assembly.

ARTICLE IV.

OFFICERS.

Section 1. The Board shall elect its officers annually by ballot. They shall consist of a president, vice president, corresponding secretary and treasurer. The corresponding secretary and treasurer shall be ex officio members of the Board. All other officers must be members of the Board at the time of their election. The Board shall have power at any of its regular meetings, to fill vacancies which may have occurred in any of the above offices by death, resignation or otherwise, when due notice of such election shall be given.

Section 2. The corresponding secretary shall be the executive officer of the Board. He shall take charge of the office, conduct the correspondence and superintend the publications of the Board, prepare the regular business for its meetings, and always be considered as its official organ. He shall, as far as he can, visit the Synods and Presbyteries, for the purpose of awakening their interest and concentrating their energies in this work, visit the students aided by the Board, and exercise a general supervision over them, employ the means necessary to bring to the attention of young men the claims and ends of the ministry, and discharge such other duties as may be assigned to him from time to time by the Board, in furtherance of the general object of education for the ministry. He shall also have authority to employ such assistance as in the judgment of the Board may be deemed necessary.

Section 3. The treasurer shall have charge of all the funds of the Board, and shall disburse the same under its direction. He shall keep a complete register of the students under the care of the Board, and an account with them individually. He shall give bonds for the proper discharge of his duties.

ARTICLE V.

FUNCTIONS.

Section 1. The Board shall act through the Presbyteries of the Church. Candidates for the ministry, when properly examined and received by the Presbyteries and recommended for aid to the Board, shall receive the amount specified within the limits prescribed by the Assembly, provided in all cases that a discretionary power, necessary to the general trust committed, shall be exercised by the Board, and the Board shall require that each recommendation shall be

*Increased by the addition of one minister and one elder to each class, making the Board to consist of eighteen members instead of twelve.—1876, p. 25.

accompanied with such information as may be necessary to the intelligent and judicious performance of its duties.

Section 2. It shall exercise a general supervisory care over the students, through annual renewals of recommendations from Presbyteries and quarterly Reports from instructors, through the correspondence of its secretary and his personal visits to literary and theological institutions and the judicatories of the Church, and by other appropriate instrumentalities.

Section 3. It shall take all suitable means to inform the Church as to the duties and interests relating to the consecration of her young men to the office of the ministry and their sound and thorough education, and to urge the effective care of her judicatories over them, and it shall make such statements and appeals as are calculated to secure contributions sufficient for the accomplishment of its ends. It shall make a full annual Report of its work to the General Assembly.

ARTICLE VI.

RELATION OF THE PRESBYTERIES TO THE BOARD.

It shall be the duty of each Presbytery to see that collections are taken up annually for this cause in all the churches under its care; to make the increase of candidates for the ministry a topic of serious consideration in its meetings, at least once a year; to appoint a Standing Committee to act for the Presbytery in all matters pertaining to this cause when it is not in session; to recommend to the Board proper cases for its aid, and to make an annual Report of the transactions of the Presbytery on the whole subject to the Board, previous to the meeting of the General Assembly.

ARTICLE VII.

DUTIES OF SYNODS.

It shall be the duty of the Synods to call up this subject annually, to inquire what the Presbyteries and churches under their care are doing in relation to it, and to adopt such measures as shall promote the interests of this department of Christian work.

ARTICLE VIII.

BY-LAWS.

The Board shall have power to make for itself all necessary by-laws, not inconsistent with this constitution, subject to the approval of the General Assembly.

The Joint Committee present also for the consideration of the General Assembly the following resolutions:

1. That the secretary shall have the privilege of a corresponding member of the General Assembly in the discussion of all matters pertaining to the work of education.

2. That the Board of Education shall be located in the city of Philadelphia, Pa.

3. It is recommended to the General Assembly to instruct the Board of Education to take such legal steps as are necessary to secure to it the present property of the Board of Education located at Philadelphia, and of the Permanent Committee located at New York, so that this property, and any funds with which either is or may be entrusted, or which may hereafter be received by bequest or otherwise for purposes of ministerial education, shall be managed by one and the same Board and its successors, as Trustees thereof, and that said Board have authority to apply for and obtain a charter of incorporation or such modification of the existing charter as they may deem proper. It is further recommended that the

organizations of the "Permanent Committee on Education" and the "Board of Education" be continued, so far as may be necessary for the purpose of holding and transferring to the Board of Education, as arranged by the present General Assembly, such funds and trusts as may have been or shall be committed to them. Adopted.—1870, pp. 81-84.

VI. GENERAL BOARD OF EDUCATION.

1. History.

(a) *The Board of Education.*

The Board of Education was organized in 1819, when the General Assembly meeting at the Second Presbyterian Church, Philadelphia, took the following action:

"Whereas, The present state of our country most loudly calls for increasing energy and zeal in training young men for the ministry of the Gospel, and it has become necessary to originate new and more efficient measures for carrying on this great and important work; to systematize and unite the efforts that are now making within our bounds, and, whereas, it is desirable that a fund be established, under the direction of the General Assembly, which, among other objects, might afford assistance to those Presbyteries and parts of the Church that may require the same; therefore, "Resolved, That the General Assembly establish a General Board of Education."

The name of the new organization was to be "The Board of Education, Under the Care of the General Assembly of the Presbyterian Church in the United States of America."

The task of the new Board was indicated: "To assist Presbyteries and associations in educating pious youth for the Gospel ministry, both in their academical and theological course."

A Board was elected consisting of thirty-six members. Its first meeting was held in the session room of the Second Presbyterian Church of Philadelphia, June 23rd, 1819. At first the work was carried on mainly through Synodical auxiliaries, with almost no vital connection with the central body. In 1824 the General Assembly took action authorizing the Board "to select such young men as are contemplated by the constitution of the Board for the Gospel ministry, and make provision for their support." Thus the Board was launched on a career that permitted more independent action and larger initiative.

At the time of the reunion of the New and Old School branches of the Church in 1870 a new constitution was adopted for the Board of Education of the united bodies, the name being retained and the scope of the work continuing as before. In 1906 an additional responsibility was laid on the Board when the General Assembly authorized and directed that it should "enter into correspondence with the Education Committees of the several Synods, with a view to all possible coöperation with them in the forming and forwarding of plans for the supply of the religious needs particularly of Presbyterian students in attendance upon state universities and colleges, and the proper presentation to them of the duty and privilege of preaching the Gospel to their fellow men." Thus was inaugurated the work which later resulted in the organization of the University Department of the General Board of Education.

(b) *The College Board.*

In 1883 the General Assembly organized a definite Agency to "have in charge the interests of higher education as connected with the Presbyterian Church," to which was given the name "The Presbyterian Board of Aid for Colleges and Academies," the scope of whose work was indicated by its title. The headquarters were located in Chicago. In 1904 the name of the Board was changed to "The College Board," the delimited task of the Board being indicated by the omission of the word "Academies." The Assembly both enlarged and curtailed the Board's duties. It was to promote more directly and efficiently college interests and objects, especially in the matter of endowments. "It may aid Academies in its discretion in the matter of current support, but shall not seek endowment for them." At the same time the headquarters of the Board were moved to New York.

(c) *General Board of Education.*

In 1915 the General Assembly merged The Board of Education and The College Board, and the following year a Plan was adopted for carrying out this mandate by organizing the "General Board of Education of the Presbyterian Church in the U. S. A.," with headquarters in New York.

The scope of work of the new Board was indicated:

"In order to continue, promote, and enlarge the work of the two existing Boards, the new Board shall possess and perform the following functions: First, the enlistment and support of candidates for the ministry and for such other forms of Christian service as are or may be approved by the General Assembly; second, the establishment, encouragement, and assistance of educational institutions related to the Presbyterian Church, so as to afford our young people a Christian education, and, third, appropriate provision for religious services and for the promotion of religious life of students in independent or state educational institutions, and also such other educational work as the General Assembly may assign to it from time to time."

The consolidation was consummated November 1, 1918, in the Presbyterian Building, New York, when The Board of Education and The College Board transferred their assets to The General Board of Education.

2. Charter.

AN ACT to Incorporate the General Board of Education of the Presbyterian Church in the United States of America.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. *Whereas*, the General Assembly of the Presbyterian Church in the United States of America, by appropriate action duly taken at its annual session in eighteen hundred and seventy, created and constituted as one of its administrative Agencies an ecclesiastical body by the name and title of "The Board of Education of the Presbyterian Church in the United States of America," and authorized and directed its incorporation as such, which was subsequently effected accordingly in the State of Pennsylvania.

And *whereas*, said General Assembly by appropriate action duly taken at its annual session in eighteen hundred and eighty-three, created and constituted as another of its administrative Agencies an ecclesiastical body by the name and

title of "The Board of Aid for Colleges and Academies," and authorized and directed its incorporation as such; which was subsequently effected accordingly in the State of Illinois and pursuant to later appropriate action of said General Assembly duly taken at its annual session in nineteen hundred and four, the title of said Board was duly changed to "The College Board of the Presbyterian Church in the United States of America,"

And whereas, said General Assembly at its annual session in nineteen hundred and fifteen, after precedent investigation, consideration and report by its Committee, in order to promote economies in administration, to prevent overlapping and conflict of jurisdiction in certain lines or work measurably open to each of said Boards, and to secure greater efficiency of administration, deemed it befitting, expedient and advisable that the said Boards should be so consolidated or merged as to concentrate the duties, functions, and powers of each in a single administrative Agency; and thereupon, by appropriate action, approved thereof and directed accordingly.

And whereas, said General Assembly at its annual session in nineteen hundred and sixteen, pursuant to, and in conformity with the said initial action of the Assembly in nineteen hundred and fifteen, by appropriate action, duly created and constituted a new ecclesiastical body by the title of "General Board of Education of the Presbyterian Church in the United States of America," as and for its single administrative Agency as the substitute for, and the successor of each of said two existing Boards, and to be fully invested with, and to discharge and perform all and every the powers, duties and functions of each of the said two existing Boards; and also such additional functions, powers and duties as the General Assembly shall from time to time prescribe and authorize, the said last mentioned action being in the form following, namely:

"Be it enacted and ordained by the General Assembly of the Presbyterian Church in the United States of America, and it is hereby enacted and ordained accordingly: That the functions, powers and duties of The Board of Education and The College Board, respectively, shall be concentrated and united in a single administrative Agency of the Church in the manner and by the medium of a new Board to be known as the 'General Board of Education of the Presbyterian Church in the United States of America,' as proposed and outlined in the Report of the Executive Commission this day adopted by the General Assembly; and that said new Board, with the title aforesaid, shall be invested with, and expressly under and subject to the jurisdiction, supervision, direction and control of the General Assembly, shall exercise and discharge all the functions, powers and duties of each of the said two Boards, and also such additional functions, powers and duties as are contemplated and prescribed in and by said Report. That said new Board hereby created, constituted and established, shall be and is hereby declared to be the substitute for and successor of each of said two Boards intended to be hereby consolidated and united; provided, however, that until the scheme and plan of union shall have been fully and completely consummated as outlined and prescribed in the aforesaid Report of the Executive Commission, each of said two Boards shall continue in the exercise and discharge of its functions, powers and duties."

And whereas, at its said last mentioned annual session said General Assembly duly provided for convening, and for the organization of its then created and constituted new Board and single administrative Agency; and in order suitably to equip and qualify it for properly and fully exercising its powers, functions and duties, and effectively accomplishing the purposes and results contemplated and intended by its creation, authorized and directed its incorporation.

And whereas, the said new Board having been duly convened and organized now desires, and hereby seeks to be incorporated for the purposes, and with the powers, duties and functions contemplated and prescribed by the General Assembly's action as hereinafter set forth:

Section 2. Lewis S. Mudge, Harrisburg, Pennsylvania; Charles Lee Reynolds, Newark, New Jersey; Walter R. Ferris, Syracuse, New York; Ira W. Allen, Paris, Illinois; Stephen S. Estey, Topeka, Kansas; George E. Davies, Salt Lake, Utah; Edward B. Hodge, Philadelphia, Pennsylvania; S. Spencer Chapman, Philadelphia, Pennsylvania; Nelson H. Loomis, Omaha, Nebraska; James R. Martin, Des Moines, Iowa; Archer C. Sinclair, Cedar Rapids, Iowa; Robert B. Beattie, East Orange, New Jersey; William H. Hudnut, Youngstown, Ohio; John A. MacIntosh, Ithaca, New York; Henry B. Master, Fort Wayne, Indiana; Harry N. Wilson, Saint Paul, Minnesota; William B. Gantz, Detroit, Michigan; Frank B. McMillin, Mount Gilead, Ohio; W. Holmes Forsyth, Chicago, Illinois; Charles E. Hoge, Frankfort, Kentucky; Harry H. Seldomridge, Colorado Springs, Colorado; Sidney F. Andrews, Saint Louis, Missouri; Coe I. Crawford, Huron, South Dakota; William L. McEwan, Pittsburgh, Pennsylvania; Alfred H. Barr, Baltimore, Maryland; Charles F. Wishart, Chicago, Illinois; John H. Boyd, Portland, Oregon; William M. Tufts, Boston, Massachusetts; George E. Hunt, Madison, Wisconsin; Thomas W. Synnott, Wenonah, New Jersey; Henry B. F. Macfarland, Washington, District of Columbia; Robert Laidlaw, Cincinnati, Ohio; James H. Post, Brooklyn, New York; Amos S. Musselmann, Grand Rapids, Michigan; A. C. Bigger, Dallas, Texas, and their successors, are hereby created and constituted a body politic and corporate in fact and in law, by and with the name, style, and title of "General Board of Education of the Presbyterian Church in the United States of America," and as such shall have perpetual succession for the following purposes and objects, to wit: First, the enlistment and support of candidates for the ministry, and for such other forms of Christian service as now are, or may hereafter be from time to time authorized or approved by the General Assembly of the Presbyterian Church in the United States of America; second, the establishment, encouragement and assistance of educational institutions related to the Presbyterian Church, so as to afford its young people a Christian education; third, appropriate provision for religious services, and for the promotion of religious life of students, and such additional education, or other cognate work as said General Assembly may from time to time delegate or assign to it, and fourth, to take over, acquire and become possessed of, and invested with all the property, and assets of every character and description now owned, possessed, held, and administered by "The Board of Education of the Presbyterian Church in the United States of America," and "The College Board of the Presbyterian Church in the United States of America," respectively, expressly subject to each, all and every the terms, conditions and stipulations of any and all trusts, restrictions, reservations or contracts relating to, or in anywise affecting such property and assets, which shall be strictly and completely observed, fulfilled, discharged and complied with by the said corporation hereby created, when and after it shall have duly acquired and become possessed of the same. Said corporation shall not, however, in the State of New York, establish or conduct, or give encouragement or assistance to, any secular educational institution or work, without the consent and continued approval of the regents of the university of the state.

Section 3. In addition to the properties and assets of the two existing corporations mentioned in the preceding section of this act, which, by the preceding section hereof the said corporation hereby created, and by the hereinbefore recited action of said General Assembly, designated and constituted as the successor of each thereof, is thereby authorized and empowered to acquire, become possessed of and administer, the said corporation hereby created shall be able and capable in law to take, receive, acquire, hold, properly administer or dispose of all lands, tenements, rents, annuities, franchises, hereditaments, moneys, property and securities which may be at any time, and from time to time given, devised, bequeathed, conveyed, sold, transferred or assigned to it, in connection with, or for, or in furtherance of the purposes and objects to be served and accomplished by its creation as contemplated, outlined and prescribed by the action of said

General Assembly hereinbefore recited; and in the management, disposition and administration of all the property and assets which the said corporation hereby created may acquire and become possessed of it shall be subject to the supervision, jurisdiction and direction of the General Assembly in so far as the same may be properly asserted and exercised by the latter body consistently, and in consonance with the terms, conditions, stipulations and requirements of any and all trusts, restrictions, or contracts relating to, or affecting any of the properties real or personal of which it may become possessed. The maximum aggregate value of the property which said corporation may acquire, become possessed of, and own, shall not exceed fifteen million dollars.

Section 4. The said corporation hereby created and its successors, by the names, style and title aforesaid, shall be able and capable in law, to sue and be sued, plead and be impleaded in any court of law or equity, as fully in all respects as any natural person would be; and the said corporation hereby created shall have full power and authority to adopt, have and use a common seal with such device and inscription as its directors shall designate and authorize, and with further power to alter and renew the same at pleasure. The said corporation shall be and it is hereby authorized and empowered to make, ordain and establish such by-laws and ordinances as shall be deemed necessary for its government; *provided*, however, that the said by-laws and ordinances shall not be repugnant to the Constitution of the United States, or the Constitution of the State of New York or in any respect inconsistent with the provisions of this act, or the supervisory jurisdiction, direction and powers of the said General Assembly as hereinbefore provided and specified.

Section 5. The business and affairs of the said corporation hereby created shall, subject to the supervision, jurisdiction, direction and powers of said General Assembly, be managed and conducted by a Board of Directors consisting of thirty-six members, whereof eighteen shall be ministers and eighteen ruling elders of the Presbyterian Church, or such different number, and so divided between ministers and elders, as the General Assembly may from time to time authorize and prescribe, to be chosen and elected by the said General Assembly, and to be distributed territorially throughout the United States, and located accordingly as the said General Assembly shall from time to time, by appropriate action authorize, prescribe and direct. The members of this Board shall be divided into three classes, each to consist of twelve members with an equal number of ministers and ruling elders or such different number and such different division between ministers and elders as the General Assembly shall from time to time authorize and prescribe, and at the first meeting of said General Assembly after the passage of this act, one class shall be elected for one year, another class for two years, and the third class for three years, and at each succeeding annual session of said General Assembly thereafter, directors shall be elected for three years for the class whose term will then expire. Any vacancy in any class occurring between annual sessions of the General Assembly, shall be filled by the Board, and reported to the General Assembly at its session next thereafter. The directors of the ecclesiastical Board, chosen and elected by the General Assembly at its said session in nineteen hundred and sixteen (being the incorporators hereinbefore named), shall be, and they are hereby constituted the first Board of Directors of the corporation created by this act, and shall continue in and exercise the office with its powers and duties until the next annual session of the General Assembly, and until their successors shall have been duly elected by that body. The Board shall annually designate and elect an Executive Committee equal in number to one third of all the directors, which Executive Committee shall consist of an equal number of ministers and ruling elders, or such different division between ministers and elders as the General Assembly shall from time to time authorize and prescribe, and shall be divided into three classes to be respectively elected in succeeding years by the Board as is herein prescribed with respect to the election by the General Assembly of the directors. Said Executive

Committee shall possess and exercise all such powers and functions of the Board as shall be from time to time designated and delegated to it by the latter. The executive officers of the corporation shall be a president, vice president and Secretary, who shall be annually elected by the Board. And the administrative officers shall consist of a general secretary, a treasurer, a recording secretary, and such associates and assistants as may from time to time be properly required for the prosecution, maintenance, and administration of the work of the corporation, subject to the approval of the General Assembly.

Section 6. The location of the general and principal offices of the corporation shall be within the State of New York, at such place as shall be from time to time determined and designated by the General Assembly. There shall be as well such subordinate and auxiliary offices as may be found necessary for the proper and successful prosecution of the corporation's work, which shall be as determined and designated by the General Assembly, and the location of any such subordinate and auxiliary offices may be changed by the General Assembly when and as in its judgment and discretion the interest of the corporation and the purposes it is intended to serve will be thereby promoted.

Section 7. No misnomer of the corporation hereby created and its successors, shall defeat or annul any gift, grant, devise or bequest to or from the said corporation, provided, the intent of the party or parties shall sufficiently appear upon the face of the gift, will, grant, or other writing, whereby any estate or interest, real or personal, was intended to pass to or from the said corporation.

And any gift, grant, bequest or devise that may have been made to either of said "The Board of Education of the Presbyterian Church in the United States of America" or "The College Board of the Presbyterian Church in the United States of America," that shall not have been fully consummated and effectuated when the corporation created by this act shall have been duly organized, or any gift, grant, bequest or devise that may be made to or in the name of either of said two Boards, after the corporation created by this act shall have been duly organized, shall fully inure to the benefit of and become and be vested in the corporation created by this act, which said last mentioned corporation is expressly intended and hereby declared to be the corporate successor of each of said two Boards.

Section 8. This act shall take effect immediately.

STATE OF NEW YORK

OFFICE OF THE SECRETARY OF STATE

} ss:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

Given under my hand and seal of office of Secretary of State, at the city of Albany, this 2d day of June, in the year one thousand nine hundred and seventeen.

C. W. TAFT,

Second Deputy Secretary of State.

3. By-laws.

Adopted by the Board, April 30, 1919.

ARTICLE I.

NAME.

This Board shall be known as the "General Board of Education of the Presbyterian Church in the United States of America."

ARTICLE II.

MEMBERS.

The members of this Board shall be thirty-six in number, whereof eighteen shall be ministers, and eighteen shall be elders, of the Presbyterian Church. These members shall be elected according to the provisions of Section 5 of the charter.

ARTICLE III.

OFFICERS.

Section 1. The executive officers of the Board shall be a president, vice president, and secretary, who shall be elected at the annual meeting of the Board.

Section 2. The administrative officers shall consist of a general secretary, a treasurer, and a recording secretary, and such associates and assistants as the Board may from time to time elect.

ARTICLE IV.

THE PRESIDENT.

It shall be the duty of the president to preside at meetings of the Board and to sign in the name of the Board all written instruments requiring the seal of the Board.

ARTICLE V.

THE VICE PRESIDENT.

It shall be the duty of the vice president to preside at meetings of the Board in the absence of the president, and he may sign in the name of the Board all written instruments requiring the seal of the Board.

ARTICLE VI.

THE GENERAL SECRETARY.

The general secretary shall be the chief executive officer of the Board, having supervision and direction of all departments of work, subject always to the direction of the Board or its Executive Committee. He shall also be the head of the administrative force and have final authority on all questions pertaining to the organization of the staff and the office.

He shall inform himself concerning the entire work of the Board, formulate plans for improving and enlarging the work, prepare the Board's Annual Report to the General Assembly, and in every way, as its chief executive officer, seek to promote the interests committed to the Board.

He may also countersign checks drawn upon the bank account of the Board by the treasurer or assistant treasurer.

ARTICLE VII.

DEPARTMENTS.

The work of the Board shall be organized in five departments, all under the general supervision of the general secretary:

1. College Department.
2. Student Department.
3. Financial Department.
4. University Work Department.
5. Treasury Department.

While an officer of the Board may be selected as the head of each department, the duties of two or more departments may be assigned to one officer by the general secretary if a sufficient number of heads of departments are not chosen by the Board.

The heads of the five departments shall be elected annually by the Board, and their salaries fixed by the Board. The assistants to the heads of departments above the grade of stenographer, bookkeeper, or clerk, must first be authorized by the Board and a maximum salary fixed for the office. Such assistant shall then be appointed by the general secretary upon the nomination of the head of the department and at such salary as may be determined by the general secretary within the maximum fixed by the Board.

It shall be the duty of the College Department to have the oversight of all matters pertaining to the relation of the colleges to the Board and to the Synods, and to assist the colleges in the development and maintenance of high and honest academic standards and positive Christian training and influence. In general it shall be responsible for all matters growing out of the Board's relation to the colleges with the exception of financial campaigns.

It shall be the duty of the Student Department to superintend the extension of financial aid to candidates for the ministry and to other students, if funds are established for the benefit of others, and to have the oversight of all activities for the enlistment of young people in the Christian vocations.

It shall be the duty of the Financial Department to devise ways and means for securing adequate funds for the whole work of the Board.

It shall be the duty of the University Work Department to promote and supervise all efforts for the Christian education and training for Christian service of students at State and other non-Church institutions of learning.

It shall be the duty of the Treasury Department to receive and disburse funds of the Board as provided in Article VIII.

ARTICLE VIII.

THE TREASURER.

The treasurer shall be the head of the Treasury Department, and it shall be his duty to receive, acknowledge, and keep accurate account of all funds received by this Board, and to deposit such funds in the name and to the credit of the Board in such bank or banks as shall be designated by the Board from time to time. Disbursements may be made by the treasurer as follows:

(1) Appropriations, salaries, and all other expense items, which have been passed upon by the Board and ordered paid, shall be paid by the treasurer upon the written order of the general secretary stating that such payment is due and all conditions imposed by the action of the Board fulfilled.

(2) Any other disbursements, not included in the above section, which may become necessary, and concerning which there has been no action taken by the Board, such as supplies for Board rooms, stationery, postage, telegrams, traveling expenses of members, secretaries, or Committees of the Board, may be paid by the treasurer on demand; *provided*, that the treasurer shall (and it is hereby understood that it shall be his duty so to do) present a written statement at the stated meetings of the Board held in the months of April and September in each year, and at such other times as the Board may request, showing all moneys received and disbursed by him to date.

(3) All checks drawn by the treasurer or assistant treasurer upon any bank account of the Board, in order to be valid must be countersigned either by the general secretary or by the Chairman of the Auditing Committee, or by such other person or persons as may be authorized thereto by the Board from time to time, provided always that the signature and countersignature shall be by different persons. No checks shall be signed or countersigned in advance of the date of same by any one officer.

(4) The treasurer, or assistant treasurer, under direction of the treasurer, shall have the custody of all documents, other than securities, connected with the business of his departments, except their official bonds, and shall transact all business relating to such documents under the direction of the Investment Committee.

(5) He shall furnish a bond for the faithful discharge of his official duties, in such form and for such amount and with such surety or sureties as shall from time to time be required by the Board.

ARTICLE IX.

THE ASSISTANT TREASURER.

The assistant treasurer shall assist the treasurer, and shall perform such other duties as may be designated to him from time to time by the treasurer, the Executive Committee or the Board.

In the absence or disability of the treasurer, the assistant treasurer shall have the powers and perform the duties of the treasurer.

He shall furnish a bond for the faithful discharge of his official duties, in such form and for such amount and with such surety as shall be required by the Board.

He may sign checks drawn upon any bank account of the Board, as provided by the eighth by-law.

ARTICLE X.

COMMITTEES.

The Committees of the Board shall be appointed at the annual meeting of the Board as follows:

1. THE EXECUTIVE COMMITTEE.

The Board shall annually designate and elect an Executive Committee consisting of twelve members, six ministers and six elders, in accordance with the provisions of Section 5 of the charter, the president of the Board to be its Chairman. Its regular meetings shall be held on the second Tuesday in February and the second Tuesday in November, and special meetings may be held at the call of the president or of two members of the Committee.

A quorum of the Executive Committee shall consist of seven members.

In the interim between meetings of the Board the Executive Committee shall exercise all the powers and functions of the Board, except the right to elect officers or members of the Board or members of the Executive Committee.

2. THE COMMITTEE ON COLLEGES.

The Committee on Colleges shall consist of nine members and shall be given general oversight of the work of the College Department, all of its actions to be subject to the Board's approval. The full Committee shall meet on the day before each regular meeting of the Board. During the interim between such meetings the members of the Committee shall be kept in touch with the work of the department through correspondence and the assignment of tasks. The Committee may appoint such Subcommittees as may be necessary to attend to the details of its work.

3. THE COMMITTEE ON STUDENT WORK.

The Committee on Student Work shall consist of nine members and shall be given general oversight of the Student Department. All of its actions shall be subject to the Board's approval. The full Committee shall meet on the day before each regular meeting of the Board. During the interim between such meetings the members of the Committee shall be kept in touch with the work of the department through correspondence and the assignment of tasks. The Committee may appoint such Subcommittees as may be necessary to attend to the details of the work.

4. THE COMMITTEE ON UNIVERSITY WORK.

The Committee on University Work shall consist of nine members and shall be given general oversight of the University Work Department. All of its actions shall be subject to the Board's approval. The full Committee shall meet on the day before each regular meeting of the Board. During the interim between such meetings the members of the Committee shall be kept in touch with the work of

the department through correspondence and the assignment of tasks. The Committee may appoint such Subcommittees as may be necessary to attend to the details of its work.

5. THE COMMITTEE ON FINANCE.

The Committee on Finance shall be composed of nine members. It shall be the duty of this Committee to suggest plans for raising money for the work of the Board, and to advise with the secretary of the Financial Department in all matters in which he or the Committee may deem advice necessary. It shall meet on the day before each regular meeting of the Board. During the interim between such meetings the members of the Committee shall be kept in touch with the work of the department through correspondence and the assignment of tasks. The Committee may appoint such Subcommittees as may be necessary to attend to the details of its work.

6. THE INVESTMENT COMMITTEE.

The Investment Committee shall be composed of three members. It shall be the duty of the Investment Committee to advise the treasurer in all matters in which he or the Committee may deem advice necessary. It shall have the custody of all securities of the Board, which shall be kept in a safe deposit vault box, to which access shall be had only by two of the following persons: the treasurer or the assistant treasurer with the general secretary or a member of the Investment Committee. It shall have power to invest all permanent funds and all trust funds of the Board as the Committee shall deem best, and to change any and all investments from time to time in the discretion of the Committee. Such action shall be taken only by unanimous vote of the Committee.

If at any time the treasurer and assistant treasurer should both be unable to sign checks, the Chairman of the Investment Committee may sign them until action can be taken by the Board or by the Executive Committee, and such checks shall be countersigned as provided for in Article VIII.

The Minutes of the Investment Committee, when presented to the Board and approved, shall be entered in the general Records of the Board.

7. THE AUDITING COMMITTEE.

The Auditing Committee shall consist of three members. It shall be the duty of this Committee to secure the careful audit of the treasurer's accounts at least annually. They may make such other examination at such other times as they may deem necessary, and they shall have access at any and all times to the books and Records of the treasurer and of the Board. They shall from time to time examine and report upon the bonds required to be given by the treasurer and assistant treasurer, reporting to the Board whether or not the bonds have been given and are in force in conformity with the provisions of the by-laws.

ARTICLE XI.

MEETINGS.

Section 1. The annual meeting of the Board shall be held in the city of New York, at 10 A. M., on the fourth Wednesday preceding the meeting of the General Assembly.

Section 2. A stated meeting of the Board shall be held on the third Wednesday of September at a place and hour to be designated by the Executive Committee.

Section 3. Special meetings of the Board may be called by the president, and shall be called by the president at the written request of ten members of the Board.

Section 4. A quorum of the Board shall consist of nine members.

ARTICLE XII.

AMENDMENTS.

Section 1. Amendments or additions to these by-laws may be made by a two-thirds vote of those present at any regular meeting. At any special meeting of the Board, amendments or additions may be made by a two-thirds vote of the members present, provided written notice of said amendment or addition shall have been given to the members thirty days before such special meeting of the Board.

VII. THE BOARD OF PUBLICATION AND SABBATH SCHOOL WORK.

1. History.

[NOTE.—For more detailed account of the early beginnings of this Board, see Moore's *Digest*, 1861, pp. 394-404; the *Digest*, 1886, pp. 433-436.]

In 1839, the General Assembly erected The Board of Publication "to publish such works, permanent and periodical, as are adapted to promote sound learning and true religion." It was soon evident that the Christian literature published by the Board, in order to its effective use, must be distributed by colporteurs. In 1847, the General Assembly declared, "The Assembly is highly gratified that the Board has entered upon a system of colportage as an agency for the circulation of its books." (*Minutes*, 1847, p. 516.)

During these years, the Sunday-school movement was growing, and it was natural that the Board which published Christian literature should be closely connected with it. In 1851 and 1852, the Board was specifically directed to publish Sunday-school literature, including libraries. In nearly every General Assembly from 1850 to 1870, the churches and Presbyteries were urged to aid in increasing the efficiency of the Sunday school and colportage work of the Board.

After the reunion of 1870, the General Assembly directed that Sunday-school work should be an organic part of the Board's function. (*Minutes*, 1871, pp. 522 ff.) The functions of the Board were analyzed as follows:

1. To publish books and all other literature needed to give success to the work of Sabbath schools. This marks the beginning of the Westminster Series of Lesson Helps.

2. To improve the standard of teaching in the Sabbath schools. This marks the beginning of the movement to improve the methods and standards of religious education.

3. To establish new Sabbath schools in destitute regions. The Board was directed in appointing colporteurs to select such persons "as may also be suitable for Sabbath-school missionaries, and instruct them to establish Sabbath schools in destitute regions, under the supervision of the Presbyteries." This marks the beginning of the special work of the Board for the spiritually destitute children of America.

In 1882, the General Assembly directed the Board "to establish a depository at Chicago and one at St. Louis, each to be liberally supplied with all the publications of the Board, and such religious literature as may be needed to meet the demands of a first-class bookstore for these great cities." (*Minutes*, 1882, p. 48.) This marks the beginning of the policy of establishing depositories as centers of distribution for the Board's publications, both permanent and periodical, and other religious literature.

Since 1870, the Board's functions have developed along the lines laid down in that year. In 1887, the General Assembly declared Sabbath-school work to be "by far the most important feature of the Board's work," and the name of the Board was changed to "The Board of Publication and Sabbath School Work." It was directed that the colportage and Sunday-school missionary work of the Board should be done by the same men. "The nature of the work is the same, as organizing, fostering and strengthening Sabbath schools naturally falls in with gratuitous distribution of books, religious visitation to families and sales of the Board's literature." (*Minutes*, 1887, pp. 47, 51.)

In 1903, the General Assembly directed the Board to "receive special gifts for the publication of evangelical literature in foreign languages; and for the support of colporteurs to labor among the foreign-speaking populations, or any other needy people of our country." (*Minutes*, 1902, p. 103.) This marks the beginning of the development of a program of religious education for foreign-speaking people. The Board's whole program of religious education began in the same way—the publication of Christian literature and its distribution by colporteurs.

In 1909, the General Assembly broadened the commission given to the Board in 1870 by resolving, "That the Assembly unify its educational work among the children and youth by committing it for general supervision to The Board of Publication and Sabbath School Work," and "That the said Board shall have, and is hereby given, the supervision of all the Sunday-school work of the Church, shall promote the efficiency of existing schools, and shall organize new Sunday schools in the interest of the nurture of the young." (*Minutes*, 1909, p. 238.) Further, the General Assembly of 1909 clarified the distinction between the missionary work of the Board and that of The Board of Home Missions in answer to a movement to secure the transfer of the Board's Sunday-school missionary work to The Board of Home Missions, to the effect that "The Board of Home Missions organizes Sunday schools with a view to their becoming Presbyterian churches. The Board of Publication and Sabbath School Work organizes them with a view to the religious benefit of the community found lacking and of the children who may be instructed in Gospel truth, without regard to these schools growing into churches, or even living beyond a season." Therefore, it was concluded that there was no reason for a transfer. (*Minutes*, 1909, pp. 221-238.) The General Assembly of 1910 reaffirmed the action of the Assembly of 1909. (*Minutes*, pp. 131 ff.)

In 1913, the General Assembly directed "that the Board be regarded, and that it regard itself as preëminently an educational Board, whose main function is the promotion of the nurture of the children and youth in Christian knowledge and life through all available agencies in the particular church. In consideration of this emphasis on its educational function the Board should give its most earnest attention to the whole field of religious education, and should aim to increase the educational efficiency of the Sunday schools, Young People's societies, the home, and all other agencies in the particular church. It should be the General Assembly's agent in this field of service." (*Minutes*, 1913, p. 250.)

In 1914, the General Assembly approved the organization of a Department of Religious Education. (*Minutes*, 1914, p. 145.) In 1920, the General Assembly approved "the reorganization of the Board's adminis-

tration in order more effectively to carry out the Assembly's instructions that the Board regard itself as preëminently an educational Board whose main function is the promotion of the nurture of the children and youth in Christian knowledge and life in the home, in the individual church, and in the community, and that it direct the Board to prosecute its enlarged program with all possible diligence and fidelity." (*Minutes*, 1920, p. 132.) This unification is accomplished by:

1. The creation of an Educational Staff at headquarters.
2. The adoption of a field policy to the effect that all field representatives of the Board, whether Presbyterial, e. g., Sunday-school missionaries, or Synodical, e. g., field representatives for religious education, should carry the whole educational program of the Board so far as the conditions in their fields permit.
3. The analysis of the Board's main function of religious education, as follows:
 - (a) Extending the agencies of religious education, e. g., the Sunday school, the daily vacation Bible school, the week-day school for religious instruction, expressional organizations, etc.
 - (b) Developing and promoting the policies and methods of religious education in order to secure greater efficiency in the home, in the individual church, and in the community.
 - (c) Publishing and distributing the materials of religious education—lesson materials for the Sunday school, the daily vacation Bible school, the week-day school for religious instruction, etc., and general Christian literature "in order to promote sound learning and true religion."

2. Charter.

AN ACT to Incorporate "The Trustees of the Presbyterian Board of Publication."

Whereas, The General Assembly of the Presbyterian Church in the United States of America have a Board of Publication, composed of ministers and laymen of the Presbyterian Church, the design of which is "the publication of such works, permanent or periodical, as are adapted to promote sound learning and true religion."

And whereas, The aforesaid Board of Publication labors under serious disadvantages as to receiving donations and bequests, and as to the management of funds intrusted to them for the purpose designated in their constitution, and in accordance with the benevolent intentions of those from whom such bequests and donations are received: Therefore,

Section 1. *Be it enacted* by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same, That Matthew Newkirk, James N. Dickson, William S. Martien, James B. Ross, Archibald McIntyre, Joseph B. Mitchell, Alexander W. Mitchell, M.D., Robert Soutter, Jr., and James Dunlap, citizens of the United States, and of this Commonwealth, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of "The Trustees of the Presbyterian Board of Publication,"* and as such shall have perpetual succession, and be able to sue and be sued in all courts of record, and elsewhere; and to purchase and receive, take and hold, to them and their successors, forever, lands, tenements, hereditaments, goods, money, and chattels, and all kinds of estate which may be devised, or

*Title amended by decree of Court of Common Pleas (No. 1) of Philadelphia, November 19, 1887, to "The Trustees of the Presbyterian Board of Publication and Sabbath School Work."

bequeathed, or given to them; and the same to sell, alien, demise, and convey; also to make a common seal, and the same to alter and renew, at their pleasure; and also to make such rules, by-laws, and ordinances, as may be needful for the government of the said corporation, and not inconsistent with the Constitution and laws of the United States, and of this state: *Provided*, always, that the clear annual value of the real estate held by the said corporation shall not exceed the sum of fifty thousand dollars (\$50,000).*

Section 2. The Trustees above named shall hold their offices for one year from the date of this incorporation, and until their successors are duly qualified to take their places; who shall be chosen by the aforesaid Board of Publication, at such times and in such manner as shall be provided by the said General Assembly of the Presbyterian Church in the United States of America, provided not more than one third of the Trustees shall be removed in any one year.

Section 3. The Trustees hereby incorporated, and their successors, shall (subject to the direction of the said Board of Publication) have full power to manage the funds and property committed to their care, in such manner as shall be deemed most advantageous, and not contrary to law.

JAMES COOPER,

Speaker of the House of Representatives.

CHARLES GIBBONS,

Speaker of the Senate.

Approved the thirteenth day of February, Anno Domini One Thousand Eight Hundred and Forty-Seven.

FRANCIS R. SHUNK,

Governor of Pennsylvania.

I hereby certify that the above is a true copy of the charter of the Presbyterian Board of Publication and Sabbath School Work.

Attest: HAROLD McA. ROBINSON,

Secretary.

Philadelphia, Pa., May 4, 1922.

VIII. THE BOARD OF CHURCH ERECTION.

1. History.

From 1789 to 1845 no action was taken by the General Assembly looking toward extending denominational aid to congregations erecting houses of worship. Church edifices were built by congregations by their own financial efforts, supplemented by gifts from friends in the United States and across the sea.

For the reason that no effort had been made by the Church at large to collect a fund for assisting new and weak congregations, in 1843 the matter was brought before the Assembly by an Overture which was referred to the Assembly of 1844, when the following statesman-like Report was submitted to the Assembly:

"The maintenance of evangelical truth and practical piety is the primary duty of the Church of our Lord and Saviour Jesus Christ; and the next to this and inseparably connected with it, is the great work of extending this Divine religion, until it shall fill the whole earth. For this purpose it is necessary to plant churches wherever they do not exist, and thus to secure the administration of the Word and ordinances of Jesus Christ.

*Charter thus amended by Court of Common Pleas of Philadelphia, April 26, 1895.

[NOTE.—For the organization of the Board, see *Minutes*, 1883, pp. 645, 646; *Digest*, 1886, pp. 570.]

"In fulfilling this part of her duty, the Presbyterian Church in this land has acted rightly in sending forth the ministers of the Gospel to preach, to gather and organize churches, and to nourish them with spiritual food, that they may grow up to maturity and abound in the works of faith and the labors of love. This, indeed, is indispensably necessary, and ought to engage the first and chief efforts of the Church; yet it is certain that, in a subordinate but very important sense, the erection of suitable houses for Divine worship is necessary. The former has been accomplished to some extent, by our portion of the Church catholic in her associated capacity; the latter has been generally left to the unaided efforts of congregations when gathered, however weak they may be. That each society should, if able, erect its own house of worship, is altogether proper, even as it is right that the minister should be supported by those to whom he ministers, and it should never be regarded as a burden to any, although effort and self-denial should be required in order to effect either object. But as it has been determined that the united ability of the Church ought to be employed in sending the minister to preach the Gospel to the destitute, and in aiding weak congregations in sustaining their pastor, is it not equally proper to aid those who need help in building suitable houses for public worship?

"We think that this is proper for several reasons:

"1. A church of adequate size and respectable appearance is of great importance to every congregation. The want of such accommodation produces indifference and discouragement in those who are connected with the congregations, and has a repulsive influence on others.

"2. There are many places in which the members and friends of the Presbyterian Church are too few and poor to build such houses as would accommodate themselves and that portion of the people in the vicinity who might be induced to attend on the ordinances of the Gospel, but as yet are disposed to give little or no pecuniary aid. In these circumstances our feeble churches are discouraged, and do not attempt to build a house, or to build one which is insufficient and unattractive, or they become involved in debt which they are unable to discharge. Several hundred instances of one or other of these cases may be found. How important would assistance be to a congregation in such circumstances.

"3. Many unsuitable churches are erected and much money is wasted, it is confidentially believed, for want of necessary information. If well-digested plans and estimates could be procured at once, with little or no expense, proportionate to the number of members of the congregation and other circumstances, and accompanied by advice respecting the construction and arrangement and finishing of the building, both externally and internally, it would be an advantage, equal in very many cases to a considerable pecuniary aid.

"*The General Assembly has adopted, with the general approbation of the Church, the policy of a special Board for each particular object that is designed, and this may be done in the present instance; or if not now, yet at a future time, if it shall appear to be expedient.*"

The General Assembly adopted the above Report and committed the work of Church Extension to the Board of Domestic Missions.

The work continued under the Board of Domestic Missions for eleven years, or until 1855. During that time \$47,711.27 was received from in-

dividuals and \$20,832.79 from church contributions, a total of \$68,544.06. The church contributions amounted, annually, to \$1,893.89.

In 1865 the Assembly committed the work to a Committee on Church Extension, located at St. Louis. This Committee continued its work until 1860 when the Assembly changed the name from the Church Extension Committee to the Board of Church Building. No change was made in the internal organization of the Committee or in its relation to the General Assembly.

The work continued under the Building Board until 1869 when the two branches of the Presbyterian Church came together, a most important event in the history of the Presbyterian Church.

In fifteen years the Building Board had received \$515,287.38, appropriated \$458,780.00 to 1,040 churches, and secured \$3,575,000 worth of church property. In the same fifteen years the Church Erection Fund of the New School branch of the Church received \$300,000 and appropriated \$230,000. The total amount received by the two Agencies was \$815,000. More than 1,500 churches had been assisted and \$5,000,000 worth of church property secured.

Since 1870 the work of the Board of Church Erection has increased rapidly. It has received large benefactions from such well known Presbyterians as Robert L. Stuart, Morris K. Jessup, John S. Kennedy, New York City. It has also received bequests from General Raynolds, of Detroit, Michigan, to be used in assisting in the building of manses for ministers. Many other bequests have been received.

At the present time the Board holds 5,003 grant mortgages representing \$3,641,000. The Board also holds 1,200 loan mortgages representing \$2,134,314, which the Board has loaned to churches. The Board also holds title to valuable lands in Michigan, Florida, Nebraska, Maryland, New York, Ohio, and other states. In addition the Board has a Permanent Fund invested under income producing securities amounting to \$2,617,311.

The Board protects its mortgage interest by insurance.

In 1921 the Board received from all sources over \$1,000,000 and paid out for church and manse building \$1,005,626.91. The Board has been placed in the denominational Budget for 1922-1923 for \$558,000. The Board estimates its resources outside of the Budget at \$442,000; a total estimated income of \$1,000,000.

In view of the fact, however, that the applications for church and manse building amount to over two million dollars, it is evident that the Board must secure much larger sums if it is in any adequate way to finance the building operations of the Church by loans either with or without interest.

The Board has worked out a Plan of Coöperation with incorporated Presbyteries and Presbyteries having incorporated Church Extension Committees and hopes that this Plan will result in largely increased contributions for Church Erection.

Never in the history of the Presbyterian Church have the demands been so great and the Board seeks to meet the applications from our churches in the best way possible. In order to do this the Board should have \$1,000,000 annually from the denominational Budget.

The Board appeals earnestly to loyal Presbyterians for their contributions and earnestly trusts that members of the Presbyterian Church to whom God has given large wealth will remember the Board in their testamentary gifts.

The Board is ready, on application, to supply literature free of cost to all persons interested in the building of churches and manses and to send its booklets on Church and Manse Architecture to Building Committees of congregations.

2. Acts of Incorporation.

AN ACT to Incorporate the Trustees of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America.

Passed March 31, 1855.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

1. Samuel T. Spear, Asa D. Smith, Edwin F. Hatfield, James W. McLane, Walter S. Griffith, Oliver H. Lee, Norman White, William F. Dodge, and Stephen H. Thayer, (designated for the purpose by the General Assembly of the Presbyterian Church, which met in Philadelphia, in May, 1854), and their successors in office, are hereby constituted a body corporate and politic, by the name of "The Trustees of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America," for the purpose of aiding feeble congregations in connection with the said General Assembly in erecting houses of worship, and by that name, they and their successors shall and may have perpetual succession. (*Provided*, that no money shall be furnished by said corporation for the erection of any house of worship in any state or territory, in which there shall exist at the time a law for the incorporation of religious societies, the title to which is not held by a religious corporation under and according to the laws of the respective states or territories in which such places of worship are located.) *Provided* also, that the title shall in no instance be vested in any priest, bishop, or other ecclesiastic.

2. The said corporation shall possess the general powers, and be subject to the provisions, contained in Title 3 of Chapter 18 of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed or modified.

3. The management and disposition of the affairs and funds of said corporation shall be vested in the individuals named in the first section of this act, and their successors in office, who shall remain in office for such period, and be displaced and succeeded by others, to be elected at such time and in such manner as the said General Assembly shall direct and appoint; and such election shall be made, and the said funds shall be held and administered, invested and disposed of, for the purposes aforesaid, in conformity with the provisions of the Plan adopted by the said General Assembly.

4. The said corporation shall in law be capable of taking, receiving and holding any real or personal estate, which has been or may hereafter be given, devised, or bequeathed to them for the purpose of their incorporation, or which shall accrue from the use of said fund; but the said corporation shall not take and hold real and personal estate above the sum of two hundred and fifty thousand dollars.

5. This act shall take effect immediately.

STATE OF NEW YORK, }
Secretary's Office. }....

[L. S.]

I have compared the preceding with the original law on file in this office, and I do hereby certify that the same is a correct transcript therefrom, and of the whole of such original.

Given under my hand and seal of office, at the city of Albany this second day of April, 1855.

A. G. JOHNSON,

Deputy Secretary of State.

CHAPTER 182.

AN ACT to Amend an Act Entitled "An Act to Incorporate the Trustees of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America," passed March 25, 1855. /

Passed March 27, 1871.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section one of the "Act to Incorporate the Trustees of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America," passed March thirty-first, eighteen hundred and fifty-five, is hereby amended so as to read as follows:

Section 1. Joseph Fewsmith, John Thomson, Elijah R. Craven, Norman Seaver, John Hall, Charles A. Dickey, Frank F. Ellinwood, Morris C. Sutphen, Henry R. Wilson, Samuel J. Nicholls, Joseph R. Skidmore, Frederick G. Burnham, Jonathan C. Havens, Otis D. Swan, George W. Lane, John P. Crosby, Winthrop S. Gilman, Nathan Lane, Hezekiah King, Russell Scarritt, James M. Brauner, (designated for the purpose by the General Assembly of the Presbyterian Church, which met in Philadelphia in May, eighteen hundred and seventy), and their successors in office, are hereby constituted a body corporate and politic, by the name of "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America," for the purpose of aiding feeble congregations in connection with the said General Assembly, in erecting houses of worship, and by that name they and their successors shall and may have perpetual succession; *provided*, that no money shall be furnished by said corporation for the erection of any house of worship in any state or territory in which there shall exist at the time a law for the incorporation of religious societies, the title to which is not held by a religious corporation under and according to the laws of the respective states or territories in which such places of worship are created; *provided*, also, that the title shall in no instance be vested in any priest, bishop, or other ecclesiastic.

Section 2. All acts done by said Trustees, in the proper performance of their trust, since their designation by said General Assembly, are hereby ratified and confirmed.

Section 3. This act shall take effect immediately.

STATE OF NEW YORK, }
Office of the Secretary of State, }
(L. S.)

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of the said original law.

Given under my hand and seal of office, at the city of Albany, this first day of May, in the year one thousand eight hundred and seventy-one.

D. WILLERS, JR.,

Deputy Secretary of State.

CHAPTER 305.

AN ACT Further to Amend Chapter One Hundred and Thirty-One of the Laws of Eighteen Hundred and Fifty-Five, Entitled "An Act to Incorporate the Trustees of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America."

Passed May 10, 1886; three fifths being present.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section one of Chapter one hundred and thirty-one of the Laws of Eighteen Hundred and Fifty-Five, entitled "An Act to Incorporate the Trustees of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America," is hereby further amended so as to read as follows:

Section 1. Joseph Fewsmith, John Thomson, Elijah R. Craven, Norman Seaver, John Hall, Charles A. Dickey, Frank F. Ellinwood, Morris C. Sutphen, Henry R. Wilson, Samuel J. Nicholls, Joseph R. Skidmore, Frederick G. Burnham, Jonathan C. Havens, Otis D. Swan, George W. Lane, John P. Crosby, Winthrop S. Gilman, Nathan Lane, Hezekiah King, Russell Scarritt, James M. Brauner (designated for the purpose by the General Assembly of the Presbyterian Church, which met in Philadelphia, in May, eighteen hundred and seventy), and their successors in office, are hereby constituted a body corporate and politic, by the name of "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America," for the purpose of aiding feeble congregations in connection with the said General Assembly in erecting houses of worship and manses, and also of aiding in the establishment of schools and chapels among the exceptional populations of Mormons, Indians, and Spanish-speaking people in the United States, and by that name they and their successors shall and may have perpetual succession; *provided*, that no money shall be furnished by said corporation for the erection of any house of worship in any state or territory (except for the schools and chapels aforesaid), in which there shall exist at the time a law for the incorporation of religious societies, the title to which is not held by a religious corporation under and according to the laws of the respective states or territories in which such places of worship are located; *provided*, also, that the title shall in no instance be vested in any priest, bishop, or other ecclesiastic.

Section 2. This act shall take effect immediately.

STATE OF NEW YORK,
Office of the Secretary of State, }

I have compared the preceding with the original law on file in this office and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

FREDERICK COOK,
Secretary of State.

CHAPTER 81.

AN ACT to Amend Chapter Three Hundred and Five of the Laws of Eighteen Hundred and Eighty-Six, Entitled "An Act to Amend an Act Entitled 'An Act to Incorporate the Trustees of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America.'"

Became a law April 6, 1908, with the approval of the governor. Passed, three fifths being present.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section one of Chapter three hundred and five of the Laws of Eighteen Hundred and Eighty-Six, entitled "An Act to Amend an Act to Incorporate the Trustees of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America," is hereby amended to read as follows:

Section 1. Joseph Fewsmith, John Thomson, Elijah R. Craven, Norman Seaver, John Hall, Charles A. Dickey, Frank F. Ellinwood, Morris C. Sutphen, Henry R. Wilson, Samuel J. Nicholls, Joseph R. Skidmore, Frederick G. Burnham, Jonathan C. Havens, Otis D. Swan, George W. Lane, John P. Crosby, Winthrop S. Gilman, Nathan Lane, Hezekiah King, Russell Scarritt, James M. Brauner, (designated for the purpose by the General Assembly of the Presby-

terian Church, which met in Philadelphia, in May, eighteen hundred and seventy), and such other or additional persons as the General Assembly of the said the Presbyterian Church in the United States of America has designated or may hereafter at any of its stated meetings designate for such purpose, and their successors in office, are hereby constituted a body corporate and politic, by the name of "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America," for the purpose of aiding feeble congregations in connection with the said General Assembly in erecting houses of worship and manses, and also of aiding in the establishment of schools and chapels among the exceptional populations of Mormons, Indians, and Spanish-speaking people of the United States, and by that name they and their successors shall and may have perpetual succession; *provided*, that no money shall be furnished by said corporation for the erection of any house of worship in any state or territory (except for the schools and chapels aforesaid), in which there shall exist at the time a law for the incorporation of religious societies, the title to which is not held by a religious corporation under and according to the laws of the respective states or territories in which such places of worship are located; *provided*, also, that the title shall in no instance be vested in any priest, bishop or other ecclesiastic.

Section 2. This act shall take effect immediately.

STATE OF NEW YORK, }
Office of the Secretary of State, }
[L. S.]

I have compared the preceding copy of Ch. 131, Laws of 1855; Ch. 182 Laws of 1871; Ch. 305, Laws of 1886; Ch., Laws of 1908, with the original laws on file in this office, and do hereby certify that the same is a correct transcript therefrom and the whole thereof.

Given under my hand and the Seal of Office of the Secretary of State, at the city of Albany, this fifteenth day of August, in the year one thousand nine hundred and thirteen.

JOSE E. PIDGEON,
Secretary of State.

LAWS OF NEW YORK.—BY AUTHORITY.

Every law, unless a different time shall be prescribed therein, shall commence and take effect throughout the state, on and not before the twentieth day after the day of its final passage, as certified by the Secretary of State. Sec. 12, Title 4, Ch. 7, Part 1, Revised Statutes.]

IX. PRESBYTERIAN BOARD OF MINISTERIAL RELIEF AND SUSTENTATION.

1. History.

(a) *The Presbyterian Board of Relief.*

At the first meeting of the Synod of Philadelphia, in 1717, "A Fund for Pious Uses" was established. A treasurer was elected to receive contributions, and the Synod disposed of the money at its own discretion. Among the uses to which this Fund was to be devoted was the relief of disabled ministers and their families. The first appropriation from the Fund, of which we have any record, was made in 1721 for the relief of two widows of ministers of our Church.

In 1755 the Synod of Philadelphia adopted a plan called at first "The Widows' Fund" for the relief of widows and orphans of Presbyterian ministers, and also for the relief of disabled ministers. In 1757, the Synod of Philadelphia elected a Committee to apply to the proprietors of Penn-

sylvania for a charter in behalf of this Fund. (Minutes of Synod of 1757, p. 224.)

In 1758 the Synod of New York and the Synod of Philadelphia were united under the name of the Synod of New York and Philadelphia.

In 1759 the record of the Minutes of this new Synod is as follows: "A Charter for a Fund for the Relief of Poor Presbyterian Ministers and Ministers' Widows and Children, was brought in and read and thankfully accepted." This Fund, after passing through various changes, became what is now known as the Presbyterian Ministers' Fund, and is now an independent life insurance and annuity company, no longer receiving contributions from Presbyterian churches, as it did for half a century, in addition to the dues paid by the ministers.

For fifty years the Church endeavored to make this well conceived plan to insure the lives of all our ministers a complete success, but many ministers could not, or would not, pay their yearly dues, and neither the churches nor individuals would pay the ministers' dues for them, and it was found that there were many ministers and widows and orphans of ministers in very destitute and deplorable circumstances, and there was an absolute necessity to adopt some other plan for their relief and support.

At the meeting of the Assembly in 1795 it was decided that the General Assembly, or certain Trustees in their behalf, be incorporated under the existing laws of Pennsylvania, and a Committee was appointed at that meeting of the Assembly to prepare a draft of a charter. In 1798 the Plan of incorporation was approved, and a Committee was appointed and directed to petition the Legislature of Pennsylvania to grant the request of the General Assembly.

In 1799 the Committee appointed to secure an act of incorporation for Trustees of the General Assembly, reported that they had obtained the Act of Incorporation desired. (See *Minutes*, G. A., 1799, p. 173.)

To this Board of Trustees of the General Assembly was committed the cause of Ministerial Relief, and for fifty years the Assembly endeavored to secure sufficient funds to give a comfortable support to all our ministers' families that were found to be in need.

In 1849 the General Assembly, in response to an Overture from the Presbytery of Elizabeth, recommended that the churches be enjoined to take collection for the relief of needy ministers and their families, and that the money collected be disbursed by the Board of Publication upon the recommendation of Presbyteries. (*Minutes*, G. A., 1849, pp. 266, 267.) For three years the Board of Publication administered the trust.

In 1852, at the request of the Board of Publication, the disbursement of the Fund was again committed to the Trustees of the General Assembly and they continued to receive and disburse the funds collected until 1876.

At the reunion of the two branches of the Church in 1870, the Permanent Fund, held by the Old School branch, amounted to \$41,444.75, and by the New School branch, \$36,110.00, making a total of \$77,554.75. The General Assembly of 1871 decided that the interest from this Fund alone was to be used in granting annuities, and that the Permanent Fund should be greatly enlarged. (*Minutes*, G. A., 1871.)

In 1876 the work of relieving disabled ministers, which had been in charge of a Standing Committee on Ministerial Relief, under the direction of the Trustees of the General Assembly, was changed into a separate Board, and the Board thus formally organized obtained a charter from the

State of Pennsylvania, October 21, 1876, which was approved by the General Assembly, May 28, 1877, and the first Board of Directors under the charter was that day elected.

(b) *The Sustentation Fund.*

The fact that the Relief Department requires, in addition to age and service, an application based on certified need, including a statement concerning dependents and all sources of income, has been the cause of embarrassment. The attention of the Church was called to the necessity of some method to prevent need and recognize service which would be devoid of embarrassment. In 1900 a Sustentation Plan was adopted by the Synod of Iowa and referred to the General Assembly of 1901. The Assembly appointed a Special Committee to which this Iowa Plan was referred. Reports of progress were made to the General Assemblies of 1902, 1903, 1904, 1905, and the Plan of Sustentation thus formulated was adopted unanimously by the General Assembly of 1906. In 1909 a charter was secured, and the Fund was permanently established, and a Board of Directors was elected to administer the Fund.

(c) *Ecclesiastical combination of the two Agencies.*

On May 24, 1912, the General Assembly took action on recommendation of the Executive Commission, for the ecclesiastical combination of the Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers and the Sustentation Fund of the Presbyterian Church U. S. A. This combination actually took effect October 2, 1912.

(d) *Legal merger and consolidation.*

In accordance with the authority and direction of the General Assembly of 1918, the two Boards were legally merged and consolidated under the name and title of the Presbyterian Board of Ministerial Relief and Sustentation, the new charter bearing the date of October 29, 1918.

2. Charter.

IN THE COURT OF COMMON PLEAS No. 1 FOR THE COUNTY OF PHILADELPHIA.

December Term, 1918. 1 D 1908. No. 1700.

In the matter of the merger and consolidation of "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers" with the "Ministerial Sustentation Fund." Name changed to "Presbyterian Board of Ministerial Relief and Sustentation."

PETITION FOR MERGER AND CONSOLIDATION.

To the Honorable the Judges of the said Court:

The Petition of "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers" and "Ministerial Sustentation Fund."

Respectfully sheweth:

I. That each of your petitioners is a corporation of the first class, organized and doing business under the Act of Assembly of the Commonwealth of Pennsylvania, approved the 29th day of April, 1874, P. L. 73, and the Supplements thereto.

II. That your petitioner, "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers," was created by

a decree of the Court of Common Pleas No. 2 of Philadelphia County entered the 21st day of October, 1876, and duly recorded in the office of the Recorder of Deeds of said county in Charter Book No. 3, page 186, etc., and that the purpose for which your said petitioner was organized, as set out in its said charter and for which it is still maintained, was and is

"To receive, hold and disburse such real and personal estate as may be given to it for the relief and support of disabled ministers and the needy widows and orphans of deceased ministers of the said Church, to wit, 'The Presbyterian Church in the United States of America.'"

III. That your petitioner, the "Ministerial Sustentation Fund," was created by a decree of the Court of Common Pleas No. 1 of Philadelphia County, to December Term, 1908, No. 1700, entered the 26th day of February, 1908, and duly recorded in the office of said Recorder of Deeds in Charter Book No. 39, page 111, etc., and that the purpose for which your said petitioner was organized, as set out in its said charter and for which it is still maintained, was and is

"The maintenance of a society for beneficial or protective purposes to its members from funds collected therein, by providing and paying old age or disability benefits to its members who must be ministers of 'The Presbyterian Church in the United States of America,' and by providing and paying benefits to the widow of any of them, and in the event of her death or remarriage by paying benefits to the minor children, in accordance with the rules that may be adopted by the corporation and approved by the General Assembly of 'The Presbyterian Church in the United States of America.'"

IV. That since the year 1913 the affairs of your petitioners have been administered jointly under a Plan of combination adopted by the General Assembly of the said Presbyterian Church in the United States of America; and that it is believed to be desirable that your petitioners be merged and consolidated under the laws of the Commonwealth of Pennsylvania.

V. That, therefore, by resolutions duly adopted at the annual meetings of the members of each of your petitioners, duly called and held on the 20th day of June, 1918, at the general offices of your petitioners in the city of Philadelphia, a quorum being in each case present and voting in favor thereof, and also duly adopted at meetings of the Boards of Directors of each of your petitioners, duly called and held at the same place and on the same day, it was directed that application be made, and it is accordingly hereby made, by your petitioners to this Honorable Court for the consolidation and merger of your petitioners with each other under the name, style and title, and upon the terms, limitations and powers set out in said resolutions, in the words following:

"(1) The corporation formed by the consolidation or merger shall hereafter have the name, style and title of 'Presbyterian Board of Ministerial Relief and Sustentation.'

"(2) The purpose for which the consolidated corporation shall exist is to receive, hold and disburse such real and personal estate as may be given to it for the relief and support of disabled ministers and the needy widows and orphans of deceased ministers of the Presbyterian Church in the United States of America. Regularly appointed and commissioned missionaries, both ordained and lay, of the Foreign, Home, and Freedmen's Boards, and regularly appointed and commissioned lay missionaries of the Board of Publication and Sabbath School Work who have served that Board, and regularly accredited deaconesses, may be placed upon the roll of the corporation upon the same conditions governing ordained ministers. In their application for aid, lay missionaries shall be governed by the rules that apply to ministers, except that foreign missionaries, whether ordained or lay, under commission of the Presbyterian Church in the United States of America, shall be certified by the Presbyterian Board of Foreign Missions instead of by the Presbytery. Such other classes of servants of the Church may be provided for as the General Assembly of the Presbyterian Church in the United States of America shall, from time to time, direct.

"(3) The members of the corporation shall be the persons now constituting the officers and directors of The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers and of Ministerial Sustentation Fund and such other persons as the General Assembly of the Presbyterian Church in the United States of America shall from time to time elect, but no person shall be elected as a member who is not a citizen of the Commonwealth of Pennsylvania, if by his election persons not citizens of said Commonwealth shall constitute a majority of such members.

"(4) The corporation shall be governed by officers and directors of the number and character provided for in the present charter of The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers, and chosen in the manner therein prescribed. The present officers and directors of the two corporations shall be officers and directors of the consolidated corporation and shall hold their offices until their successors are chosen.

"(5) The present assets of the Ministerial Sustentation Fund and all funds hereafter collected from subscribers to or beneficiaries of that Fund, shall be held and maintained as a special Fund upon the same trusts and for the same objects as set forth in the charter of said Ministerial Sustentation Fund in accordance with the rules from time to time adopted by the General Assembly of the Presbyterian Church in the United States of America, and shall be subject to all obligations of said Ministerial Sustentation Fund. All other assets of the consolidated corporation shall be held for the purposes and upon the trusts set forth in the charter of The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers under and subject to the direction of the said General Assembly of the Presbyterian Church in the United States of America, and shall be subject to all obligations of said The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers. "The present members of "Ministerial Sustentation Fund" shall be entitled "Sustentation Fund Members" and shall have all the rights of members of the consolidated corporation except the right of voting."

"(6) Save as affected by the above conditions all rights, privileges franchises and powers of each of the said corporations shall vest in the consolidated corporation."

VI. Wherefore, your petitioners, showing to this Honorable Court that such consolidation and merger are lawful and beneficial and do not conflict with the requirements of the Statutes of this Commonwealth in such case made and provided, or of the Constitution of the Commonwealth, pray that this Honorable Court direct that notice be given by publication once a week for three weeks in two newspapers of general circulation, printed in the county of Philadelphia, setting forth briefly the character and object of the proposed consolidation and merger of your petitioners and the intention to make application therefor; and that upon presentation to this Honorable Court of due proof of such publication, this Honorable Court shall enter its decree directing the consolidation and merger of your petitioners with each other under the name, style, and title, and upon the terms, limitations, and powers in this petition set forth.

And your petitioners will ever pray, etc.

(SEAL)

THE PRESBYTERIAN BOARD OF RELIEF FOR
DISABLED MINISTERS AND THE WIDOWS AND
ORPHANS OF DECEASED MINISTERS.

By JOHN RUMSEY DAVIES,
President.

Attest: WILLIAM W. HEDERTON,
Secretary.

MINISTERIAL SUSTENTATION FUND.

By JOHN RUMSEY DAVIES,
President.

(SEAL)

Attest: WILLIAM W. HEDERTON,
Secretary.

PHILADELPHIA COUNTY, ss:

William W. Heberton, being duly affirmed, says that he is the secretary of The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers and also the secretary of Ministerial Sustentation Fund, the corporations' petitioners in the above entitled cause; that the facts set forth in the foregoing Petition are true; and that the officers executing said Petition were duly authorized and directed by resolutions adopted at the annual meetings of the members of each petitioner held June 20, 1918, to execute and present the same.

Affirmed and subscribed before me this twenty-third day of September, 1918.

(Signed) W. W. HEBERTON.

MARY E. MESSENGER, Notary Public.

My commission expires at the end of next session of Senate.

IN THE COURT OF COMMON PLEAS No. 1, FOR THE COUNTY OF
PHILADELPHIA.

September Term, 1918. No. 1700.

In the matter of the merger and consolidation of "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers" with the "Ministerial Sustentation Fund."

INTERLOCUTORY DECREE.

And now, this twenty-eighth day of September, 1918, upon consideration of the foregoing Petition, and on motion of Prichard, Saul, Bayard & Evans, and Rambo, Rambo & Mair, solicitors for the petitioners, the court being of opinion that the consolidation and merger prayed in said Petition are and will be lawful and beneficial and do not conflict with the requirements of the Statutes of this Commonwealth in such case made and provided, or of the Constitution of this Commonwealth, it is hereby

Ordered and directed that notice be given by publication once a week for three weeks in the Legal Intelligencer and the Public Ledger, two newspapers of general circulation printed in the county of Philadelphia, setting forth briefly the character and object of the proposed consolidation and merger of the corporations' petitioners and the intention to make application therefor on a date to be specified in such notice.

By the Court,

WILLIAM H. SHOEMAKER,

Judge.

IN THE COURT OF COMMON PLEAS No. 1, FOR THE COUNTY OF
PHILADELPHIA.

September Term, 1918. No. 1700.

In the matter of the merger and consolidation of "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers" with the "Ministerial Sustentation Fund."

FINAL DECREE.

And now, this twenty-eighth day of October, 1918, the proof of publication of notice of the Petition for the consolidation and merger of the corporations' petitioners, as directed by the order of this Court heretofore entered in this cause, having been presented to this Court and filed in this cause upon consideration of said Petition and upon motion of Prichard, Saul, Bayard & Evans and Rambo, Rambo & Mair, solicitors for the petitioners, the Court being of the opinion that said consolidation and merger are and will be lawful and bene-

ficial and do not conflict with the requirements of the Statutes of this Commonwealth in such case made and provided, or of the Constitution of this Commonwealth, it is

Ordered, adjudged, and decreed that the prayers of said Petitions be granted and that upon the entry of this decree and the recording of the same in the office of the Recorder of Deeds for the county of Philadelphia, as by said Statutes provided, the said The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers, and the said Ministerial Sustentation Fund, with all their rights, privileges, franchises, powers and liabilities, shall merge and be consolidated into a corporation under the name, style and title, and upon the terms and limitations and with the powers following:

(1) The corporation formed by the consolidation or merger shall hereafter have the name, style and title of "Presbyterian Board of Ministerial Relief and Sustentation."

(2) The purpose for which the consolidated corporation shall exist is to receive, hold and disburse such real and personal estate as may be given to it for the relief and support of disabled ministers and the needy widows and orphans of deceased ministers of the Presbyterian Church in the United States of America. Regularly appointed and commissioned missionaries, both ordained and lay, of the Foreign, Home and Freedmen's Boards, and regularly appointed and commissioned lay missionaries of the Board of Publication and Sabbath School Work who have served that Board, and regularly accredited deaconesses, may be placed upon the roll of the corporation upon the same conditions governing ordained ministers. In their application for aid, lay missionaries shall be governed by the rules that apply to ministers, except that foreign missionaries, whether ordained or lay, under commission of the Presbyterian Church in the United States of America, shall be certified by the Presbyterian Board of Foreign Missions instead of by the Presbytery. Such other classes of servants of the Church may be provided for as the General Assembly of the Presbyterian Church in the United States of America shall, from time to time, direct.

(3) The members of the corporation shall be the persons now constituting the officers and directors of The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers and of Ministerial Sustentation Fund and such other persons as the General Assembly of the Presbyterian Church in the United States of America shall from time to time elect, but no person shall be elected as a member who is not a citizen of the Commonwealth of Pennsylvania, if by his election persons not citizens of said Commonwealth shall constitute a majority of such members.

(4) The corporation shall be governed by officers and directors of the number and character provided for in the present charter of The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers, and chosen in the manner therein prescribed. The present officers and directors of the two corporations shall be officers and directors of the consolidated corporation and shall hold their offices until their successors are chosen.

(5) The present assets of the Ministerial Sustentation Fund and all funds hereafter collected from subscribers to or beneficiaries of that Fund, shall be held and maintained as a special Fund upon the same trusts and for the same objects as set forth in the charter of said Ministerial Sustentation Fund in accordance with the rules from time to time adopted by the General Assembly of the Presbyterian Church in the United States of America, and shall be subject to all obligations of said Ministerial Sustentation Fund. All other assets of the consolidated corporation shall be held for the purposes and upon the trusts set forth in the charter of The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers under and subject to the direction of the said General Assembly of the Presbyterian Church in the United States of America, and shall be subject to all obligations of said The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers

The present members of "Ministerial Sustentation Fund" shall be entitled "Sustentation Fund Members" and shall have all the rights of members of the consolidated corporation except the right of voting.

(6) Save as affected by the above conditions all the rights, privileges, franchises and powers of each of the said corporations shall vest in the consolidated corporation.

By the Court,

WILLIAM H. SHOEMAKER,

Judge.

Recorded in the Office for the Recording of Deeds, etc., in and for the city and county of Philadelphia in Charter Book No. 59, page 448, etc.

WITNESS my hand and seal of office this seventh day of November, 1918.

[SEAL]

JAMES M. HAZLETT,

Recorder of Deeds.

I hereby certify that the above is a true and correct copy of the charter in its present form of the Board of Ministerial Relief and Sustentation of the Presbyterian Church in the U. S. A.

ROBERT HUNTER,

Associate Secretary.

X. THE BOARD OF MISSIONS FOR FREEDMEN.

1. History.

The Presbyterian Church North began missionary work among the Negroes of the South fully a year before the close of the Civil War. Two Committees were at work under the direction of the General Assembly (O. S.) as early as 1864, one with headquarters at Indianapolis and the other at Philadelphia. In May, 1865, the General Assembly meeting in Pittsburgh united these Committees under one General Committee entitled "The General Assembly's Committee on Freedmen." It met by order of the Assembly in the lecture room of the First Church, Pittsburgh, and was organized June 22, 1865. Before the Reunion there was another work similar in character and purpose, with headquarters in New York, carried on as a "Freedmen's Department" in connection with the Presbyterian Committee of Home Missions (N. S.). This "Freedmen's Department" existed only two years, making its second Annual Report in 1870. When the two Assemblies united in 1870, the work among the Freedmen as carried on from New York and Pittsburgh was consolidated and a new Committee appointed. This new Committee was organized by direction of the reunited General Assembly, June 10, 1870, in Pittsburgh, Pa. This Committee continued to work without change of plan or organization for twelve years, but the question of ownership of property necessary to the work and the handling of bequests made it evident that it would be better to have the Committee incorporated. In 1882, the Assembly at Springfield, Ill., sanctioned a change and the Committee obtained a charter, September 16, 1882, and became a corporate body under the name of "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

The wisdom of this incorporation became more apparent as the permanent nature of this work was realized, and the increase of the race in the South, the problems arising from the postwar conditions, and the

necessity of great care and tactful procedure was seen, that friction might be avoided, mutual confidence developed, and the enfranchised people given full opportunity for national development and happiness and goodwill. The true progress of the Negro depends so much on our education, subject to Christian truth and directed by Scriptural principles, that evangelization and the maintenance of schools should go hand in hand. That this work was not to be limited either in time or nature became apparent to the Church, as the system of public schools for the Negro showed no general popularity or probability of ample provision, either from lack of funds, or interest in the Southern States, where the great body of Negroes dwelt, and are likely to dwell. The importance of avowedly Christian schools became clearer, as a high morality and true religious principles were seen to be necessary for the Negro to insure both his pacific relations with the whites and to make his industrial life trustworthy and useful.

This view of the far-reaching and permanent character of the Board's task for this race is taken by every intelligent student of the Negro in America, and it is, also, justified by the enlarged gifts, and the recognition by devoted Christians, that the love of Christ and the true patriotism call to enlarged and better endowed schools and methods.

Incorporation gave the Board a higher dignity and importance and rightly deepened the impression of the magnitude of the task, the need of larger resources, and the value of the results. Time and experience have not only justified this incorporation, but impressed upon the intelligent the peculiar nature of the work of the Board and the unwisdom of diminishing its distinctness in the minds of Presbyterians.

In 1911, the General Assembly advised the Board to assist the Colored Cumberland Presbyterian Church on the most liberal scale possible, consistent with its other obligations.

In 1915, the General Assembly adopted the recommendation of the Executive Commission that "the limitations imposed on the activities of the Board of Missions for Freedmen by the order of the General Assembly, be removed to the end that the Board may engage in evangelistic work in the Northern States, among the colored people, when requested by the Presbyteries and various Synods, upon such terms as will secure the co-operation of the Presbyteries and Synods in the work of the Board."

2. Charter.

To the Honorable the Judges of the Court of Common Pleas, No. 2, of Allegheny County, Commonwealth of Pennsylvania:

The undersigned citizens of the said Commonwealth, respectfully represent:

That under the rules and the usages of the Presbyterian Church in the United States of America, are desirous of being incorporated pursuant to the act of the General Assembly of the said Commonwealth of Pennsylvania entitled "An Act to Provide for the Incorporation and Regulation of Certain Corporations," approved the 29th day of April A. D. 1874, and the several supplements thereto. Herewith stating the object and purpose thereof:

Section 1. Elliot E. Swift, James Allison, Samuel J. Wilson, Samuel J. Fisher, Charles L. Thompson, John M. Richmond, John C. McCombs, Robert C. Totten, James B. Lyon, William C. Aughinbaugh, Robert S. Davis, and Charles W. Hubbard, designated for this purpose by The General Assembly of the Presbyterian Church in the United States of America, which met at Springfield, in

the State of Illinois, in the month of May, A. D. 1882, and their successors in office chosen from time to time by the said General Assembly, are hereby constituted a body politic and corporate, to have perpetual succession, by the name of: "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America," the object of which shall be to assist in sustaining the preaching of the Gospel among the freedmen of the United States of America, in building, erecting, and maintaining churches, schools, academies, colleges, and institutions of learning, for their benefit, and to superintend the whole work of missions and education among them in behalf of the said Church, as the General Assembly may from time to time direct; also to receive, take charge of, and disburse all property and funds which may at any time, and from time to time be entrusted to said Church of said Board of Missions for said Freedmen for missionary or educational purposes.

Section 2. The said corporation shall possess the general powers, and be subject to the provisions contained in Section one of the said act of Assembly, approved the 29th day of April, A. D. eighteen hundred and seventy-four, and its supplements so far as the same is applicable.

Section 3. That said corporation shall in law be capable of taking and receiving, and holding any real or personal estate which has been or may hereafter be given, devised or bequeathed to it, or to the General Assembly, or to anyone in trust for the purposes aforesaid, and in conformity with existing statutes, or which may accrue from the use of the same, and the same to sell, mortgage, alien, demise, and convey, and to invest and reinvest in mortgages, stocks, bonds, or other securities, any moneys received for purposes aforesaid by gift, devise, or bequest, provided always that the clearly yearly income of real estate held by said corporation, shall not at any time exceed the amount fixed by law or existing statutes.

Section 4. The management and disposition of the affairs and funds of said corporation shall be vested in the individuals named aforesaid and their successors in office, who shall remain in office for such period, and be displaced and succeeded by others, to be elected at such time and in such time and in such manner as the said General Assembly of the Presbyterian Church of the United States of American shall direct and appoint.

In testimony whereof, we have hereunto set our hands and seals, this] day of August, A. D. 1882.

ELLIOTT E. SWIFT,	[SEAL]
JAMES ALLISON,	[SEAL]
S. J. WILSON,	[SEAL]
ROBT. C. TOTTEN,	[SEAL]
JAS. B. LYON,	[SEAL]
ROBERT S. DAVIS,	[SEAL]
C. W. HUBBARD,	[SEAL]
W. C. AUGHINBAUGH,	[SEAL]
JOHN C. MCCOMBS,	[SEAL]

STATE OF PENNSYLVANIA }
COUNTY OF ALLEGHENY } ss:

Before me, William H. Graham, Recorder of said County, personally came Robert S. Davis, Wm. C. Aughinbaugh, and J. C. McCombs, three of the subscribers to the foregoing Articles of Association, who acknowledged the same on behalf of themselves and their associates, to be their act and deed as required by the act of Assembly, in such case made and provided.

In witness whereof, I have hereunto set my hand and official seal, this 24th day of August, A. D. 1882.

WM. H. GRAHAM
Recorder. (OFFICIAL SEAL)

Due notice of publication inserted in the Pittsburgh Times and Presbyterian Banner and duly attached hereto.

In the Court of Common Pleas No. 2, of Allegheny County.

In the matter of the incorporation of "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

The within Certificate and Articles of Association having been presented to the Honorable J. W. F. White, a law judge of the Court of Common Pleas No. 2, said county, the certificate of the Recorder of said county being endorsed thereon, accompanied with proof of publication as required by law, and said judge having perused and examined said instrument, and it being found in proper form, in accordance with the second section of the act of Assembly approved 29th, April, 1874, and said intended corporation, appearing to be lawful and not injurious to the community.

And now, to wit, September 16, 1882, it is *ordered and decreed*, That the said charter be approved, and upon the recording of the same with this order, the subscribers thereto and their associates, shall be a corporation for the purpose and trusts therein stated, and that this decree and said charter shall be recorded in the Office for Recording Deeds in said county of Allegheny, and thenceforth the persons named therein and subscribed thereto, with their associates, and successors, shall be a corporation by the name herein given.

Per Curiam.

From the Record,

J. O. BROWN, Pro.

Recorded September 23, 1882.

(COURT SEAL)

STATE OF PENNSYLVANIA

COUNTY OF ALLEGHENY

} ss:

I, John D. Graham, Recorder of Deeds, etc., in and for said county, do hereby certify that the foregoing is a true and correct copy of charter as the same is recorded in the Recorder's Office in and for said county on the 23rd day of September, A. D. 1882, in Charter Book Vol. 7, Page 308.

In testimony whereof, I have hereunto set my hand and affixed the Seal of the said Office the 8th day of May, A. D. 1922.

JOHN D. GRAHAM,

(SEAL)

Recorder.

XI. THE WOMAN'S DEPARTMENT OF THE BOARD FOR FREEDMEN.

1. History.

In 1884 the Assembly recommended the Woman's Executive Committee of Home Missions (now the Woman's Board) to permit such societies under its care as might desire to do so, to contribute according to their pleasure to the cause of the freedmen and send the results to the Woman's Executive Committee in New York, to be forwarded to the treasurer of The Board of Missions for Freedmen at Pittsburgh.

The following May (1885), \$3,010. 58 was reported to the Assembly as contributed through Home Mission societies. The following resolution was unanimously adopted by the General Assembly:

"That in view of the success which has already attended the organization of a Woman's Department for Freedmen, under the Woman's Executive Committee of Home Missions, and of the pressing demand for labor within the sphere marked out for this department it be affectionately urged upon all the women's home missionary societies of our Church to

give this work a place in their sympathies, their prayers and their benefactions."

These were the beginnings of the Woman's Department of the Freedmen's Board, which is the same as the Freedmen's Department of the Woman's Board. While the action of the Assembly only recommended that the women's societies be permitted to contribute according to their pleasure to the freedmen's work, these societies have very generously encouraged our efforts to promote the interests of the freedmen's cause. The help that the Freedmen's Board has received in this way has steadily grown from year to year during the last thirty-five years. The money received through the Freedmen's Department of the women's societies goes, in the main, to the support of teachers and the maintenance of our school work; but all money sent to the Board through this source, or from any other source, goes to the object for which it was intended, whether it be for teachers, preachers, school buildings, churches, farms, furniture, industrial implements, or anything else previously approved by the Board.

The headquarters of the Woman's Department of the Freedmen's Board are the same as those of The Board of Missions for Freedmen, 507-511 Bessemer Building, Pittsburgh, Pa., and everything in connection with the entire work is under the management and control of the Board.

XII. COLLEGE BOARD.

1. Establishment and constitution of the Board.

The Special Committee on Education appointed by the Assembly of 1881, enlarged and continued by the Assembly of 1882, herewith report (see *Minutes*, 1883, pp. 581-590). The recommendations were adopted, viz.:

1. That a definite Agency be instituted that shall have in charge the interests of higher education as connected with the Presbyterian Church.

2. That this Agency be a separate and independent Board, with its distinct officers and work.

3. That the Board be constituted under the following provisions, viz.:

A. The name of this Board shall be "The Presbyterian Board of Aid for Colleges and Academies"; and the general work shall have the limitations indicated by its title.

B. The Board shall consist of twenty-four members, divided into three classes, composed equally of ministers and laymen, and one class shall be elected each year.

C. The officers of this Board shall be a president, vice president, treasurer, and permanent secretary.

D. In the constitution of the Board the different parts of the country shall be equitably represented.

E. The headquarters of the Board shall be at Chicago, and the Executive Committee of the Board shall be residents in Chicago or in the immediate vicinity.

F. Meetings of the Board may be held at different points in the country as the Board shall elect.

G. The province of the Board shall be to secure an annual offering from the churches for this cause; to coöperate with local agencies in determining sites for new institutions; to decide what institutions shall be aided; to assign to those institutions seeking endowment the special fields open to their appeals, that clashing between them may be avoided; and to discourage all independent appeals to the Church at large.

H. The funds received by the Board shall be devoted either to current expenses of struggling institutions, or to permanent endowments.

The funds shall be secured (a) by annual offerings from the churches, mainly for current expenses of the institutions; (b) by special applications for endowment under the approval and general direction of the Board.

I. (a) Every institution hereafter established, as a condition of receiving aid, shall be either organically connected with the Presbyterian Church in the United States of America, or shall by charter provision perpetually have two thirds of its Board of Control members of the Presbyterian Church.

(b) In the case of institutions already established, and not included under the above provisions, appropriations for endowment shall be so made as to revert to the Board whenever these institutions shall pass from Presbyterian control.

(c) In all other respects the disbursement of funds by the Board shall be wholly discretionary with the Board, both as to amount and direction, subject always to the control of the General Assembly.

4. That the Board be chartered under the laws of the State of Illinois, and under the laws of such other states as may at any time hereafter, by said Board, be deemed necessary or advisable, and be empowered to receive legacies, bequests, and devises.

5. That a Committee be now appointed to report to this Assembly the names of twenty-four members for this Board, and any needed directions for organization; and that when so reported and approved by this Assembly, said members shall be authorized and enjoined to perfect the organization of the Board at the earliest possible date, and to proceed at once to its vast and responsible work.—1883, p. 589.

[NOTE.—For the organization of the Board, see *Minutes*, 1883, pp. 645, 646; *Digest*, 1886, pp. 570.]

2. The Bible to be used as a textbook.

a. *Resolved*, That no institutions be taken under the care of this Board, unless the Bible be systematically used as a textbook in the curriculum; and that the institutions be required to show in detail, in their spring Reports to the Board, what response they have made to this requisition; and that the Board be instructed to withhold, at its discretion, the annual appropriation in all cases in which the spirit of this requisition does not appear to have been met.—1889, p. 48.

b. *Resolved*, That the General Assembly hereby directs the Board to adhere diligently to the following points in the policy of its management, viz., the systematic study of the Bible by every student. The rules by which it assures full Presbyterian control of institutions and of all property funds invested through the Board. The refusal of the Board to incur debt or to allow its institutions to live beyond their income. The prohibition

of the solicitation of funds by institutions except from personal friends or in their own regions, the Board itself to solicit, and to distribute funds, and to secure them to the Church.—1894, p. 86.

[See *Digest*, 1907, p. 397, for charter of Board of Aid for Colleges and Academies.]

[NOTE.—By action of the General Assembly of 1904, the name of this Board was changed to "College Board of the Presbyterian Church in the United States of America." By action of the Assembly of 1916 this Board was merged with the General Board of Education.]

XIII. THE SPECIAL COMMITTEE ON SYSTEMATIC BENEFICENCE.

[NOTE.—For history of the appointment of this Committee, and development and progress of its work, see *Digest*, 1907, p. 400; for merging with the Executive Commission, see *Minutes*, 1909, p. 237, and 1910, p. 85.]

XIV. BOARD OF TEMPERANCE.

1. History.

The General Assembly of 1880 in session at Madison, Wis., appointed a Special Committee of nine to report the following year on the advisability of a Permanent Committee on Temperance. This Special Committee reported favorably to the Assembly of 1881 in session at Buffalo, N. Y., recommending as members of the Permanent Committee the following:

Ministers : H. M. Booth, W. Y. Brown, Theodore L. Cuyler, J. C. French, John Hall, Frank H. Marling, John W. Mears, Jeremiah Petrie.

Elders: Walter Carter, Wm. M. Crane, Wm. E. Dodge, E. P. Durant, Samuel Field, David M. Stiger, Wm. W. Wickes. (See *Minutes*, 1881, pages 536, 537 and page 593.)

There seems to have been no formally elected corresponding secretary of the Committee until June, 1885, when Rev. W. Y. Brown, D.D., became corresponding secretary; however, he seems to have performed the duties of this office largely from the establishment of the Committee in 1881.

With the transfer of the Committee from New York to Pittsburgh in 1886, it was reorganized and Rev. N. B. C. Comingo was elected corresponding secretary, June 16, 1886, and continued in the office until his death by accident. February 25, 1889, Rev. John F. Hill, D.D., was elected corresponding secretary, and continued to hold office until September 12, 1910, when the Committee was reorganized, and Rev. Charles Scanlon was elected general secretary, and has continued to serve in this capacity until the present time. Mr. Scanlon became field secretary in 1904, and largely performed the duties of corresponding secretary thereafter, but Dr. Hill retained the official title until advancing years and failing strength induced him to urge the Board to accept his resignation.

The Assembly of 1911 authorized the incorporation of the Permanent Committee which was done, and it continued until the change of name and incorporation of the Board of Temperance, August 16, 1913, following the authorization of the General Assembly of the preceding May.

In 1919, in order to meet changed conditions, and to take care of other lines of work, the name of the Board was changed to the Board of Temperance and Moral Welfare. In 1923, in the general reorganization and consolidation of the Boards and Agencies of the Church, this Board was made The Department of Moral Welfare of the Board of Christian Education. (See *Minutes*, 1923, p. 139.)

2. Charter.

The charter of the Board of Temperance and Moral Welfare as it has been amended August 16, 1913, and July 27, 1921, reads as follows:

To the Honorable the Judges of the Court of Common Pleas No. 1 of Allegheny County:

In compliance with the requirements of the act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to Provide for the Incorporation and Regulation of Certain Corporations," approved on the 29th day of April, 1874, and the supplements thereto, the undersigned, being desirous of becoming incorporated agreeably to the provisions of the said act of Assembly and its supplements, do hereby certify that the following are the purposes and objects of their said association:

First: The name of the corporation is Board of Temperance and Moral Welfare of the Presbyterian Church in the United States of America.

Second: The purpose for which the corporation is formed is to represent the General Assembly of the Presbyterian Church in the United States of America in interpreting and applying the truth of the Gospel of Christ as to intoxicating liquors, narcotics, social hygiene, family and child welfare, profanity, social and commercialized amusements, delinquency, the treatment and care of criminal and defective classes, humane education and such other questions of public morals and social relations as may be committed to it by the General Assembly and further to represent the said General Assembly in the development and execution of appropriate plans for promoting the Kingdom of God by furthering the purposes aforesaid.

Third: The business of the said corporation is to be transacted in the city of Pittsburgh, county of Allegheny, and State of Pennsylvania.

Fourth: The said corporation is to have perpetual existence.

Fifth: The membership of the said corporation shall be composed of the subscribers hereto and their associates appointed by the Moderator of the General Assembly of the Presbyterian Church in the United States of America, or appointed or elected in such manner and for such term as may be provided by the said General Assembly.

Sixth: The names and residences of the subscribers are as follows:

NAME:	RESIDENCE:
John F. Hill.....	Pittsburgh, Pa.
T. B. Anderson.....	Beaver Falls, Pa.
J. H. Snowden.....	Washington, Pa.
E. Trumbull Lee.....	Wilkinsburg, Pa.
Thomas Watters.....	Pittsburgh, Pa.
William McEwan.....	Pittsburgh, Pa.
John Royal Harris.....	Pittsburgh, Pa.
W. R. Zeigler.....	Pittsburgh, Pa.
O. L. Miller.....	Pittsburgh, Pa.
R. V. Johnson.....	Pittsburgh, Pa.
Graham Wells.....	Pittsburgh, Pa.
S. Harvey Thompson.....	Pittsburgh, Pa.
W. W. Shields.....	Pittsburgh, Pa.
A. A. Hersperger.....	Pittsburgh, Pa.
W. R. Crabbe.....	Pittsburgh, Pa.
David R. Breed.....	Pittsburgh, Pa.
Robert J. Gibson.....	Pittsburgh, Pa.
William Parsons.....	Portland, Oregon.

The corporation has no capital stock and is to be supported by voluntary contributions, donations or bequests.

Seventh: The business of the corporation is to be managed by the entire membership constituting a Committee of the whole and by such Subcommittees, officers, and agents as the said entire Committee may elect or appoint.

Eighth: The yearly income of the corporation other than that derived from real estate shall not exceed the sum of \$250,000.00.

Witness our hands and seals this 25th day of September, 1911.

Witness:

Marie C. Brehm	[SEAL]	John F. Hill	[SEAL]
Guy W. Wadsworth	[SEAL]	E. Trumbull Lee	[SEAL]
Mary E. Foster	[SEAL]	Robert J. Gibson	[SEAL]
Josephine Cully	[SEAL]	James H. Snowden	[SEAL]
Georgie D. Byrom	[SEAL]	A. A. Hersperger	[SEAL]
Georgie D. Byrom	[SEAL]	Oliver L. Miller	[SEAL]
Georgie D. Byrom	[SEAL]	Thomas Watters	[SEAL]
Georgie D. Byrom	[SEAL]	Graham C. Wells	[SEAL]
Georgie D. Byrom	[SEAL]	Jno. Royal Harris	[SEAL]
Georgie D. Byrom	[SEAL]	T. B. Anderson	[SEAL]
Georgie D. Byrom	[SEAL]	R. V. Johnson	[SEAL]
Georgie D. Byrom	[SEAL]	W. W. Shields	[SEAL]
E. L. Wehrenberg	[SEAL]	David R. Breed	[SEAL]
S. B. McCormick	[SEAL]	William McEwan	[SEAL]
S. E. Uber	[SEAL]	W. R. Crabbe	[SEAL]
Geo. W. Shelton	[SEAL]	W. R. Zeigler	[SEAL]
Alfred S. Miller	[SEAL]	S. Harvey Thompson	[SEAL]
Mabel Markell	[SEAL]	William Parsons	[SEAL]

DECREE.

And now, to wit: July 1, 1921, the within Petition having been exhibited to the Court, upon examination thereof it is found that the improvements, amendments or alterations therein desired are lawful and beneficial, are not injurious to the community, and do not conflict with the requirements of the Corporation Act of 1874, and its supplements, nor with the Constitution of the Commonwealth.

It is, therefore, ordered that the notice of the application for said amendment shall be given by publication in the Pittsburgh Leader and the Pittsburgh Legal Journal, once a week for three weeks setting forth *inter alia* that said application for amendment to said charter has been made and that a decree will be made on the 27th day of July, 1921, at 10.00 o'clock A. M., or as soon thereafter as the business of the Court will permit, conformably to the prayer of the Petition unless sufficient reason to the contrary be shown, according to law and the rules of the Court.

By the Court.

ORIGINAL DECREE.

STATE OF PENNSYLVANIA, }
COUNTY OF ALLEGHENY, } ss:

Before me the subscriber, a notary public, personally appeared John F. Hill, E. Trumbull Lee, and Thomas Watters, three of the subscribers to the above and foregoing Certificate of Incorporation and in due form of law acknowledged the same to be their act and deed.

Witness my hand and seal this 25th day of September, A. D. 1911.

MABLE S. THOMPSON,

Notary Public.

And now, to wit, September 27th, 1911, the foregoing Articles of Incorporation presented in open court and the Court direct that the same be filed in the office of the prothonotary of this Court and notice thereof be given in two newspapers published in said county, and in the Pittsburgh Legal Journal setting forth that the said application for a charter has been made and that a decree will be made on the 21st day of October, 1911, at ten o'clock A. M., or as soon thereafter as the business of the Court will permit, conformably to the prayer of the petitioners unless sufficient reason to the contrary be shown.

By the Court.

In the Court of Common Pleas No. 1 of Allegheny County.

In the matter of the incorporation of the "Permanent Committee on Temperance of the Presbyterian Church in the United States of America."

And now, to wit, on the 21st day of October, A. D. 1911, the foregoing Certificate of Incorporation having been in file in the office of the prothonotary of said Court since the 27th day of September, 1911, the day on which publication of notice of the intended application was first made as appears from the entry thereon, and due proof of said application having been made and herewith presented to me, I do hereby certify that I have perused and examined said instrument and find same to be in proper form and within the purpose named in the first class of corporations specified in Section 2 of the act of April 29, 1874, and that said purposes are lawful and not injurious to the community.

It is therefore ordered and decreed that the said charter be approved and it is hereby approved and upon the recording of said charter and its endorsements and this order in the office of the Recorder of Deeds in and for said county which is now hereby ordered the subscribers thereto and their associates thence forth to be a corporation for the purposes and upon the terms and under the name therein stated.

JAMES R. MACFARLANE,

Judge of the Court of Common Pleas No. 1.

Certified from the Record,

WM. B. KIRKER, Pro.

DECREE.

And now, to wit, August 16th, 1913, the foregoing petition having been on file in the office of the prothonotary of said Court since the 5th day of July, 1913, as appears from the prothonotary's endorsement thereon, and due proof of publication of notice having been made, and it appearing to the Court that the amendment for change of name prayed for is lawful and beneficial and does not conflict with the requirements of the Constitution or of the laws of this Commonwealth, it is ordered that the First Article of the said Articles of Association or charter which reads as follows:

"First. The name of the corporation is 'Permanent Committee on Temperance of the Presbyterian Church in the United States of America' be and is hereby amended to read as follows:

"First. The name of the corporation is 'Board of Temperance of the Presbyterian Church in the United States of America.' "

And it is further ordered and decreed that after this Petition and decree shall have been recorded according to law, the said amendment shall be deemed and taken to be a part of the said charter of the said corporation.

By the Court.

August 20, 1913.

From the Record,

WM. B. KIRKER, Pro.

XV. THE PERMANENT COMMITTEE ON EVANGELISM.

1. History.

The General Assembly of the Presbyterian Church U. S. A. at its meeting in Philadelphia, in 1901, instructed the Moderator to appoint a Special Committee on Evangelistic Work, with instructions to that Committee to investigate the spiritual condition of the Church and to take such measures as would be calculated to deepen the evangelistic spirit of the Church.

This Committee was, at first, composed of six ministers and six elders. Later, the membership was increased to nine ministers and nine elders, and authority was given the Committee to appoint an equal number of special representatives in various parts of the Church.

The Chairman of the Committee was Elder John H. Converse, of Philadelphia, and its general secretary, Rev. J. Wilbur Chapman, D.D. Upon the death of Mr. Converse, Mr. Charles L. Huston, of Coatesville, Pa., was elected Chairman of the Committee, in 1910; and, upon the resignation of Dr. Chapman, in 1911, to take up work abroad, Rev. George Gordon Mahy, D.D., was elected general secretary in his place.

The General Assembly at its meeting in Atlanta, Ga., in 1913, constituted a Permanent Committee on Evangelism, which took the place of the old Special Committee on Evangelistic Work. By this action the Assembly provided for the election of members to serve for one, two, and three years, respectively, and for the appointment, each year, of one third of its membership to serve three years. Mr. Charles L. Huston, and Dr. George Gordon Mahy were elected Chairman and general secretary, respectively, of this newly constituted Permanent Committee.

The Committee is not incorporated. Its instructions from the General Assembly, from year to year, constitute its charter. The Committee reports direct to the General Assembly, and for the twenty-one years of its active existence it has given its Report in the forenoon of the first Friday of the Assembly meeting.

XVI. PERMANENT COMMITTEE ON MEN'S WORK.

1. History.

The importance of men's organized activity was first brought to the attention of the General Assembly by the Committee on Narrative in 1895. Nothing was done denominationally, however, until 1905, when in response to an Overture from the Synod of Ohio, a Committee was appointed to "investigate and report to the next Assembly with a view to the formation of a Men's Order or Brotherhood within the Presbyterian Church." The Assembly of 1906 authorized the formation of a brotherhood, to include all men's organizations connected with local congregations, its object to be "to secure the organization of the men of our churches, with a view to spiritual development, fraternal relations, denominational fealty, the strengthening of fellowship and the engagement in works of Christian usefulness." It was to report annually to the Assembly. The Assembly of 1907 approved the constitution of the Presbyterian Brotherhood of America and arranged for a popular meeting in its interest in the following Assembly. At the request of the Brotherhood Council, the

Assembly of 1912 appointed an advisory Committee. This Committee pointed out the disadvantage of an organization, which had no organic relation to the Church and the Assembly of 1913 changed the name to the Brotherhood of the Presbyterian Church, U. S. A. and appointed a Permanent Committee for its promotion and oversight. A budget of \$15,000 was approved and places were made in the Docket for the Committee's Report and for a popular meeting. This Assembly directed Synods and Presbyteries to appoint Standing Committees on Brotherhood and to make a place on their Dockets for a Conference on the work at the autumn meeting. The Assembly of 1916 changed the name to The Assembly's Permanent Committee on Men's Work. The Committee has headquarters in Chicago, but maintains an office in New York.

[NOTE—See important Report on Men's Societies to General Assembly, *Minutes*, 1907, pp. 56-64.]

2. Constitution of the Presbyterian Brotherhood.

ARTICLE I.

The name of this organization shall be THE PRESBYTERIAN BROTHERHOOD OF AMERICA. It shall be under the control of the General Assembly of the Presbyterian Church in the United States of America, as provided for in the Form of Government of said Church.

ARTICLE II.

The object of the organization shall be to promote, assist and federate all forms of organized Christian activity of men in the churches, which have for their purpose the winning of men to Christ and the church, the promotion of spiritual development and the training in usefulness of men connected with the congregations through prayer, Bible study and Christian service, the strengthening of fellowship, and the extension of Christ's Kingdom at home and abroad.

ARTICLE III.

(a) Any organization of men, connected with a church in America holding the Reformed Faith, may become a member of the Brotherhood by making written application for membership, accompanied by a certificate from the Session of the church with which it is connected that its purposes are in harmony with Article II. The membership of any organization shall be terminated at any time by written notice thereof to the Council, or by vote of the Session withdrawing its approval, or, for good cause shown, by a vote of the Council after reasonable notice and opportunity for hearing. Organizations composed of members from more than one church, or consisting of a group of other organizations, may be admitted to membership by special vote of the Council, and upon a basis to be determined by it.

(b) The basis of representation at conventions of the Brotherhood shall be one delegate for each organization which is a member of the Brotherhood, irrespective of the number of its individual members; and any organization having more than one hundred active members shall be entitled to one additional delegate for each one hundred members, or fraction thereof (not less than twenty-five) in excess of the first one hundred.

(c) The individual members of all organizations which are members of the Brotherhood shall be entitled to wear the Brotherhood emblem.

ARTICLE IV.

(a) The government of the Brotherhood shall be vested in a Council of twenty-one members, who shall be members of some organization belonging to

the Brotherhood, of whom ten shall constitute a quorum. The Council chosen by the Convention of 1906 shall divide its members into three classes of seven each to hold office respectively one, two and three years, and each Convention shall elect seven members for a term of three years. Vacancies occurring between Conventions may be filled by the Council until the next Convention. If the Conventions shall be held at longer intervals than one year, the terms of office of the Council shall be correspondingly lengthened. The officers of the Council shall be president, vice president, secretary and treasurer. These officers shall be elected by ballot at the first meeting of the Council after each Convention. There shall also be an Executive Committee consisting of the officers and Chairmen of Standing Committees. A majority of the Executive Committee shall constitute a quorum. The Executive Committee shall have such powers and perform such duties as shall be delegated to it by the Council. The Council shall meet at the call of the president at least twice a year.

(b) It shall be the duty of the Council in every suitable way to promote the objects of the Brotherhood as stated in Article II; to aid and encourage the holding of local Presbyterian and Synodical Conventions; to appoint fraternal delegates to bodies of similar scope and aim; and to secure by voluntary subscription the funds necessary to carry on the work of the Brotherhood.

ARTICLE V.

A Convention shall be held annually at a time and place designated by the Council, unless otherwise ordered by the last preceding Convention. The Council shall have charge of the arrangements for such Convention, the selection of speakers and topics for discussion, subject to any instructions given by the last previous Convention, and subject to the control of the Convention itself when organized.

ARTICLE VI.

This constitution may be amended by a two-thirds vote of any Convention, provided such proposed amendment shall have been submitted to the secretary of the Council in writing not less than thirty days before the meeting of the Convention.—1907, pp. 56-67.

XVII. PERMANENT COMMITTEE ON VACANCY AND SUPPLY.

1. History.

The General Assembly in 1912 appointed a Permanent Committee on Vacancy and Supply in answer to an Overture adopted by the Presbyteries. Under the provisions of Constitutional Rule No. 4, this Committee was to consist of six ministers and six elders, divided into three classes, one of which was to be elected annually. The Committee was to have such officers as might be needed for the carrying out of its work as defined in Section 4 of Constitutional Rule No. 4, as follows:

"To conduct correspondence with Synods and Presbyteries and their Committees concerning unemployed ministers and vacant congregations; to seek to adjust, in coöperation with Synodical and Presbyterian Committees, the requirements of Vacancy and Supply by means adequate to the given conditions in any Synod or Presbytery; to furnish information to church Sessions and ministers; to suggest to the General Assembly plans for administration, and to make an annual Report to the Assembly."

Rev. Walter H. Houston, Synodical Home Mission superintendent of the Synod of Ohio, was called to be corresponding secretary for the Permanent Committee, with offices located at Columbus, and he began to give his undivided attention to the work of the Committee, December

1st, 1913. Since that time the work has been uninterrupted until the death of Dr. Houston, February 10th, 1922. During this time, more than 2,500 ministers have been formally registered as desiring to receive the assistance of the office. It is impossible to tell how many of these men were located in new fields of labor as a direct result of the activities of the office, but the fact that in a number of cases men have sought the good offices of the Committee a second time would indicate satisfaction on their part. The average number of men on the mailing list has exceeded 300 and the high-water mark reached just after the return of men from war service was about 425. In addition to information furnished individual men, a voluminous correspondence has been carried on with Presbyterial and Church Committees, and much valuable assistance rendered to them in seeking men for particular fields.

The Assembly of 1922 adopted a Plan consolidating the various Boards and Agencies into a smaller number, and has combined the work of this Committee with that of the Stated Clerk of the Assembly.

No modifying acts of the Assembly were passed since the adoption of "A Definite Plan for Handling Vacancy and Supply" in 1914, but each succeeding Assembly commended the work of the Committee and its honored and faithful secretary, Dr. Houston.

2. Action constituting the Permanent Committee on Vacancy and Supply.

The Permanent Committee on Vacancy and Supply was appointed by the General Assembly of 1912 in accordance with the provisions of an Overture adopted by the Presbyteries. The action of the Assembly was as follows:

"1. The General Assembly hereby appoints, under the provisions of Constitutional Rule No. 4, a Permanent Committee, consisting of six ministers and six ruling elders, to be divided into three classes, each composed of two ministers and two ruling elders. One of these classes shall be elected annually, and the full term of service shall be three years; *provided*, however, that at the first election, one class shall be elected for one year, a second class for two years, and a third class for three years; and thereafter each following Assembly shall elect two ministers and two elders to fill the vacancies made by those whose terms of office then expire.

"2. Nominations for membership in this Committee for the present year shall be made by the Committee on Bills and Overtures, and after the present year shall be referred to the Standing Committee of the General Assembly on Christian Life and Work. No more than three members shall be from any one Synod.

"3. The officers of the Permanent Committee shall be a Chairman, a corresponding secretary, a treasurer, and such others as may be necessary, and shall be elected annually. The corresponding secretary shall be chosen outside the membership of the Committee, and shall be the only salaried officer. His appointment must have the confirmation of the Executive Commission.

"4. The powers and duties of the Permanent Committee, as stated in Constitutional Rule No. 4, are as follows:

"To conduct correspondence with Synods and Presbyteries and their Committees concerning unemployed ministers and vacant congregations

to seek to adjust, in coöperation with Synodical and Presbyterian Committees, the requirements of vacancy and supply by means adequate to the given conditions in any Synod or Presbytery; to furnish information to church Sessions and ministers; to suggest to the General Assembly plans for administration, and to make an annual Report to the Assembly.' (See *Digest*, 1922, Vol. I, p. 214.)

"5. The office of the Permanent Committee shall be located at Chicago, Ill.

"6. The duties of the corresponding secretary shall be as follows: Under the direction of the Permanent Committee, he shall act as a constant and helpful medium of communication with different parts of the Church, through the respective Presbyterian and Synodical Committees on Vacancy and Supply. He shall stimulate to organized and concerted action, so that at the earliest moment the Plan in its essential features, though with varying detail, may be in operation in every Presbytery. His business shall be wholly to give information, to be a depository and distributor of facts, both as to unemployed ministers and vacant churches, to whom both ministers and churches may apply, and by whom they may be put at once in correspondence with Presbyterian or Synodical Committees, or with other parties or bodies interested.

"7. The Permanent Committee shall have power to make such rules and regulations as may be necessary for the transaction of its business, and shall report the same to the General Assembly.

"8. The expenses of organizing the work of the Permanent Committee shall be met by the General Assembly, and shall not exceed one thousand dollars. The expenses of management by the Permanent Committee, when the work has been organized, shall be determined by the Executive Commission, both as to amount and as to the method of securing moneys.

"9. Each Presbytery, it is recommended should appoint a Committee under the provisions of the Form of Government, Chap. XXI, Secs. ii, iii, and iv, to have supervision of all vacant churches within its bounds, except as such supervision may be arranged for otherwise, by the Presbytery in special cases. The term of service of this Committee should be not less than three years.

"10. It shall be the duty of the Committee of Presbytery to prepare and keep a list of the vacant churches within its bounds, and of such of its unemployed ministers as are competent for service, and not relieved by Presbyterian action from the regular work of the ministry; and also to arrange for the supply of the vacant churches from its list of available ministers, and from such other sources as may be suggested by correspondence with the General Assembly's Permanent Committee on Vacancy and Supply. All details of adjustment shall be left to each Presbytery, to be determined by its own conditions and needs."

3. Plan of Permanent Committee on Vacancy and Supply.

The Committee on Bills and Overtures then nominated the following as the members of the Permanent Committee on Vacancy and Supply, and they were elected by the Assembly. They are as follows:

For the term of three years.—*Ministers*—George N. Luecock, D.D., John E. Bushnell, D.D.; *Ruling Elders*—Henry P. Crowell, E. A. K. Hackett.

For the term of two years.—*Ministers*—John Timothy Stone, D.D.,

William L. McEwan, D.D.; *Ruling Elders*—Robert S. Sinclair and Benjamin F. Edwards.

For the term of one year.—*Ministers*—S. S. Palmer, D.D., Paul B. Jenkins; *Ruling Elders*—A. A. Loetscher and William R. Farrand.

The Plan of the Permanent Committee as adopted is as follows:

1. The General Assembly hereby appoints, under the provisions of Constitutional Rule No. 4, a Permanent Committee, consisting of six ministers and six ruling elders, to be divided into three classes, each composed of two ministers and two ruling elders. One of these classes shall be elected annually, and the full term of service shall be three years; *provided*, however, that at the first election, one class shall be elected for one year, a second class for two years, and a third class for three years; and thereafter each following Assembly shall elect two ministers and two elders to fill the vacancies made by those whose terms of office then expire.

2. Nominations for membership in this Committee for the present year shall be made by the Committee on Bills and Overtures, and after the present year shall be referred to the Standing Committee of the General Assembly on Christian Life and Work. No more than three members shall be from any one Synod.

3. The officers of the Permanent Committee shall be a Chairman, a corresponding secretary, a treasurer, and such others as may be necessary, and shall be elected annually. The corresponding secretary shall be chosen outside the membership of the Committee, and shall be the only salaried officer. His appointment must have the confirmation of the Executive Commission.

4. The powers and duties of the Permanent Committee, as stated in Constitutional Rule No. 4, are as follows:

"To conduct correspondence with Synods and Presbyteries and their Committees concerning unemployed ministers and vacant congregations; to seek to adjust, in coöperation with Synodical and Presbyterial Committees, the requirements of vacancy and supply by means adequate to the given conditions in any Synod or Presbytery; to furnish information to church Sessions and ministers; to suggest to the General Assembly plans for administration, and to make an annual Report to the Assembly." (*Minutes*, G. A., 1911, p. 224.)

5. The office of the Permanent Committee shall be located at Chicago, Ill.

6. The duties of the corresponding secretary shall be as follows: Under the direction of the Permanent Committee, he shall act as a constant and helpful medium of communication with different parts of the Church, through the respective Presbyterial and Synodical Committees on Vacancy and Supply. He shall stimulate to organized and concerted action, so that at the earliest moment the Plan in its essential features, though with varying detail, may be in operation in every Presbytery. His business shall be wholly to give information, to be a depository and distributor of facts, both as to unemployed ministers and vacant churches, to whom both ministers and churches may apply, and by whom they may be put at once in correspondence with Presbyterial or Synodical Committees, or with other parties or bodies interested.

7. The Permanent Committee shall have power to make such rules

and regulations as may be necessary for the transaction of its business, and shall report the same to the General Assembly.

8. The expenses of organizing the work of the Permanent Committee shall be met by the General Assembly, and shall not exceed one thousand dollars. The expenses of management by the Permanent Committee, when the work has been organized, shall be determined by the Executive Commission, both as to amount and as to the method of securing moneys.

9. Each Presbytery, it is recommended, should appoint a Committee, under the provisions of the Form of Government, Chap. XXI, Secs. ii, iii, and iv, to have supervision of all vacant churches within its bounds, except as such supervision may be arranged for otherwise by the Presbytery in special cases. The term of service of this Committee should be not less than three years.

10. It shall be the duty of the Committee of Presbytery to prepare and keep a list of the vacant churches within its bounds, and of such of its unemployed ministers as are competent for service, and not relieved by Presbyterial action from the regular work of the ministry; and also to arrange for the supply of the vacant churches from its list of available ministers, and from such other sources as may be suggested by correspondence with the General Assembly's Permanent Committee on Vacancy and Supply. All details of adjustment shall be left to each Presbytery, to be determined by its own conditions and needs.—1912, pp. 188-190.

XVIII. THE PERMANENT COMMITTEE ON SABBATH OBSERVANCE.

1. Constitution.

I. NAME.

The name of this Committee shall be "The Permanent Committee on Sabbath Observance of the Presbyterian Church U. S. A."

II. OBJECT.

In view of the ever increasing attacks on the Sabbath which are a menace to the Church, mountainous barriers to public worship and Bible schools, a serious and successful temptation to young people, and which impose uncalled for burdens on toilers everywhere, the Permanent Committee shall have for its object the defense and preservation of the Christian Sabbath as the day for rest and worship, the protection of many interests related thereto, and to secure the weekly rest day for the toiler in the United States and its possessions, and to procure these ends will coöperate in every possible way with the Lord's Day Alliance of the United States, and official representative of the General Assembly, with which the General Assembly's former special Committee always maintained a hearty coöperation. It will also give help in foreign lands as it is able and do whatever may be warranted and necessary to develop everywhere sentiment and assistance for the Christian Sabbath. It shall receive and distribute through proper channels the funds apportioned and others entrusted to its care.

III. MEMBERS.

The membership shall be composed of three different classes whose terms will expire in the year designated, as

1920

1921

1922

.....

There shall be three ministers and three laymen in each class, and so elected that a majority shall be within reachable distance of the Committee's headquarters for attendance upon important meetings.

IV. EXECUTIVE COMMITTEE.

The Executive Committee shall be composed of seven members most of whom shall reside in or near New York City. The Chairman and secretary shall be members of this Committee.

The officers shall be the Chairman, secretary, treasurer, and assistant treasurer of the Permanent Committee.

V. THE BUDGET OF THE COMMITTEE.

The budget of moneys needed for the fiscal year beginning April 1, 1920, and thereafter, shall be prepared by the Executive Committee and submitted to the New Era Movement Committee and Executive Commission of the General Assembly for their approval.

VI. OFFICE.

The office force shall consist of a secretary and one or more assistants, if necessary. The office shall be in the Presbyterian Building, 156 Fifth Avenue, New York City.

VII. BY-LAWS.

The Committee shall have power to make all necessary by-laws, consistent with the constitution.

VIII. AMENDMENTS.

The Committee may amend the by-laws by a two-thirds vote of the members present at a meeting called for said purpose.

2. By-laws.

I. MEETINGS.

The meetings shall be held at least once a year and as frequently as the needs and business may require; they shall be called by the Chairman or by the secretary at the Chairman's request; also upon request of four members of the Executive Committee.

A meeting shall be held on the first Monday afternoon of November, or near that date, and an annual meeting at a convenient time prior to or during the sessions of the General Assembly. Due notice of all meetings shall be sent to the members.

The Chairman shall preside. In his absence any member may be designated to act in his stead. The secretary shall record the Minutes and actions of all meetings.

The members present shall constitute a quorum.

II. ORDER OF BUSINESS.

The order of business at each meeting of the Committee or Executive Committee shall be as follows:

1. Prayer.
2. Reading and approval of Minutes.
3. Recording of roll and excuses for absence.
4. Communications from:
 - (a) The Chairman.
 - (b) The secretaries.
 - (c) The treasurer.
 - (d) The Committee.
5. Unfinished business.
6. New business.
7. Adjournment.

III. SUBCOMMITTEES.

There shall be a Committee to prepare a Report for the General Assembly and such other Subcommittees as may be necessary to report to the Permanent Committee.

IV. TREASURER AND ASSISTANT TREASURER.

It shall be the duty of the treasurer to receive and disburse all moneys committed to his trust according to instructions given by the Executive Committee. It shall be the duty of the assistant treasurer, in coöperation with or on the advice of the treasurer, to deposit the moneys apportioned for or otherwise sent to the Committee, issue and draw checks according to instructions of the Executive Committee.

V. THE CHAIRMAN AND SECRETARY.

The Chairman and secretary shall be the executive officers of the Committee. The secretary shall have charge of the office, conduct the correspondence, superintend the publications of the Committee, prepare the regular business, for its meetings, direct the visitation of Synods and Presbyteries, and so far as possible visit them himself, to awaken their interest in the cause and stimulate their energies in the work; and discharge such other duties as may be assigned to him from time to time by the Executive Committee.

3. Action of the General Assembly on the matter of changing the Special Committee on Sabbath Observance to a Permanent Committee on Sabbath Observance.

The Assembly adopted the following resolution presented by Dr. H. H. McQuilkin, of Orange, N. J.:

In view of the fundamental place which the Christian Sabbath occupies in our national life, as the period of incubation for those ideals, convictions, and purposes which are the vitalizing force in our Christian civilization and in view of the fierce, powerful and systematic assaults that are being made with steadily increasing violence by thoroughly organized, rich and strongly entrenched commercial syndicates, which without conscience or shame would betray the temporal and eternal welfare of our own and future generations, for thirty pieces of silver, and in view, further, of the long and useful service rendered to the General Assembly and the Presbyterian Church U. S. A. by the Special Committee on Sabbath Observance through a period of twenty-eight years with practically the same personnel for more than fifteen years, thus being constituted to all intents and purposes a Permanent Committee by the Assembly,

Therefore, *be it resolved*, that the General Assembly do now, actually by legislative action, constitute said Special Committee a Permanent Committee on Sabbath Observance, in order that it may be reënforced in its work by organic and permanent relationship to the General Assembly, and by organic and permanent authority from the General Assembly, and be it further recommended that said proposed Permanent Committee on Sabbath Observance be constituted according to the following classifications. . . .

And it is also recommended that said proposed Permanent Committee on Sabbath Observance be empowered to appoint its Chairman and other officers and be authorized to select, if the way be clear, some suitable trust company as treasurer, and to fill any vacancies which may occur in the membership of the Committee.

4. History.

At the General Assembly in Philadelphia in 1888, in response to an invitation of the General Conference of the Methodist Episcopal Church, a Committee on Sabbath Observance was appointed for the purpose of

considering matters concerning the Sabbath and to effect, if the way be clear, in coöperation with similar Committees of other denominations, an organization for the defense and preservation of the Christian Sabbath.

The Committee appointed consisted of outstanding leaders whose names have become household words to Presbyterians:

Elliott F. Shepard, New York.
Herrick Johnson, Chicago, Ill.
Byron Sunderland, Washington, D. C.
F. C. Monfort, Cincinnati, Ohio.
Robt. J. Trumbull, San Francisco.
Saml. J. Niccols, St. Louis, Mo.
James A. Beaver, Harrisburg, Pa.

The first paragraph of the first Report of the Committee on Sabbath Observance made to the General Assembly on May 24th, 1889, is as follows:

"Sir: The undersigned have the honor respectfully to report that they were appointed by the General Assembly, which met in Philadelphia one year ago, members of a Committee in reference to the Sabbath, which Committee was appointed upon the invitation of the General Conference of the Methodist Episcopal Church, which had previously met the same year in the city of New York."

This Report also stated that the Convention for the organization of a National Sabbath Committee or Society was held at Washington, D. C., December 11-14, 1883, "at which there were present many citizens from parts of the country far and near, distinguished for their efforts in behalf of the Sabbath, and over the sessions of which Christian brothers of various denominations were successively called to preside." This meeting took the form of a Convention, and continued several days. This Convention adopted the constitution of the American Sabbath Union, a copy of which is hereto appended and elected the officers as specified.

Your Committee consequently became members of the American Sabbath Union. At this General Assembly the American Sabbath Union and its constitution were approved. It is interesting to note that all the four presidents of the society since its organization in 1888 have been Presbyterians: Elliott F. Shepard, New York, Rev. George L. Mott, D.D., Flemington, N. J., Darwin R. James, New York, and James Yereance, New York, now residing at East Orange, N. J. Three of the five secretaries were also Presbyterians: Rev. I. W. Hathaway, D.D., Rev. F. J. Stanley, L.H.D., and Rev. Harry L. Bowlby, D.D.

The Committee has ever had as its outstanding object the defense and preservation of the Lord's Day as a day of rest and worship, an abiding faith in the perpetual and binding obligations of the Sabbath as enunciated in the Fourth Commandment and as fulfilled in Christ, and which in the Christian Era is recognized as the Christian Sabbath or the Lord's Day. Through literature, educational programs, and the observance of Lord's Day Week, which always begins on the first Sunday after Easter, and by encouraging the consideration of the subject of the Christian Sabbath on the programs of the Church and its local arms and agencies, such as the Sunday school, Young People's societies and men's and women's organizations, the Committee has brought the work to its present high order of excellency.

It will be seen that one score and fourteen years mark the distance in time of the General Assembly's Committee on Sabbath Observance, thirty-one years of which are known as the Special Committee on Sabbath Observance, operating chiefly as an information medium, without expense to the General Assembly and three years as a "Permanent Committee" with a modest but effective office, a small budget, and limited staff of workers. Even a cursory study of the progress made by this now permanent Agency of our denomination will reveal its valuable service to the Church.

An Annual Report of this Committee has been made to the General Assembly each year since it was organized and it is interesting to note that although the Committee has been enlarged from time to time it has been in closest coöperation with the American Sabbath Union which in 1908 changed its name to the Lord's Day Alliance of the United States.

The Alliance has not only continued through all these years as the official representative of our denomination but has grown to such proportions, largely through the leadership of outstanding Presbyterians, that every Presbyterian can be pardonably proud of this Alliance which has been in the forefront of the battles in the way for the defense and preservation of our Christian Sabbath; and be it said to the credit of both the Special Committee and the Permanent Committee that they have whenever possible aided the Alliance in its great practical work and in recent years this Committee has coöperated "in a more substantial and effective way."

XIX. THE COMMITTEE FOR THE EVERY MEMBER PLAN.

1. History.

The Assembly's Committee for the Every Member Plan was elected by the General Assembly in May, 1913, "to promote the Every Member Plan among the churches and to further the Presbyterian United Movement." The Committee consisted of a representative from each of the Boards and other permanent Agencies of the General Assembly, with the Moderator of the Assembly as Chairman, *ex officio*. The Committee was charged with the following functions:

- (1) The promotion of systematic and proportionate giving.
- (2) The unified presentation of the work of the Assembly's Agencies at Synod meeting.
- (3) Preparation for the Pre-Assembly Conference and exhibits of the work of the Boards.
- (4) Preparation of the Docket for the official Conferences of the Board representatives with the Executive Commission.
- (5) The management of the Hubbard Press at Auburn, N. Y.

The Assembly in 1917 defined *systematic* giving, as involving "an offering from every member of the Church for benevolences as well as for local church support, secured by an individual subscription, on a weekly basis, through an annual personal canvass of the whole congregation." *Proportionate* giving was later defined as "the devoting of a definite proportion of the net income to be given for the extension of the Kingdom of heaven throughout the earth."

XX. THE SPECIAL COMMITTEE ON THE NEW ERA MOVEMENT.

1. History.

I. The General Assembly of 1918, in response to the action of the Joint Conference of the Boards and Agencies with the Executive Commission,

launched a forward movement for the Presbyterian Church in the U. S. A. under the title of "The New Era Expansion Program," and adopted the following preamble and resolutions:

"Whereas, The world's war tragedy is primarily and essentially an affair of the human spirit, having taken its origin there, its greatest misery being suffered there, its portentous issues for good or ill, for individuals and the whole world being determined there; and

"Whereas, The world agony has turned multitudes back to faith in God and immortality, a faith that, often meager and inarticulate, needs and waits for the Church to fill it out and relate it to the organized forces of Christ's Kingdom; and

"Whereas, This supreme crisis in the spiritual history of mankind presents itself largely in the forms and terms of physical needs, of combat with social vices, of readjustment of social relations and economical conditions, and, in our country especially, of the necessity of achieving a higher moral and spiritual, as well as political, unity of the diverse elements of our population; and

"Whereas, These conditions plainly constitute a solemn and instant call of God to his Church for extraordinary service and sacrifice and for such enlargement and readjustment of its work as shall make it of the highest value to the nation and adequate to the world's needs, therefore be it

"Resolved, (1), That a Committee of twenty-seven be constituted by the General Assembly, nine from the Executive Commission, nine from the Boards and other Agencies, and nine from the Church at large, and that the following nominations be submitted by the official Conference of the Executive Commission and the representatives of the Boards to be elected by the Assembly as members of the Committee, viz.:

"Representing the Executive Commission: Rev. J. Wilbur Chapman, D.D., Rev. William L. McEwan, D.D., Rev. William R. Taylor, D.D., Rev. Aquilla Webb, D.D., Rev. Joseph A. Stevenson, D.D., Rev. Charles Wood, D.D., Mr. John T. Manson, Colonel D. S. Alexander, Mr. Arthur Curtiss James.

"Representing the Boards and other Agencies: Foreign Missions—Rev. A. W. Halsey, D.D.; Home Missions—Rev. John A. Marquis, D.D.; Publication and Sabbath School Work—Rev. Alexander Henry, D.D.; Church Erection—Rev. David G. Wylie, D.D.; General Board of Education—Rev. Hugh T. Kerr, D.D.; Relief and Sustentation—Rev. William Hiram Foulkes, D.D.; Freedmen—Rev. J. M. Gaston, D.D.; Temperance—Rev. Charles Scanlon, LL.D.; Committee on Evangelism—Rev. George G. Mahy, D.D.

"Representing the Church at large: Rev. John W. MacIvor, D.D., Rev. S. V. V. Holmes, D.D., Rev. J. W. Cochran, D.D., Mr. A. H. Whitford, Mr. A. R. Nicol, Mr. John Willis Baer, Mr. Robert Garrett, Mr. Robert Johnston, Mr. Cyrus H. McCormick.

"Also, the Moderator of the General Assembly and the Stated Clerk to be ex officio members of the Committee, the Committee to elect its own Chairman and to be called together by the secretary of the Executive Commission as soon as possible after the adjournment of the Assembly; this Committee to prepare a Plan for a united movement of the whole

Church to cover a period of five years, and to be undertaken under the name of "The New Era Expansion Program."

"Resolved, (2), That this program shall embrace within the scope of its suggestions the work of the local congregations, the Presbyteries, the Synods, the Boards and other Agencies of our Church with special reference to Family Religion, Evangelism, Education, Missions, Social Service and Stewardship. The Committee shall also present a Plan for providing such a substantial increase in the various Church funds as may be necessary fully to carry out the Expansion Program.

"Resolved, (3), That the Committee report to the Executive Commission at the Commission's next fall meeting, and that the Commission, if the way be clear, have authority to put the Plan into immediate operation."—1918, pp. 66, 68.

II. In 1919 the General Assembly in session at St. Louis approved the comprehensive Report submitted by the New Era Committee and determined that in view of exceptional national and world-wide conditions, the work of the preceding year should be regarded as one of preparation and that the action of the General Assembly of 1918 should be reaffirmed as an action covering the ensuing five years.

The Executive Commission submitted a full Report dealing with its action upon the General Assembly's authorization to put the Plan of the New Era Movement into full effect. It reported the steps taken by the Executive Commission and the official Conference of the Boards and Agencies in carrying out the action of the General Assembly in authorizing the beginning of the Movement.—1919, pp. 55-60.

The Executive Commission also presented a Minute concerning the relation of the Every Member Plan Committee to the New Era Movement directing that during the period of the New Era Movement the Assembly's Committee for the Every Member Plan should heartily coöperate with the New Era Movement with especial reference to the development of Stewardship and the Every Member Plan, and with the further understanding that the Every Member Plan Committee should continue in its existence, meeting as often as the interests of the Boards and the New Era Movement required, and that for the present the Hubbard Press should remain under the direction of the Committee for the Every Member Plan.

The Executive Commission also presented a certain action concerning the distribution of the New Era budget for 1919-1920.—1919, pp. 61, 62.

The General Assembly also approved a comprehensive statement of objective for the ensuing five years and authorized the Committee to use all its resources to carry out this program and to attain a full year's share of the objectives. The General Assembly also modified the title of the movement to "The New Era Movement of the Presbyterian Church in the U. S. A." The personnel of the Committee was also changed by the release and withdrawal of members from the Executive Commission who had previously been appointed members of the New Era Committees, the membership being continued from the Boards and Agencies and from the Church at large.

The General Assembly of 1919 also voted to establish a Fund for Returning Soldiers and Sailors, with the General Board of Education as treasurer for the fund, and the General Board of Education jointly with the following Committee charged with the administration of the funds:

Rev. John F. Carson, D.D.
Rev. William Hiram Foulkes, D.D.
Rev. Ford C. Ottman, D.D.
Rev. David G. Wylie, D.D.
Rev. John Sheridan Zelig, D.D.
Rev. John A. Marquis, D.D.
Rev. Gaylord S. White, D.D.
Mr. William A. Harbison.
Mr. Arthur Curtiss James.
Mr. John T. Manson.
Mr. Robert E. Speer.
Mr. Roy M. Hart.

The General Assembly also approved the Fund for the Aid of Protestant Churches in Europe, appointing the Board of Foreign Missions as the treasurer of the Fund and determining that the Board of Foreign Missions and the Board of Church Erection jointly with the following Committee should be charged with the administration of the funds:

Rev. William Hiram Foulkes, D.D.
Rev. W. H. Roberts, D.D.
Rev. Cleland B. McAfee, D.D.
Rev. Robert Freeman, D.D.
Rev. H. G. Mendenhall, D.D.
Rev. Sylvester W. Beach, D.D.
Mr. W. S. Coffin.
Colonel H. W. Hodge.

The Assembly further determined that the first concern in the administration of the Fund should be the support of an able and adequate ministry for the Protestant Churches in the countries which had suffered by the war, and in addition expressed the hope that the Fund could be administered without overhead charges, and that there might be no duplication of the work done by other relief organizations.

In order to enable the New Era Committee to carry forward the enlarged program of activity approved by the General Assembly, it was authorized to increase its budget to such an extent as might be necessary and to secure such sums in addition to the amount authorized in the former year's budget as might enable it effectually to carry forward the full program provided by the General Assembly.

By the action of the Assembly of 1918, the action of the Committee on The Assembly Herald and of the Executive Commission in modifying the form and changing the name of The Assembly Herald to that of The New Era Magazine, was approved.

The Assembly further expressed its sense of loss occasioned by the death of Dr. J. Wilbur Chapman, vice chairman of the Committee, and of Dr. John R. Davies, president of the Board of Ministerial Relief and Sustentation.—1919, pp. 182-205.

III. The New Era Committee presented its second Annual Report to the General Assembly in session in Philadelphia, May, 1920, at which time the General Assembly reaffirmed the endorsement of the principles

of the New Era Movement given by the two preceding General Assemblies and approved the policies of the General Assembly's Committee as interpreted and modified in its second Annual Report, and authorized its Boards and Agencies to coöperate in carrying out the proposed policies and programs. The Assembly further made provision for the selection of alternate membership upon the Committee by the various Boards and Agencies. It authorized and directed the General Assembly's New Era Committee to continue to carry on The New Era Magazine under plans determined upon by the General Assembly. It suggested to all the judicatories of the Church, including the Synods, Presbyteries, and Sessions, that they adopt the principles of setting objectives for the Church and of carrying out plans to meet these objectives.

The New Era Committee was also authorized, in consultation and coöperation with the Stated Clerk of the General Assembly, to secure all such statistical data from the Presbyteries and churches as would be of service to the entire Church.

The Assembly provided that the expenses incurred in the support and conduct of the New Era Movement should be allotted to and met by the several Boards and Agencies of the Church on a *pro rata* basis, each Board and Agency having assigned to it that proportion of the total amount equal to the percentage of that Board or Agency's receipts to the sum total of the receipts of all the Boards and Agencies. In view of the fact that the New Era Committee reported an approximate indebtedness of \$600,000, the General Assembly recommended that during the ensuing year the work of the Committee should be conducted with economy and care to the end that the indebtedness might be reduced rapidly and that the entire proportion of the budget of 8.4 per cent should be available for this purpose and that a sum not exceeding \$400,000 should be the maximum of expenditures for the current ecclesiastical year.

The General Assembly of 1920 also gave formal approval, authority, and direction to all Agencies concerned for a full and hearty coöperation in the New Era Movement under the following specific instructions:

(a) That the work of promoting the whole task of the whole Church is an objective that demands the whole-hearted coöperation of all the Boards and Agencies.

(b) That all the Boards and Agencies be urged to join with whole-hearted sympathy through the New Era Movement in carrying on their promotive work among the churches, and that special emphasis should be laid upon those forms of work which are common to and strengthen all the Boards.

(c) That scrupulous care shall be taken to carry out the intent of the original donors of funds.

(d) That individuals, churches, Presbyteries, and Synods be urged to follow the percentages approved by the Executive Commission.

(e) That the term "funds given by original donor and designated gifts," shall be understood to cover all amounts contributed by individuals or by churches or organizations under the present percentage plan and funds so given shall not be diverted from the causes for which they are designated.

That donors are to be free to specify their gifts to any Board or Boards or Agencies in the proportion they desire.

That individuals or organizations are free to specify their desire to have their contributions used to assure as far as possible the full quota of each Board or Agency in accordance with the ratio of the total budget.

That the statement of the pledge card covering the above points should be prepared to the mutual satisfaction of the New Era Committee and the Boards.

(f) That funds designated by the original donor to objects within the budget of any Board or Agency shall be counted against the budget of such Board or Agency receiving the same.

(g) That the Boards and Agencies shall report promptly each month to the New Era Movement the total amount received.

(h) That the churches be left free to send their gifts to each separate Board or Agency or to the Central Receiving Agency, and that the treasurer or the individual church shall be urged to remit monthly all funds received by him for the General Assembly's Boards and Agencies.

(i) That the Central Receiving Agency and the Boards and the Agencies are authorized to accept funds from individual churches up to midnight, April 10, of each year when the postmark on the envelope containing the remittance bears a date not later than midnight, March 31, and that funds sent by any one of the several Receiving Agencies and Treasurers of the Synods and Presbyteries be received by the Central Receiving Agency, Boards and Agencies, up to April 10, when accompanied by a statement that the envelope containing the original remittance bears a postmark not later than midnight, March 31.

(k) That the Central Receiving Agency shall remit to the Boards and Agencies in accordance with the instructions of the remitter.

(l) That the promotion of what is commonly known as the Every Member Plan, in its entirety, as the method of church finance and promotion, including budgets both for local church expenses and for the General Assembly's Boards and Agencies, be and is hereby made a part of the New Era Movement.

The Assembly continued the Central Receiving Agency until the next Assembly and determined that the budget of the New Era Movement for the current year should be so revised as to keep within the amount of money indicated to be used for the year and that the whole policy, program, and staff of the Committee should be carefully studied and, if need be, revised and reconstructed so as to bring into being an organization of the greatest effectiveness within the limitation hereinbefore set forth.

The Assembly also determined that in the selection of any person or persons to represent the Presbyterian Church in the Interchurch World Movement—should such representation be continued—the Executive Commission should make its selection of official representatives from persons not serving as members of the General Assembly's Committee on the New Era Movement. The Assembly also determined that in view of the unpaid obligations resting upon the Church for the work of the New Era Movement during the previous two years and for the credit advanced to the Interchurch World Movement, its reconstructed Committee on the New Era Movement should carry forward the current campaign for benevolences to the largest possible measure of success, in order that all of our Boards and Agencies might be adequately supported and that all moneys received by the New Era Movement whether by designated gifts

secured for this purpose or by its share of the approved percentage budget, should be applied:

First. To the liquidation of the entire indebtedness of the New Era Movement, and

Second. To the liquidation of the indebtedness incurred through the furnishing of credit to the Interechurh World Movement, and that the whole Church should be informed concerning and encouraged to meet its full responsibility.

The General Assembly finally called upon all of its constituent judicatories and members to enter whole-heartedly, through their participation in the New Era Movement, into the task of promoting the whole work of the whole Church, in order that the whole Gospel might be given to the whole world and that the Lord Jesus Christ might be glorified through His Church.—1920, pp. 141–146, inclusive, and p. 250.

IV. The third Annual Report of the General Assembly's Committee on the New Era Movement was presented to the General Assembly in session at Winona Lake, Indiana, in 1921. The General Assembly again reaffirmed the endorsement of the principles of the New Era Movement given by the three preceding General Assemblies and approved the policies of the General Assembly's Committee as set forth in the body of its Report, and authorized the General Assembly's Committee and its Boards and Agencies to coöperate in carrying out the proposed policies and programs. The General Assembly authorized the New Era Committee to put into effect such adjustment of its field organization as should be agreeable to the various Synods and Presbyteries and in the interests of economy, looking toward a permanent Presbyterial and Synodical basis for the coördination and promotive work of the Church.

The General Assembly also approved the whole budget system, as presented by the New Era Committee in the body of its Report, which incorporated the resolutions approved by the previous General Assembly upon the budget process.

The Assembly determined that the work of the Divisions of Coördination and Promotion, including the Departments of Missionary Education, Stewardship, Every Member Organization, and Financial Ingathering, be approved and prosecuted vigorously within the limits of the authorized budget of expenditure which the Assembly fixed at \$322,592, to cover a fiscal year from June 1, 1922, to May 31, 1923, and to enable the General Assembly's Committee on the New Era Movement to carry forward its work during the current year upon a basis of stricter economy and to insure at the same time the integrity and efficiency of the movement.

The Assembly also determined that if the Assembly should lay upon the New Era Committee or the Boards and Agencies any additional responsibilities they must be cared for within the approved budget of \$322,592.—1921, pp. 45–47.

V. The fourth Annual Report of the General Assembly's Committee on the New Era Movement was made to the General Assembly at Des Moines, Iowa, in 1922. At this time the General Assembly again reaffirmed the endorsement of the principles and policies of the New Era Movement given by the four preceding General Assemblies, and authorized the General Assembly's Committee and its Boards and Agencies to

coöperate in carrying out the proposed policies and programs during the ensuing year. The five-year goals set by the General Assembly of 1919 were reaffirmed and the Church was called upon to realize to the largest possible extent a full year's share of the five-year goals.

The period of continuance of the New Era Movement, fixed by the General Assembly of 1919 for the ensuing five years, was reaffirmed by the General Assembly of 1922. Once again the budget system as previously adopted by the General Assembly and as presented in the body of the Report of the New Era Committee was approved and the various judicatories of the Church were urged to join in carrying out the activities of the budget system as thus presented.

The program of stewardship was stressed and the continued issuance of the suggestive Schedule of Activities as an inspiring, coördinated program for the entire Presbyterian Church was determined by the Assembly.

In addition, the Assembly recorded its hearty approval of the coöperation evidenced among the Boards and Agencies throughout the work of the entire year, and especially urged the Chairmen of Presbyterian Standing Committees and all field representatives of the Boards and Agencies and other causes working within the bounds of a Presbytery to meet at least annually in conference in order to consider the spiritual, educational, and financial objectives approved by the General Assembly and sent to the churches, with a view to laying before Presbytery for its approval definite Presbyterian goals and a carefully planned coördination of program and forces for achieving these goals. The ideas and methods of the Every Member Canvass as a Scriptural and most successful form for securing the financial support of the Church and its enterprises were commended and the Every Member Canvass, together with the Permanent Every Member Group Organization, was urged upon all churches as an indispensable aid to the efficient carrying on of the work of the entire Church.

The maximum budget expenditure of the General Assembly's Committee was fixed for the same sum as during the previous year, namely, \$322,592, to cover the period from June 1, 1922, to May 31, 1923.—1922, Part I, pp. 53-55; p. 28, a and b; pp. 29-31.

2. The New Era debt.

1. That in order more speedily to liquidate the obligation to the Bankers Trust Company, New York City, for indebtedness incurred by the New Era Movement, and in order to avoid causing further embarrassment to the Boards during the current year, the General Council be authorized and directed to pay to the treasurer of the General Assembly, out of the total sum of \$322,592.00 approved by the General Assembly for the work of the New Era organization, the sum of \$50,000.00 (fifty thousand dollars) for the reduction of said indebtedness, this being in addition to the payment of 1 per cent now being made by the Boards upon their receipts from living givers.

2. That the General Council be authorized through the Special Committee on Individual Gifts, previously appointed by this General Assembly, to add the sum of \$50,000.00 (fifty thousand dollars) to the amount of \$1,766,000 hitherto approved as the total of this Special Fund, and that the Special Committee be authorized to secure the \$50,000.00 (fifty

thousand dollars) through designated gifts for this purpose from individual givers, and to repay the same to the General Council, and, in the event that more than \$50,000.00 be secured the excess be applied to the further liquidation of the New Era indebtedness.—1923, p. 212.

XXI. THE PRESBYTERIAN CHURCH IN THE U. S. A. AND THE INTERCHURCH WORLD MOVEMENT.

The Interchurch World Movement was an organization of Churchmen. It consisted principally of persons who had official connection with the missionary and benevolent Agencies of the Protestant Churches of America, though a number of interdenominational bodies also were represented.

This movement grew out of war-time activities and sought to continue, in a new field, the united efforts which Churches and welfare organizations had made in behalf of the country and the cause of the Allies. It seemed reasonable to expect that even greater success would follow the transfer of such energies to missionary work and social service.

Moreover, most of the Protestant denominations had special "Forward Movement" Committees designed to expand and intensify their respective missionary enterprises, and it was but a short step from the perfecting of these organizations to the suggestion that their forces be combined. This step was taken.

The Interchurch World Movement was organized and promptly made direct overtures to the Churches for recognition and support.

Its appeal reached the General Assembly of the Presbyterian Church in the U. S. A. through the Assembly's Executive Commission. The matter was presented by representatives of some of the Boards and Agencies at an official Conference of these bodies with the Executive Commission held at Atlantic City, New Jersey, February 12, 1919. (See Blue Book, General Assembly 1919, p. 130.)

Another official Conference with the Boards at St. Louis, Missouri, during the sessions of the General Assembly of 1919 gave opportunity for further consideration of the subject by the Executive Commission. This Joint Conference took action recommending that the Presbyterian Church U. S. A. participate in the Interchurch World Movement. (See *Minutes*, 1919, pp. 223, 224.)

An action of an official Joint Conference of the Executive Commission with the Boards and Agencies not being binding on the Executive Commission, but only advisory, the Executive Commission disapproved the recommendation of the above Joint Conference in the following terms:

A full deliberation in the Executive Commission developed such a state of doubt among the members with regard to the wisdom of our Church entering the proposed Interchurch World Movement at the present time, that it was unanimously resolved, to call together the representatives of the Boards and Agencies in joint conference and notify them that the Executive Commission will recommend to the General Assembly that the Executive Commission be continued in the consideration of the subject; that it confer with the Benevolent and Missionary Boards and Agencies and also with other interested parties and that report be made to the Assembly of 1920.—1919, p. 224.)

The decision was unanimous. Every member of the Commission present voted to postpone action for a year. The representatives of the Boards

and Agencies in a separate meeting asked the Executive Commission to modify its proposed recommendation to the Assembly and, instead, to request the Assembly to refer the question to the Commission with power. (*Minutes*, General Assembly, 1919, p. 225.) This the Commission, after further deliberation, declined to do, and went before the Assembly with its original unanimous proposal setting forth fully its reason therefor.—1919, pp. 225-228.

There was prolonged and earnest, sometimes exciting, debate. The discussion revealed to the members of the Executive Commission the temper of the Assembly. Motions, amendments, and substitutes were offered and these were debated in a way which showed clearly the prevailing sentiment. However, all these were swept aside by a motion to refer the whole matter to the Executive Commission with power within certain specified limits.—1919, pp. 228, 229.

Thus it appears that the General Assembly disapproved the unanimous recommendation of the Executive Commission and adopted a different policy proposed from the floor. The Assembly, both by decisive vote and by its discussions, showed its unwillingness to have the question of participation in the Interchurch World Movement postponed until the following Assembly. It referred the decision to the Executive Commission and made perfectly clear that, under certain conditions which it named, it desired and expected participation.

The Executive Commission, against its own recorded judgment, set about loyally to carry out the will of the General Assembly. Discussions in the Assembly seemed to indicate an overwhelming sentiment in favor of immediate participation in two features of the Interchurch World Movement program, viz.: the survey and the publicity campaign. Suggestions and motions from the floor even named amounts to be expended for these two purposes ranging from \$100,000 to \$300,000. None of these motions or amendments were voted on but were covered, together with other proposals, by the substitute motion for reference to the Executive Commission. Accordingly, they do not appear in the Record, but they left no doubt in the minds of members of the Executive Commission what the desire of the General Assembly was with respect to these two matters.

Although the personnel of the Executive Commission had changed somewhat by the incoming of a class of new members, it proceeded, at its meeting held September 24 and 25, 1919, to authorize the New Era Committee and the various Boards and Agencies to coöperate in the survey and the publicity campaign of the Interchurch World Movement, and for this purpose to underwrite the sum of \$200,000 toward the expenses of such survey and publicity campaign, conditioned however upon the following expressed provisos:

1. "That a detailed budget of proposed expenses of the Interchurch World Movement for its survey and its publicity campaign be submitted to, and approved by, the Executive Commission of the Presbyterian Church in the U. S. A. . . .
2. "That the Interchurch World Movement effect such readjustments and reorganization as will articulate the movement with the Agencies of the Churches and provide for a wider representation of these Agencies in the Committees which control the policy of the Movement. . . .
3. "That the Interchurch World Movement place on its governing

bodies as representatives of the Presbyterian Church in the U. S. A. only those persons duly appointed by the Executive Commission, and reported to the General Assembly."

A Committee of the Executive Commission appointed for the purpose, with power, made an investigation and reported that the above conditions had been complied with. Accordingly, the New Era Committee and the Boards and Agencies were notified that the way was open for them to proceed. (See Blue Book, General Assembly, 1920, pp. 58, 59.) The question of full coöperation in the Interchurch World Movement was postponed until the meeting of the Executive Commission held at Atlantic City, New Jersey, February 10, 11, 1920. At the same time and place the Interchurch World Movement held a meeting attended by members of many Protestant Churches from widely scattered regions. Among these was a large number of Presbyterian ministers and laymen. The Executive Commission, in order further to ascertain the mind of the Church, held a Conference with these Presbyterians, attended by approximately two hundred and sixty-four persons. This Conference voted a strong resolution urging the Executive Commission to authorize full and whole-hearted coöperation in the entire program of the Interchurch World Movement. On this resolution, one, possibly two, negative votes were registered. Two persons, on instruction from the Boards which they represented, declined to vote. All the others voted in the affirmative.

After this Conference the Executive Commission, by a divided vote, concluded to approve of complete coöperation in the Interchurch World Movement, and for this purpose authorized the expenditure of an additional \$800,000, making a total amount of \$1,000,000.00. This in the following terms:

1. *Resolved*, That the Executive Commission authorizes the full and whole-hearted coöperation of the Agencies of the General Assembly under the terms outlined by the General Assembly itself, in the Interchurch World Movement in the matter of its financial campaign. . . .

5. *Resolved*, That in order to provide for the expenses of securing pledges and collecting such funds both under Resolutions 3 and 4 above, the Executive Committee of the New Era Movement of the Presbyterian Church in the U. S. A. be and hereby is authorized under the powers given to the Executive Committee by the General Assembly and under the powers given to the Committee on the New Era Movement by the General Assembly to underwrite the Interchurch World Movement of North America, incorporated, the sum of one million dollars as follows: The assignment and filing of the securities herein authorized shall be available as needed from time to time subject to the discretion of the Executive Committee of the New Era Movement; and that the Executive Committee of the New Era Movement of the Presbyterian Church in the U. S. A. be and hereby are authorized in the name of the General Assembly of the Presbyterian Church in the U. S. A. to sign and execute a contract or contracts under the general form of the foregoing resolution.

The total of not to exceed one million dollars will cover not only the expenses of the financial ingathering in behalf of the Boards and Agencies carried on by the New Era Movement, but also the full Presbyterian share in the Interchurch World Movement, including the \$200,000 of credit already advanced by the authority of the Executive Commission. In

other words, a sum of not to exceed one million dollars is to cover the total maximum cost of the financial ingathering of 1920-21, and our share of the expenses of the Interchurch World Movement.

6. *Resolved*, That before depositing with the Interchurch World Movement of North America the credit as provided in Resolution No. 5 above, the Executive Committee of the New Era Movement of the Presbyterian Church in the U. S. A. shall receive in writing from the Executive Committee of the Interchurch World Movement of North America an agreement that of the money secured through such credit as provided in Resolution 5 above, such sums as may be necessary to carry on the part of the campaign outlined in Resolution No. 3 above, shall be paid to the Executive Committee of the New Era Movement in its discretion and upon its request.

By this sixth resolution \$400,000 of the total sum of \$1,000,000 came back into the treasury of the New Era Movement and was applied in the canvass for funds and in promoting generally the cause of Presbyterian Boards and Agencies.

The question of the legality of the General Assembly's action in thus empowering its Executive Commission, or of its right to appropriate money, either directly or through the Commission, for such purposes as participation in the Interchurch World Movement, was never raised in the Executive Commission. The Commission has always conceived its duty to be the execution of the expressed will of the General Assembly, on the assumption that the Assembly acts within its limit of Constitutional power and that, if legality of Assembly action is to be challenged by any tribunal, it should be by some one other than the Executive Commission.

The canvass for funds by the various Protestant denominations, which occurred the following month of March, under the auspices of the Interchurch World Movement, revealed some of the weaknesses of that Movement. The organization soon found itself facing bankruptcy and the underwriters were called upon to come to its aid financially.

This was the situation when the General Assembly of 1920 met in Philadelphia. Formal demand by the Interchurch World Movement for the amount of their respective underwritings had been made on the guarantors. Furthermore, the General Assembly was requested to express its judgment regarding certain future plans of the Interchurch World Movement, to assist in its reorganization, and to contribute an additional sum of money toward its expenses for the coming year. These requests were referred to the Executive Commission.

The Commission presented to the General Assembly a unanimous Report recommending measures for meeting the financial obligations of the Boards and Agencies of the Presbyterian Church in the U. S. A. to the Interchurch World Movement but returning a clear negative to all other proposals of that organization.

This unanimous Report the General Assembly declined to approve. Instead, the Assembly referred the Report back to the Executive Commission, together with two substitute measures offered from the floor.

The sentiment of the Assembly having been tested, the Executive Commission now divided on the question. A majority adhered to the substance of the original recommendations. In order to avoid presentation of majority and minority Reports it was decided to submit to the Assembly two

Plans to be known as Plan A and Plan B. Plan A represented the views of the majority of the Commission and Plan B those of the minority. The General Assembly promptly adopted Plan B. It was identical with Plan A except that it added three resolutions providing for participation by the Presbyterian Church in the reorganization of the Interchurch World Movement and authorizing the Executive Commission for the coming year to pay to the Interchurch World Movement "as a going concern" an additional sum of \$100,000. (See *Minutes* of the General Assembly, 1920, pp. 175, 176.)

The conditions named in the foregoing action were not complied with and the Executive Commission did not appropriate the money.

In pursuance of provisions made by the General Assembly for taking care of the underwritings by the Boards and Agencies in favor of the Interchurch World Movement the Assembly adopted a further resolution giving to the Executive Commission "express authority" to borrow in the name of the General Assembly sufficient sums of money to pay the underwritings as they might mature, to execute notes for the same, and to pledge the credit of the General Assembly for their payment. (See *Minutes*, General Assembly, 1920, p. 209.)

The provisions of this resolution were executed by the Commission. In connection with this transaction, however, a movement was started at the instance of the Moderator as Chairman of the Executive Commission and made effective by the New Era organization to raise a sum of money for the liquidation of these obligations on the basis of one dollar per member. About \$440,000 was raised by this effort which reduced the Assembly's obligations at the banks to considerably less than \$600,000.

Thus the matter rested until the convening of the General Assembly of 1921. This Assembly empowered and directed the Moderator and the Stated Clerk to issue in the name and under the seal of the General Assembly Certificates of Indebtedness not to exceed \$600,000 in amount and drawing six per cent interest payable semiannually, and directed the Boards and Agencies to purchase these certificates on a *pro rata* basis, the proceeds to be used in paying the remaining obligations of the Boards and Agencies account of the Interchurch World Movement underwriting. (See *Minutes*, General Assembly, 1921, pp. 171-173.) These certificates were issued and purchased and the note at the bank canceled.

A plan to raise \$350,000 to apply on the payment of these Certificates of Indebtedness and an additional amount of \$150,000 to apply on the New Era debt of \$365,000, no part of which was covered by the certificates, produced meager results. However, the directions of the Assembly, contained in the same general action, that the Executive Commission provide that two per cent of total offerings be applied to payment of the Certificates of Indebtedness and one per cent toward the reduction of the New Era debt, were obeyed. The same arrangement is being continued in subsequent budgets.

XXII. THE OFFICIAL MAGAZINES

1. History

The efforts of the General Assembly to establish a magazine, which should satisfactorily and officially present the whole work and needs of the Presbyterian Church in the U. S. A. and which would be subscribed for and read by the people, may be outlined as follows:

As far as the Records show, the subject does not seem to have engaged the attention of the Assembly until its meeting in the First Church of Philadelphia in 1804, when this resolution was adopted:

"Resolved: That it be recommended to the Committee of Missions to publish by subscription a periodical magazine, sacred to religion and morals, and pay the profits into the funds of the Assembly, to be applied to missionary purposes."

Following these instructions the Committee of Missions, beginning with January, 1805, published THE GENERAL ASSEMBLY'S MISSIONARY MAGAZINE AND EVANGELICAL INTELLIGENCER. In 1808 some changes were made and this magazine took the title, A NEW SERIES OF THE EVANGELICAL INTELLIGENCER, "Published under the patronage of the General Assembly." The magazine does not seem to have been successful and the General Assembly of 1810 ordered its discontinuance, recommending however that the Committee of Missions publish annually a pamphlet, called THE MISSIONARY INTELLIGENCER, giving an outline of the missionary work of the Church during the year.

THE HOME MISSIONARY was published from 1828 until December, 1886, and THE FOREIGN MISSIONARY from 1842 until December, 1886. These magazines bore the official approval of the General Assembly and were published, as their titles indicate, only in the interests of home and foreign missionary work.

In 1850 there was established, by authority of the General Assembly, THE HOME AND FOREIGN RECORD, which continued publication until 1869, when its name was changed to THE PRESBYTERIAN MONTHLY RECORD.

In January, 1866, THE PRESBYTERIAN MONTHLY made its appearance with this statement upon its title page: "An Organ for the Communication of Intelligence with Regard to the Different Benevolent Movements Under the Control of the General Assembly." It thus became the official organ for all the Boards and Agencies of the Church. Its publication was continued until July, 1870, when it was merged with THE PRESBYTERIAN MONTHLY RECORD, which was published until December, 1886.

Beginning with January, 1887, these three publications, THE HOME MISSIONARY, THE FOREIGN MISSIONARY, and THE HOME AND FOREIGN RECORD were consolidated under the title, THE CHURCH AT HOME AND ABROAD.

In 1894 the first ASSEMBLY HERALD was established by the General Assembly, because THE CHURCH AT HOME AND ABROAD had not succeeded in maintaining a circulation which made it in any sense a means of general communication between the Boards of the Church and the people. THE ASSEMBLY HERALD was to be published in the cheapest manner possible. The subscription price was fixed at ten cents per year. The publication of this magazine was continued until December, 1898. At first the circulation reached as high as 125,000 copies monthly, but fell off rapidly during the last years of its existence. The circulation of THE CHURCH AT HOME AND ABROAD, the publication of which had been continued, fell to 13,459 copies monthly. *This first ASSEMBLY HERALD must not be confused with its successor of the same name, which made its appearance in 1899.*

The General Assembly of 1898 reaffirmed the decision of the Assembly of 1886, viz., that there should be but one missionary magazine and accepted the exhaustive Report of a Special Committee and ordered a consolidation

of THE CHURCH AT HOME AND ABROAD and THE ASSEMBLY HERALD under the title, THE ASSEMBLY HERALD. The combined magazine was sold at twenty-five cents a year in clubs and its circulation, according to the best records obtainable, started at 20,000 and rose to 65,000. The new magazine did not seem to meet the needs of the Church, failing just as its predecessors had in this respect, and the Assembly of 1918 committed the publishing of the Church magazine to the Publicity Department of the Church. Under this management appeared, beginning with January, 1919, NEW ERA MAGAZINE, vastly different in subject matter and make-up from any of the official magazines which preceded it.

The Assembly of 1921 decided to turn the magazine over to the Boards and Agencies of the Church, whose representatives appointed a Committee of Publication which determined that the name, NEW ERA MAGAZINE, having outlived its appropriateness, should be changed to THE PRESBYTERIAN MAGAZINE. On the title-page of the magazine appears the announcement, "Published monthly under the authority of the General Assembly by the Boards and Agencies of the Presbyterian Church in the U. S. A."

SUPPLEMENT

Important Acts and Deliverances
of the
General Assembly of 1923

SUPPLEMENT

I. THE SPECIAL COMMITTEE ON WORK IN EUROPE

The Special Committee on Work in Europe presented its Report through its Chairman, Rev. Sylvester W. Beach, D.D., and pending the adoption of the Report and its resolutions, the Assembly was addressed by the Rev. Vaclav Losa, D.D., of the Presbytery of Pittsburgh, representing the Evangelical Church of the Czech Brethren; Elder Fred S. Goodman, chosen as a representative to the Waldensian Synod; Rev. Wm. P. Merrill, D.D., a delegate to the Waldensian Synod, and Rev. Wm. Hiram Foulkes, D.D., the secretary of the Committee. The Report and its resolutions were adopted as follows:

Your Committee would offer herewith their twentieth and final Annual Report.

By the merger effected with The Board of Foreign Missions, the Committee ceased to function as such April 1, 1923, though it is our hope and confidence that the work entrusted to this Committee in the past shall be maintained, developed and enlarged with a more liberal financial support.

In making this final Report, it would seem fitting, however, to give some account of our stewardship, and in so doing to present a brief résumé of the inception and evolution of the work throughout a score of years. This Committee was constituted in 1903 with the special mission "of opening up and sustaining preaching stations on the continent of Europe to meet the needs of the large English-speaking colonies of Great Britain and America." An American church established in Paris in 1857 has throughout a long history proved a spiritual home for thousands of tourists and American residents in Paris. The prospect at this time is that the equipment of this important church will be increased by the acquisition of a well appointed parish house, that will furnish conveniences for the various activities of the congregation.

In 1895 the work was begun in the Latin Quarters with a view to the giving of Gospel privileges to the large and growing colonies of American students residing on the left side of the Seine. About that time an American church was organized in Berlin. Later Frankfort-on-Main became a preaching station, and soon afterwards a church was organized with the late Dr. Loyal Y. Graham, D.D., as the pastor. Preaching stations were also opened in Carlsbad, Nauheim, and Vienna.

The scope of the work of your Committee steadily extended until the shock of war suspended effort in all these centers except Paris. Beginning with the outbreak of hostilities and continuing until 1919, the operations of the Committee were confined to giving sympathy, aid and such financial help as was possible to the American Church in Paris and to the Students Atelier Reunions in the Latin Quarters. The sphere and usefulness of the latter were greatly enlarged by a wisely conceived and ably directed relief work prosecuted by our student pastor and his wife, Dr. and Mrs. Ernest W. Shurtleff. Just before the date of the Armistice, Dr. Shurtleff suddenly passed away, leaving the religious and relief work in the Latin Quarter without his strong leadership to which its remarkable achievements were largely due. Mrs. Shurtleff continued her ministries for so long a time as she had strength, for so great a task, but after some months she

felt constrained to withdraw from Paris and returned to America in the autumn of 1918. The Atelier Reunions were then without oversight and guidance and it was deemed wise to suspend the work for the time being. It was not until the fall of 1922 that the Committee found it practicable to reopen and reorganize the Latin Quarter work. In virtue of the arrangement now in effect by which the students' work is incorporated with the American church in Paris, and becomes a department in its activities, Rev. Paul Burt, the associate pastor of the Rue de Berri Church is placed in charge of the work for students. It is still necessary for America to aid in supporting the Atelier Reunions to the extent of not less than two thousand dollars annually. This, as well as all other funds for the American church and the Atelier Reunions, will hereafter be cleared through the American and Foreign Christian Union. This Board holds the title to the American church in Paris and the American church in Berlin, and also in trust administers an endowment for each of these churches. The endowment for the former now reaches the sum of over \$85,000, \$62,250 of which, yielding an income of \$3,455, is available in supplementing the salary of the pastor.

In 1918-1919, in connection with the origin of the New Era Movement, an effort was made to secure a fund for the aid of the Protestant Churches in Europe that had suffered and were suffering as a result of the war. The General Assembly appointed a Committee to secure and administer this fund, which was to be used for the rehabilitation and assistance of the struggling churches of Europe. The large sum for this cause placed in the first New Era budget did not materialize, although substantial gifts were received. It will be noted from the Summary of the treasurer's Report that over \$300,000 has been disbursed by the Committee since the organization of the Special Committee to aid the Protestant Churches of Europe.

In order that there might be no overlapping and that after the war emergencies had been provided for by special gifts the work of the long established Committee on Work in Europe might be carried forward, the General Assembly of 1921 combined the work of the Special Committee to Administer the Fund for the Aid of Protestant Churches in Europe with that of the Special Committee on Work in Europe.

Conditions following the war made it necessary to enlarge the field and change the emphasis of your Committee's operations in Europe. Originally limited to the work of following with the Gospel the English-speaking colonies in Europe, the General Assembly in 1920 enlarged the scope of our work by the following recommendation, which was adopted:

"The last General Assembly, in adopting the Report of the New Era Committee has necessarily modified and directed in new channels the activities of the Committee on Work in Europe.

"Therefore, be it *Resolved*, That in view of the changed conditions wrought by the war in Europe which renders impossible for the present any extension of our work along the lines originally laid down for guidance in our operations, that the Committee be continued with instructions by the Assembly to attempt no work for Americans now resident in Europe, Paris being excepted; and that its purpose for the present be understood as that of coöperation with our Churches and Agencies in giving counsel,

encouragement and relief to the Protestant Churches in Europe whose appeal is at this moment so indescribably urgent and pathetic."

The Assembly in 1921 also passed the following recommendation in connection with the Report of your Committee:

"We recommend: That the Committee to Administer Funds for the Protestant Church in Europe be discontinued, and that its work, as long as the present emergent needs continue, be transferred to the Special Committee on Work in Europe. It is also recommended that the Committee on Work in Europe be enlarged to thirteen (13) members, and that the following be added to its present membership: the Rev. Drs. Brown, Foulkes, Marquis, Mendenhall, Ottman, Wylie, with Mr. W. S. Coffin."

The Financial Reports of the appropriations of receipts and disbursements for the past year will indicate the lines of activity which have been followed by the Committee.

The following causes have appealed to our sympathy and assistance:

1. The Reformed Church in France and Belgium.

A great many of the French Protestant churches which were located in the war area still lie in ruins. "She lost about eighty church buildings in the war zone, costing more than a million of dollars. Some of them have been and are being rebuilt, as at Rheims, St. Quentin, Chateau Thierry and elsewhere. But they still need help." Many Protestants may feel that they wish to give towards the restoration of the Roman Catholic Cathedral at Rheims because of the cultural, historical, and sentimental significance of that great church, but should not our first duty as Protestants be to restore the Protestant churches of France!

New and onerous burdens have been laid upon the French churches in their foreign mission field by the addition of former German territory. And yet the French churches in spite of ruin and devastation at home are manfully setting about to discharge their Christian duties towards these peoples now under French rule. And they need and deserve our assistance!

In Belgium, "The two small Churches of our faith ask for help. The first had three church buildings destroyed by the war; the other needs aid so as to educate its theological students and to lower its increasing indebtedness. Both of them ask aid to help their foreign mission work in East Africa, which has just been forced on them by the Government."

2. The Waldensian Church of Italy.

The Waldensian Church is striving manfully to extend its missionary work throughout Italy. The demand for new work is particularly insistent in Sicily, where returned immigrants from America often demand the Gospel "as they heard it in America." The establishment of primary schools has proved to be the very best entering wedge into Catholic communities, but in order to be effective they must be better schools than the State is able to give, and this cannot be done without our aid.

3. The Reformed Church of Hungary.

Before the war there were over two million people in this great Church. Furthermore its geographical position made it of extreme importance to the cause of Protestantism in Europe. The Hungarian Protestants occupied the eastern outpost of Protestantism. To the east of them were the Greek Orthodox Roumanians, to the south the Orthodox Servians, and to the north the Greek Catholic Ukranians and the Roman Catholic Poles. If, therefore, Protestantism in Europe is to hold its own with the other historic faiths of Christendom, it is essential that this Church be maintained at the top of its strength.

Unfortunately one of the effects of the redivision of the territory of the old Austro-Hungarian Empire has been to divide this Church into four separate parts. Some 800,000 Hungarian Protestants now find themselves under Roumanian rule, owing to the ceding of Transylvania to that country; some 250,000 are now citizens of the Czechoslovak Republic; and 50,000 are within the borders of Yugoslavia. Only 900,000 therefore remain in Hungary proper, or less than fifty per cent of the former membership. Serious problems have been raised by the inclusion of such large numbers of Hungarian Protestants within the borders of these new states, and these brethren, cut off as they are from the Mother Church in Hungary, need our friendship, our sympathy and our moral and material support as never before. Special note is made below of the exceptional conditions prevailing in these sections.

But in Hungary proper the situation is serious enough. Here are located the majority of the great institutions which the Church has built up in the past century. With four splendid theological seminaries, a half dozen colleges, many high schools and elementary schools, normal schools, orphan asylums, and old people's homes, the Reformed Church of Hungary had equipped itself splendidly for the task of raising up Christian leaders for the Church and nation. Two circumstances have combined to imperil the very existence of these splendid institutions. In the first place the Church has lost more than half of its supporting constituency through the new political boundaries. And in the second place the depreciation of the Hungarian currency has rendered almost worthless the endowment funds which had been gathered for the support of the institutions throughout years of consecrated giving. But unless help is forthcoming soon, many of these institutions must be closed, or the Church will be bankrupt. When one sees these splendid buildings, thoroughly equipped, and meets with the consecrated professors, teachers and workers, and observes the thousands of bright and eager young men and women who are thronging their halls, one cannot help feeling that it would be criminal to allow this work to be stopped or even to be halted. Thirty thousand dollars is asked for this purpose.

But in spite of the hard times upon which the Church has fallen, or perhaps in part because of them, a new evangelical spirit has come upon the Church, and a forward movement is under way which promises much for the regeneration of the Church and through it the nation. "Hungary cannot be great unless it is Christianized through and through. No matter what our political fortunes may be, the future of the country depends upon its spiritual forces. Hungary can become God's agent for the Christian-

ization of eastern Europe, and for the sake of this cause we would consecrate ourselves, our Church, and our nation." Such is the spirit in which many of the leaders of the Church are approaching their task to-day, and they have asked our aid for an evangelistic campaign.

4. The Hungarian Reformed Church in Transylvania.

In determining the new boundaries of central Europe, the Treaty of St. Germain allotted to Roumania the whole of that section of old Hungary which is known as Transylvania. Although the population in many parts of Transylvania is mixed Roumanian and Magyar, and in some parts purely Roumanian, in other extensive sections the population is almost purely Magyar. And the Protestants were proportionately stronger in Transylvania than in other sections of Hungary, so that it has always been regarded as a Protestant stronghold. These Protestants now find themselves subjects of a State the dominant race and dominating faith of which is alien to them.

For the large bodies of Magyar Protestants within the boundaries of the Roumanian Orthodox State, difficulties have been imposed in the maintenance and propagation of their faith. In particular, the rights, and even the very existence of the schools and other educational institutions of the Hungarian Reformed faith have been imperilled. In this case the Roumanianizing of the Magyars necessarily involves the substitution of the Orthodox faith for the Protestant, so closely are State and Church allied in that country. And there seems to be no doubt of the intention of the Roumanians to Roumanianize the Magyars if they can. The policy of the Roumanian Government involves placing the education of Protestant boys and girls in the hands of Greek Orthodox teachers, who, by the very nature of the case, cannot be neutral in matters of religion, since one must be Greek Orthodox to be a good Roumanian. Among the educational institutions thus imperilled is the Hungarian University at Kolosvar, which has long been a centre of Protestantism in Transylvania.

5. The Hungarian Reformed Church in Jugoslavia.

Although only 50,000 Magyar Protestants are included in the Kingdom of the Serbs, Croats and Slovenes, they are subjected to much the same restrictions as their countrymen in Transylvania. All schools have been nationalized and not only has secular instruction been declared to be the exclusive privilege of the state, but religious instruction as well. Pastors cannot enter the school buildings to teach their Protestant children religion. That is done by the teacher, who may be of the Orthodox faith, or a Roman Catholic or an atheist. Such intolerable conditions should be immediately remedied, and although these brethren ask for no financial assistance, they do need the moral assistance of all Christians in their fight for religious liberty.

6. The Hungarian Reformed Church in Czechoslovakia.

The situation of the 250,000 Magyar Protestants now found within the borders of Czechoslovakia is of a somewhat different nature owing to the liberal policy of the Czechoslovak Government, and particularly that

of President Masaryk in regard to racial minorities. But even here the minor officials often fail in the practical application of the principle of justice and fair dealing with the racial minorities which has been enunciated by the Government.

The primary schools of the Magyar Church have not been affected, nor have the normal Church activities been interfered with. But this large body of Protestants is without a single theological seminary or higher institution of learning. The institutions which were formerly used by them now lie across the border and are inaccessible to them on account of the prohibitive passport regulation now prevailing. The Church authorities have determined to reestablish their schools, but will find it impossible financially without assistance from America.

7. The Evangelical Church of the Czech Brethren (Czechoslovakia).

Students of Church history will recall the splendid role played by Bohemia in the history of Protestantism. The first country to become Protestant, Bohemia, "The Land of the Book and the Cup," has given to us John Huss, the *Unitas Fratrum*, and the Moravian Brethren as its contribution to the development of Protestantism. Unfortunately the anti-Reformation wiped out almost all traces of Protestantism in Bohemia, and succeeded in making nominal Catholics of those who were not banished or executed for their faith.

But with the downfall of the Hapsburgs and the restitution of political liberty to the Czechs (Bohemians), there has ensued a reaction against Rome which has already in the course of two years swept two million of the eight million Czechs out of the Church of Rome.

This is a positive religious movement indicated by the fact that over 800,000 people have combined to form a new Church, called the Czechslovak Church, which at present occupies an intermediate position between Rome and Protestantism; while thousands have affiliated themselves with the Evangelical Church of the Czech Brethren, formed by a union of the historic Reformed and Lutheran bodies of the land; and everywhere there is a stupendous interest in religion and a widespread longing for a new and positive solution to the religious question which will be in line with the historic Protestant traditions of the nation.

Nowhere in Europe is there such a magnificent opportunity for the Protestant Church as here. Religious meetings of whatever nature are crowded to the doors; new congregations of Protestants have sprung up by the score; in places where a few years ago a Protestant was almost a curiosity there are now congregations of several hundred, and in some places of two or three thousand. These people are hungry for the Gospel truth, and they want straight religion, not historical or patriotic lectures.

The little Protestant Church was unprepared for such an unprecedented opportunity, although they have been praying for it for years. The miracle has happened, and the whole nation is not only receptive to the Gospel message, but is eagerly clamoring for it.

Our Committee has been seeking to help meet the need for men by sending over some of our Czech-speaking Protestant ministers from America. Rev. Joseph Krenek, Rev. August Chval, Rev. Francis Hornicek,

Rev. John Sinny, and Rev. J. W. Dobias are now on the ground and are rendering heroic service. Others are ready to go, either temporarily or for life, but funds are needed for their transportation and for their support for the initial period of their work.

The need for buildings is acute and urgent. Most of the new congregations are meeting in the schoolhouses, and often several hundred adults are crowded into a room intended for fifty.

Here again assistance is asked of America only to meet the emergency. The Czechs will be fully capable of carrying their own work in a few years. But they are unable to cope with the remarkable opportunity that is theirs to-day, without our aid. If we can come promptly and generously to their aid, we can make possible the conservation of the fruits of the most remarkable religious movement of modern times.

This brief recapitulation of the fields now opening for the Work-in-Europe Department of the Board of Foreign Missions does not include other countries that represent fields equally ripe for the Gospel. Among these may be mentioned especially Germany, Poland, and Lithuania. This work in all its aspects and needs cannot fail to make an urgent appeal to Christian people in general and Presbyterians in particular.

It is with great thanksgiving to God that herewith we record the action of the Executive Commission in placing the cause of Work in Europe in the Budget for the year 1923 and 1924 to the amount of \$123,000. In transferring our work wrought through so many years in faith and prayer and growing conviction of its need, your Committee rejoices in the privilege of transmitting so great responsibility to a Board equipped so abundantly for a vigorous prosecution of it as the Board of Foreign Missions.

With gratitude to the Church for the sympathy and support extended during these twenty years, your Committee herewith commits the cause for which they have wrought to the Church, assured of the promise that labor in the Lord is not in vain.—1923, pp. 191-200.

II. DEPARTMENT OF CHURCH CO-OPERATION AND UNION OF THE OFFICE OF THE GENERAL ASSEMBLY

The General Assembly of 1922 took the following action regarding Church Coöperation and Union:

"Resolved, That this work be under the immediate supervision of a Committee of fifteen, to be selected annually by the General Assembly. To this Committee shall be committed, subject to the approval of the General Assembly, the interests of the Church as they relate to other ecclesiastical bodies, and to organizations formed thereby for promoting coöperation and general good will. The Committee, of which the Stated Clerk shall be a member, shall be assigned an appropriate place and hour upon the docket of the General Assembly, and through it all organizations and causes related thereto shall report."

The Special Committee on Reorganization and Consolidation of Assembly Agencies, under the instruction of the Assembly to carry this resolution into effect, appointed the following committee of fifteen: *Ministers*—J. Ross Stevenson, Lewis S. Mudge, William H. Black, John A. Marquis,

Joseph A. Vance, William P. Merrill, Harlan G. Mendenhall, Edgar P. Hill, Hugh K. Walker, H. C. Swearingen; *laymen*—Robert E. Speer, John M. T. Finney, N. G. Moore, Thomas D. McCloskey, H. C. Glenn. It also named President J. Ross Stevenson of Princeton as Chairman of the Department, and instructed him to call the Committee together at the earliest opportunity.

The Department of Church Coöperation and Union met according to appointment at 8 P.M. on Wednesday, February 28, 1923, at Atlantic City, N. J. The appointment of Dr. Stevenson as Chairman of the Department was confirmed, and Dr. Mudge was elected secretary of the Department. Subcommittees were appointed to consider and prepare Reports on various phases of the Department's work. The findings of these Committees were discussed and the conclusions reached are embodied in this Report.

1. Twenty years of Church co-operation and union.

As this is the twentieth anniversary of the appointment by the Assembly of a Committee on Church Coöperation, it is fitting to note a few achievements. The General Assembly of 1903, in answer to a number of Overtures relating to closer union and coöperation with sister Churches, took the following action:

"Whereas, The Presbyterian Church holds Christian fellowship with all who confess and obey Jesus Christ as their Divine Saviour and Lord, and acknowledges the duty of all Churches that recognize Him as the only Head of the Church Universal to work together in harmony and love for the extension of His Kingdom and the good of the world; and

"Whereas, This Assembly earnestly desires to commend and promote this Christian coöperation, and also practically to advance the cause of Church union by confederation, and, where possible, by consolidation among the Churches of the Reformed Faith, which are most nearly akin in doctrine and organization; therefore be it

"Resolved, 1. That a Committee of seven, four ministers and three elders, be appointed by the Moderator to consider the whole subject of coöperation, confederation and consolidation with other Churches.

"Resolved, 2. That this Committee shall report to the next Assembly such plans and measures as seem to them wise, proper and profitable for the advancement of fraternal relations, for the increase of harmonious work, and, if God shall open the way, and incline the hearts of the Churches thereto, for the reunion of those who hold the same Faith and Order in the service of Christ.

"Adopted." (*Minutes*, 1903, pp. 90, 91.)

The Committee has been increased from time to time into a membership of twenty-six.

Following the instruction of the Assembly regarding Churches of the Presbyterian family, this Committee began negotiations at once, and as a result of conference was able to report to the Assembly of 1904 a Plan for reunion with the Cumberland Presbyterian Church. This Plan was adopted and in 1906 the reunion was consummated.

Correspondence with sister Churches of the Reformed Faith revealed a common desire for closer coöperation and after conference it was decided

in 1907 to organize the Council of the Reformed Churches of America Holding the Presbyterian System. This is now known as the General Council of the Presbyterian and Reformed Churches in America.

The Assembly's Committee coöperated with the Executive Board of the National Federation of Churches and Christian Workers in calling a National Conference of Protestant Denominations. This met in New York City in November, 1905, and as a result of this Conference there was organized the Federal Council of the Churches of Christ in America. Dr. Roberts, as Chairman of the Assembly's Committee, took a very active part in promoting the steps which led to this organization and was the first Chairman of its Executive Committee.

Negotiations have been conducted with the Presbyterian Church in the U. S., and with the Reformed Church in the U. S., looking towards actual union, but thus far no Plan has been found mutually agreeable to the bodies concerned. The Assembly's Committee responded to an invitation extended by the Presbyterian Church in the U. S. for the consideration of a proposed United Assembly to be organized with a view to securing a closer relationship with the Churches of the Reformed Faith. This Plan was faithfully studied by the coöperating bodies concerned and the conclusion reached that the form of union it contemplated is already realized in the General Council of the Presbyterian and Reformed Churches in America.

After prolonged negotiations with the Welsh Presbyterian Church, a Plan of union was presented to the Assembly of 1919, and at the meeting of the Assembly in 1920 the union was consummated, to the great delight of Dr. Roberts, who regarded this as the crowning event of his life.

The Assembly of 1918, convinced that the time had come for a union of the evangelical Churches of America, instructed its Committee on Church Coöperation and Union to arrange for a National Conference of these Churches, and that with a view to actual organic union. Such a Conference was held and an Ad Interim Committee appointed to work out a specific Plan. The first Plan proposed was not satisfactory, and the Committee was instructed to continue its coöperation with the Ad Interim Committee in the hope that organic union may be brought about.

In 1910, responding to an invitation from the Protestant Episcopal Church, the Assembly instructed its Committee on Church Coöperation and Union to join with other Communions in plans for a World Conference on Faith and Order. Representatives of the Committee have attended Conferences held from time to time, including the preliminary meeting held at Geneva, Switzerland, August 12-20, 1920, in preparation for a World Conference to be held in Washington, D. C., probably in May, 1926.

The Committee has also through officially appointed representatives been coöperating with a National and International Committee to prepare for a Universal Conference of the Church of Christ on Life and Work.

Meanwhile our Church has been active in a number of strong and wide-reaching coöperative movements. In 1895 the Foreign Missions Conference of North America was established, an officially representative body, chosen by and reporting to the Foreign Mission Boards of the United States and Canada. This Conference makes provision for the systematic study of Mission problems and of all questions of common concern. Through a Committee on Missionary Preparation it seeks to promote the more

effective training of missionaries, and through a Committee on Reference and Counsel, serves as a Board of strategy for all the coöperating organizations with respect to missionary policies and measures. It has organized the Committee on Coöperation in Latin America, which serves as a clearing house for the Boards of the United States and Canada, carrying on work in Latin America.

In 1908 the Home Missions Council was organized to serve the Home Mission Agencies in the way in which the Foreign Missions Conference serves its constituent Boards. Its purpose is to promote fellowship, conference and coöperation among Christian organizations doing mission work in the United States, Canada and their dependencies.

As a result of this strong coöperative spirit which has been developed in Home Mission Agencies, the Methodist, Presbyterian and United Brethren Churches in undertaking work in Santo Domingo created a corporation known as the Board for Christian Work in Santo Domingo. Five Boards are participating, two Presbyterian, two Methodist and one United Brethren. Each elects two Trustees of the corporation. They have been at work for three years with very excellent results.

The Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions of North America are associations of the corresponding denominational Women's Boards, promoting conference among them and coöperating in such matters as the publication of literature and the promotion of interest in missionary work.

The Council of Church Boards of Education, an organization of the official educational Agencies of the Churches, formed in 1911, undertakes to study their whole field of work and to secure coöperation in carrying on their task.

The Sunday School Council of Evangelical Denominations was organized in 1910 as an association of the officially appointed Sunday-school Agencies of the Churches to confer together on matters of common interest, to give expression to common views and decision and to coöperate in such educational missionary and publishing activities as may be agreed upon. This Council has recently effected a merger with the International Sunday School Association into what is now known as The International Sunday School Council of Religious Education, which as a combined Agency seeks to serve the Churches coöperatively in the field of Sunday-school promotion and extension, and in the field of intensive development of an educational program for the Sunday school.

Reference might also be made in this connection to the coöperation which our Church has given to such interdenominational Agencies as the American Bible Society, the American Tract Society, and the Lord's Day Alliance. It is very evident that the past years have marked a strong and growing spirit of coöperation, and a more intense conviction as to the need of a greater and more manifest unity on the part of the Christian forces of our country if we are to respond to the needs of our time and adequately fulfill the obligations of the Great Commission.

2. The Presbyterian Church and Churches of the Reformed Family.

At the meeting of the western section of the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System in February last, special attention was called to the relief work which had

been done for churches of the Presbyterian Faith and Order on the Continent of Europe. The Executive Committee of the General Council of the Presbyterian and Reformed Churches in America at its meeting also considered the appeal which these needy sister Churches are making to us. It is quite evident that this is a form of coöperative work which the constituent bodies of the Council may carry on under the direction of Committees already organized. It is also apparent that there is an overlapping here of interest and of endeavor and that steps should be taken to secure such readjustments as will ensure united and effective action.

We recommend that your Committee be authorized to confer with the Executive Committee of the General Council of the Presbyterian and Reformed Churches in America and with the Executive Committee of the Western Section of the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System with a view to a closer relationship between these two bodies and with our Assembly, especially in the matter of serving the churches of the Reformed Faith in Europe.

We also recommend that our Assembly put itself on record to this effect:

While desiring to share in all interdenominational and international movements of the Churches of Christ we are especially desirous of helping forward the realization of the organic union of the Presbyterian and Reformed Churches of our own nation. To this end, we reaffirm our desire and declare our purpose to continue our activities for the realization of one Presbyterian Reformed Church in America.

3. Council on Organic Union.

The last Assembly took the following action regarding the Council on Organic Union of the Evangelical Churches:

"1. The Presbyterian Church in the U. S. A. through its General Assembly at Columbus, Ohio, in 1918, made the Call for the organic union of the evangelical Church in this country in the following language:

"(1) That we, the commissioners of the One Hundred and Thirtieth General Assembly now in session at Columbus, Ohio, do declare and place on record our profound conviction that the time has come for organic Church union of the evangelical Churches of America.

"(2) That this Assembly hereby overtures the national bodies of the evangelical Communions of America to meet with our representatives for the purpose of formulating a Plan of Organic Union.'

"2. The Presbyterian Church in the U. S. A. reiterates the above Call for organic union and pledges its heartiest coöperation in any effort toward the visible unity of the Body of Christ and the realization of the objectives named in the communication of the Ad Interim Committee.

"3. The Presbyterian Church in the U. S. A., therefore hereby authorizes its Committee on Church Coöperation and Union to participate in the Assembly of the Conference of 1920 which appointed the Ad Interim Committee, on the evangelical basis set forth in the call of 1918."

Owing to necessary delay in the organization of this new Department, the action contemplated has not been wholly put into effect, and the Department is now in conference with the different evangelical bodies interested as to the advisability of convening another Conference of the proposed Council.

We, therefore, ask for a renewal of the authorization given by the last Assembly to unite in calling and in participating in this proposed Conference.

4. The Federal Council of the Churches of Christ in America.

1. Financial. The Executive Commission to which the General Assembly referred the Presbyterian share of the budget of the Federal Council, allotted the sum of \$24,000. It also instructed the Department to keep in closest touch with the work of the Council and see to it that the Presbyterian Church is adequately represented on all Committees and Commissions, that the Church might thereby be encouraged to furnish the funds needed for its support. The Department raises the question as to what responsibility, if any, it has in securing the sum which the Executive Commission has allotted in the Budget.

2. Members. We recommend that the following be named by the General Assembly for membership on the Executive Committee of the Federal Council:

Principals: Drs. Stevenson, Mudge, Vance, Swearingen, Elder McCloskey.

Alternates: Drs. Marquis, Hill, Black, Merrill, Elder Finney.

3. Evangelistic. We recommend that our representatives in the Executive and Administrative Committees of the Federal Council be instructed to urge in the Council, that in the projection of its program the largest possible place be given to evangelism, in order that the Churches may be stimulated unitedly to see that every individual in the nation is faced with the challenge of Christ as the only Divine Lord and Saviour.

5. Universal Christian Conference on Life and Work.

Since the last Assembly the International Committee of the Universal Swedien Conference on Life and Work has held a meeting at Halsingborg, Sweden. It was decided to include in the program of the proposed Conference the following groups of subjects:

1. The Church's Obligation in View of God's Purpose for the World.
2. The Church and Economical and Industrial Problems.
3. The Church and Social and Moral Problems.
4. The Church and International Relations.
5. The Church and Christian Education.

6. Methods of Coöperative and Federative Efforts by the Christian Communions.

At this meeting Dr. Arthur J. Brown and Dr. W. P. Merrill were present as representatives of the Presbyterian Church in the U. S. A.

The American Section of the Conference held a meeting in New York City on January 16th, 1923, appointed commissioners to study and report on the different subjects which are to be considered by the Conference, which will probably be held in Stockholm in 1925. Provision has been made for an increase in the membership of the American Section and we therefore recommend, at the suggestion of Dr. Arthur J. Brown, the Chairman of the American Section, and vice president of the Universal Conference, that three names be added which will give us the following list of representatives:

The Rev. Arthur J. Brown, D.D.
The Rev. Edgar P. Hill, D.D.
The Rev. William P. Merrill, D.D.
The Rev. George Reynolds, D.D.
The Rev. Charles L. Thompson, D.D.
The Rev. J. Ross Stevenson, D.D.
Mr. Cheeseman A. Herrick.
Mr. John Foster Dulles

6. World Conference on Faith and Order.

The Department of Church Coöperation and Union recommends:

1. That the Assembly entrust all negotiations regarding the approaching World Conference on Faith and Order and all matters connected with the preparation therefor, expenses included, to this Department of Church Coöperation and Union as the authorized agents of the Assembly.

2. That the appropriation of one thousand dollars for the annual expenses of the Continuation Committee be renewed this year.

3. That discussion groups at important centers be arranged for in coöperation with other Church bodies to consider such topics as have been suggested by the Program Committee as "The Church and the Nature of the Reunited Church," "What Is the Place of the Bible and a Creed in Relation to Reunion?" "What Degree of Unity in Faith Will Be Necessary in a Reunited Church?" "What Degree of Unity in the Matter of Order Will Be Necessary in a Reunited Church?" and so on, and that in such discussions this topic be also included, "Shall There Be a Common Standard of Church Membership Universally Recognized?"

7. Commission on Co-operation with the World Alliance for Promoting International Friendship Through the Churches

The Department notes that this is too large and unwieldy a Commission for effective service and that the interest and coöperation of the Presbyterian Church would be better secured by limiting the membership to those who can attend meetings and take an active part in the work which the Alliance has undertaken to do.

We would, therefore, recommend that the following be appointed as the Assembly's Commission to coöperate with the World Alliance for Promoting International Friendship Through the Churches:

Ministers:

The Rev. Arthur J. Brown, D.D.
The Rev. William P. Merrill, D.D.
The Rev. Alexander MacColl, D.D.
The Rev. J. Ross Stevenson, D.D.

Elders:

George A. Plimpton, LL.D.
Henry Noble McCracken, LL.D.
Mr. Alfred E. Marling.

8. The Young Men's Christian Association.

The Moderator and Stated Clerk of the Assembly have referred to this Department the action of a recent legislative Convention of the North American Young Men's Christian Association to this effect:

"That the Convention authorize the International Committee to invite the judicatory or advisory body of each denomination or Communion with which it has important relations to appoint a Standing Committee on the Young Men's Christian's Association, or to designate one of its Committees already in existence with which representatives of the International Committee will confer on matters of mutual concern to the two bodies.

"That each of the same denominations or Communions be asked to name one member of a general counseling Commission with which the International Committee or its Executive Committee and officers shall hold conference at least annually on such problems of relationship as are national in scope and pertain to all the Churches."

The Assembly's Department of Church Coöperation and Union recommends the following action;

In the matter of the request of the International Committee of the Y. M. C. A. for the appointment or designation of a Committee to confer with representatives of the International Committee on matters of common interest and for the naming of a member of a general counseling Commission, be it resolved:

1. That the International Committee of the Y. M. C. A. be advised that this Department of Church Coöperation and Union, as now constituted, is responsive to the purpose of their first request, and the proper body with which to confer and through which communications may be addressed to the General Assembly.

2. That the Chairman of this Department, or some other member of it he may select, be designated to act on an Advisory Commission composed entirely of representatives of Churches, and designed to interpret to the Y. M. C. A. the views of the bodies on "such problems of relationship as are national in scope and pertain to all the Churches."

9. Federated Churches.

The Assembly of 1921 referred to the Committee on Church Coöperation and Union an Overture from Winona Presbytery regarding federated churches, concerning which the Department of Coöperation and Union would make the following Report of progress:

This Committee is asked to report on the subject of federated churches, so called. This is of growing importance because the tendency seems strong to combine in some manner weak or unsatisfied churches, and usually this seems to be either to avoid competition or to indicate a spirit of toleration between Christians. The correspondence frequently indicates a confusion of terms—"Union Church," "Community Church," and "Federated Church"—each being referred to as if substantially alike. In reality they are quite distinct.

A "Union Church" is usually the result of a consolidation of existing churches or a new organization which may be under the Presbyterian System, but need not be connected with any denomination; in either case, if organized as Presbyterian, under the authority of Presbytery, it is wholly governed by Presbyterian law, and every person uniting with it accepts that System. A "Community Church," if Presbyterian at all, is governed by Presbyterian law, although to meet local needs, it provides equipment and facilities for the public at large.

A "Federated Church" is quite different. As used in practice, it generally indicates two or more churches desiring to worship together and provide equipment and the services of a pastor at common expense, each maintaining its denominational ties and relations. Experience is as yet too limited to enable this Committee to comment on the expediency of this Plan of union, but it is plain that it involves many important questions which will require study and comparison.

On the Presbyterian side, we note difficulties growing out of the spiritual government of such a church—the election of an eldership; its functions as a Session, and its relation to members of the united organization not Presbyterian; the reception of new members, or dismissal of those removing; the maintenance of a Presbyterian roll; questions of discipline and correction of errors; management of Sunday school, etc. Such an organization raises serious questions concerning church property. In so far as previously existing properties are concerned, it is evident that there is danger of infringing on the trust relation of property purchased and devoted to the propaganda of a settled and organic faith. It is also apparent that there is here a serious question as to the limitation or delimitation of the control of Presbytery. (See action of the General Assembly in the Janesville, Wis., Case, *Minutes* 1920, p. 88.)

The foregoing suggests a wide field for investigation and reflection before any definite plan can be suggested for advising the Church as to such "federated" organizations, and we advise that this subject be reserved for further consideration and a later report. We know of no investigation now in progress officially to collect the results of experience on this subject, and yet we believe the facts are needed in sufficient detail before any just conclusion can be reached. We therefore suggest that this Department should be authorized to gather the materials on this subject and collate and arrange them to that end. We are informed that the Home Missions Council has collected much material on this subject, and that other organizations or Committees have acted in the matter, all of which material will be available in carrying on this investigation.

In presenting this Report it is recommended that the Department as constituted be continued and that its necessary expenses be paid by the General Assembly.

All of which is respectfully submitted.

J. ROSS STEVENSON, *Chairman*,
LEWIS SEYMOUR MUDGE, *Secretary*.

—1923, pp. 295–305.

III. REPLY TO THE "PHILADELPHIA OVERTURE"

The Committee on Bills and Overtures presented a Report on *Overture 1 (a)* commonly known as the Philadelphia Overture.

The minority Report was adopted as follows:

The 135th General Assembly of the Presbyterian Church of the United States of America in answer to the Petition of the Overture presented by the Presbytery of Philadelphia regarding the public proclamation of the Word in the pulpit of the First Presbyterian Church of New York City, expresses its profound sorrow that doctrines contrary to the Standards of the Presbyterian Church, proclaimed in said pulpit have been the cause of controversy and division in our Church and therefore would

direct the Presbytery of New York to take such action, (either through its present Committee or by the appointment of a Special Commission) as will require the preaching and teaching in the First Presbyterian Church of New York to conform to the system of doctrines taught in the Confession of Faith; and that said Presbytery report its action in a full transcript of its Records to the 136th General Assembly of 1924.

Furthermore, the General Assembly calls the attention of the Presbyteries to the deliverance of the General Assembly of 1910, which deliverance is hereby reaffirmed, and which is as follows:

1. "It is an essential doctrine of the Word of God and our Standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.

2. "It is an essential doctrine of the Word of God and our Standards that our Lord Jesus Christ was born of the Virgin Mary.

3. "It is an essential doctrine of the Word of God and our Standards that Christ offered up Himself a sacrifice to satisfy Divine justice and to reconcile us to God.

4. "It is an essential doctrine of the Word of God and of our Standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which also He ascended into heaven, and there sitteth at the right hand of His Father, making intercession.

5. "It is an essential doctrine of the Word of God as the supreme Standard of our faith that our Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."—1923, p. 252.

IV. REORGANIZATION AND CONSOLIDATION REPORT

The Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the General Assembly presented its Report through its Chairman, Rev. John Timothy Stone, D.D., and after a brief introduction, the Assembly was led in prayer by the Moderator in memory of the Rev. Walter H. Houston, D.D., a late member of the Committee, and in behalf of his bereaved family and loved ones.

The resolutions presented by the Committee were contained in a supplementary Report presented to the Assembly on Saturday, May 19, and were adopted as follows:

SECTION I.—Office of the General Assembly and the Boards. Subsection A, adopted. Subsection B, adopted. Subsection C, adopted with the addition of the following:

That it is the sense of this General Assembly that racial groups be given representation on the Boards of the Church as soon as possible, and as far as may be found expedient. Subsection D, adopted. Subsection E, adopted. Subsection F, adopted. Subsection G, adopted.

SECTION II.—The General Council. Subsection A, adopted. The proposed changes in the organization of the General Council and the proposed Overture on the General Council and Executive Commissions, were referred to the Standing Committee on Bills and Overtures. Subsection C, adopted. Subsection D, adopted. Subsection E, adopted. Subsection F, adopted.

SECTION III.—General Recommendations. Subsection A, adopted. Subsection C, adopted. Subsection D, adopted. Subsection E, adopted.

The Report as a whole was adopted, and at the request of the Committee, it was discharged with a rising vote of thanks. The Report of the Committee as adopted, is as follows:

1. Report of the Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church to the General Assembly of 1923.

FATHERS AND BRETHREN:—Your Committee was continued by the General Assembly of 1922 under the following resolution:

“Resolved, That the Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church, consisting of the following members, viz.: John Timothy Stone, Chairman; Alexander MacColl, William H. Black, Robert J. MacAlpine, William R. Taylor, Leon D. Young, Frederick W. Hinitt, William O. Thompson, Andrew Timberman, John H. DeWitt, Nelson H. Loomis, Bernard C. Steiner, George P. Conard and Ralph W. Harbison, be and is hereby continued, for the purpose of carrying into effect the resolutions adopted by this Assembly reorganizing and consolidating said Boards and Agencies and establishing Departments in the office of the General Assembly and charging them with certain duties; and the said Committee is hereby given the power to perform all of the acts, to make all of the adjustments and to arrange and put into effect all of the details necessary to the consummation of said resolutions. The said Committee is also charged with the duty of furnishing the Presbyteries with information relating to the establishment of a General Council pursuant to resolution adopted by this Assembly and overture to the Presbyteries, and with the reasons supporting the establishment of such General Council.

“Said Committee is authorized to incur the necessary expenses incident to carrying out these instructions, but not to exceed the sum of \$2,500.00 and the Executive Commission is directed to make an appropriation of that amount subject to the orders of the Chairman of said Committee when supported by proper voucher, and also to make provision for legal counsel in addition to this amount, if needed.

“The Moderator is authorized to declare and to fill vacancies on the Committee caused by death, resignation or inability to serve.

“Said Committee will make full Report of all its doings under this resolution to the General Assembly at its next meeting.”

Under the authority and instruction of this resolution your Committee took up its task. The work to be done was wholly of a practical nature. The general principles and method of consolidation and reorganization had been decided by that Assembly in the adopting of the Report of the Committee. Consolidation was an accomplished fact. The consequent reorganization became the task of the Committee, in exact accordance with the terms of the action of the Assembly of 1922. The powers delegated to the Committee seemed to be ample for the purpose of reorganization, but before taking the actions that were necessary in order to make the will of the Church an accomplished fact, your Committee submitted the resolution of the General Assembly to three eminent lawyers, one in New York and two in Chicago, in order that their opinions might serve as the

legal construction of the intention and act of the General Assembly as expressed in said resolution.

The opinions of these lawyers were unanimous. They will be found in full as Appendix A of this Report. In substance, their opinion is that the Committee was directed, under the powers of the resolution:

1. To do whatever is legally and practically necessary to form the new Boards.

2. Therefore, to form new corporations where necessary.

3. To select the incorporators.

4. To secure new or revised charters.

5. To see to it that the new Boards are created and that their organization is completed.

6. And, as stated in two of the opinions, that failure to do these things would subject the Committee to adverse criticism for having been remiss in carrying out the true intent and purpose of the last General Assembly, as stated in the resolution.

Your Committee has gone forward with its work under this construction of its responsibilities and powers. There has been a profound realization of the magnitude and difficulties of the task. Every step taken has been the subject of careful consideration and it is with great gratitude that your Committee comes with a **UNANIMOUS** Report of all its doings to the General Assembly.

The task, with all its difficulties, has been made the easier by two facts: First, the spirit with which the members and executive officers of the Boards and Agencies have faced their work and carried it forward successfully during this transition period. We know of no instance where the work has not been projected hopefully and earnestly, with a full determination that the period of reorganization should not be a period of decline in the interest and practical activities of the Church. Second, the spirit of coöperation shown by these men in the work of the Committee. The natural loyalty to an organization with which they had been identified, in many cases for a great many years, and their proper appreciation of results that had been secured under the faithful operation of their organizations in the past, have not been allowed to interfere in any way with their response to our request for information, advice and friendly conference as to the best ways in which all the good of past achievement could be conserved and even enhanced by the consolidation and reorganization. The reduction of Board and Committee members by some two hundred and thirty means that cherished associations in the work of the Church, in many cases, must be broken, and that the devoted activity of these faithful servants of the Church, as members of Boards and Committees, will find other forms of expression. But the new Boards, as well, will be managed by men of large experience and ability, most of whom will have had special experience in the administrative activities of the old Boards and Agencies, and will bring to their larger task the combination of character, ability and tried service that must redound to the advantage of the Church as she prosecutes her task under the new and simplified processes of her administrative Agencies.

It may be stated here, in answer to frequent requests for information as to the possibilities of economy under the new form of administration, that such facts as the reduction of the number of members of Boards and

Committees, the simplification of the statistical portions of the Assembly *Minutes*, if the statistical page suggested by the Stated Clerk is adopted, and the shortening of the session of the General Assembly by at least one day, if the Docket suggested by the Stated Clerk for the General Assembly of 1924 is adopted, are all indicative of reduced expenditure. The amount is problematical, but it should be relatively considerable. It is too early to do more than suggest such items as illustrative of what may be realized in due time.

But there is another angle to the question of economy. If one expends a dollar in a way whereby he receives only seventy-five cents of value for his dollar, and then finds a way of spending the dollar so that he gets one hundred cents of value for the same, he has not cut down his expenditure but he has achieved a notable increase in the value of the dollar thus expended. In like manner, consolidation and reorganization mean the elimination of overlapping, duplications, conflicts, the introduction of complete coördination and a larger efficiency in the work of these Boards. It may cost as much as in the past to maintain a capable and effective executive force, but the eliminations suggested above will mean that for the expenditure there will be a much larger return of effective service. Every dollar thus expended should give a return of more nearly one hundred cents of value than has been possible in the past. And this is economy.

Your Committee has held three full meetings, one in May, 1922; one in October, 1922, and one in January, 1923. At the first meeting, which was held in Des Moines after the reappointment of the Committee, action was taken reorganizing immediately the Office of the General Assembly.

2. Office of the General Assembly.

1. Executive Head, the Stated Clerk.

2. Departments.

a. Administration, including all the functions of the Stated Clerk, according to Constitutional provision or General Assembly enactment.

b. Publicity, transfer effected from the Committee of the Executive Commission by June 1, 1922.

c. Christian Life and Work. Transfer effected June 1, 1922.

d. Church Coöperation and Union. Committee of fifteen appointed at the meeting of October 24-26, 1922, as follows: *Ministers*: J. Ross Stevenson, Chairman; Lewis S. Mudge, Secretary; W. H. Black, J. A. Marquis, J. A. Vance, W. P. Merrill, H. H. Mendenhall, E. P. Hill, H. T. Walker, H. C. Swearingen, and *Laymen*: Dr. R. E. Speer, Dr. J. M. T. Finney, N. G. Moore, T. D. McCloskey, John H. DeWitt.

e. Vacancy and Supply. Transfer effected September 1, 1922.

Concerning the Department of Vacancy and Supply, the Stated Clerk of the General Assembly, after a careful study of the problems involved and extended conference with those best able to give advice, made the following recommendations. These recommendations were adopted by the Committee and are presented to the Assembly with its unanimous approval.

I. That the Assembly transmit to the Presbyteries for their affirmative or negative action the following *Overture*, amending Form of Government, Chap. XXI, as follows:

Shall the Form of Government, Chap. XXI, Sec. ii, be amended to read as follows:

"Every Presbytery shall assign to a Committee the supervision of the vacant churches within its bounds. This Committee shall, in consultation with the representatives of the vacant church, nominate a Moderator for the Session and arrange for the supply of the pulpit. The Committee and the church shall also coöperate in seeking and securing a pastor."

The justification for forwarding this Overture to the Presbyteries for their action is found in the following facts:

a. It will write into the fundamental law of the Church the constructive principles upon which the former Special Committee on Vacancy and Supply proceeded in its work and found fundamental to success, and which the Department of Vacancy and Supply must maintain.

b. This Overture emphasizes the outstanding fact that each Presbytery must take the responsibility under the Presbyterian system for the solution of the Vacancy and Supply problem within its bounds. It is undoubtedly true that a Vacancy and Supply Department in the Office of the General Assembly is imperatively needed, but this Department must obviously function in accord with Presbyterian law and must not assume Presbyterian authority. If every Presbytery in the Church would coöperate with the Assembly's Department on Vacancy and Supply, and in accord with the provisions of this Overture, the Vacancy and Supply problem would be set far on the road to solution.

II. That the Department of Vacancy and Supply of the Office of the General Assembly shall confine itself to the following lines of work:

a. The obtaining and distributing, upon request, of up-to-date and usable information concerning vacant churches. That such information may be available, the General Assembly hereby directs the Stated Clerks of all Presbyteries to forward to the Office of the General Assembly within forty-eight hours of the event and upon blanks to be furnished by the Stated Clerk of the Assembly,

1. The information desired concerning churches which have become vacant.

2. The information desired concerning churches which have installed pastors or with the approval of Presbytery have arranged for the services of stated supplies.

b. The receiving and filing of the names of and suitable information concerning ministers without charge and ministers who desire a change of location. Ministers wishing to avail themselves of the services of the Department of Vacancy and Supply shall, upon blanks to be furnished by the Stated Clerk of the General Assembly, furnish information concerning themselves. This information thus furnished shall be forwarded to churches asking for information concerning available clergymen, together with the names and addresses of the Stated Clerks of the Presbyteries within the bounds of which the given minister has served. The purpose of furnishing the addresses of the Stated Clerks is, that, through them, the particular church may obtain the name or names of unprejudiced persons, who may furnish additional and valuable information.

It is to be noted that the Department of Vacancy and Supply is to be definitely and distinctly a Bureau of Information only. In no sense whatever is it to be regarded as an Employment Agency.

III. The Department shall use every legitimate means to see that Chap. XXI, new Sec. ii, suggested above, in this Report, if adopted, is obeyed in letter and in spirit.

IV. The Department shall provide suitable literature. This literature shall include:

a. A manual for vacant churches containing suggestions to church officers and Committees concerning the securing of a pastor.

b. A manual of suggestions to unemployed ministers desiring pastorates and to ministers desiring a change of pastorate.

c. A manual containing suggestions for the guidance of Presbyterian Committees having the care of vacant churches.

Our reasons for recommending the above simple organization of the Department of Vacancy and Supply are:

1. This type of organization will continue the most essential features of the work of the General Assembly's Committee on Vacancy and Supply and at the same time will eliminate most, if not all, of the elements in the work of said Committee to which exception has been taken.

2. This type of organization can be most economically administered. It is estimated, after careful investigation, that the work, as outlined above, can be maintained in efficiency by the expenditure of not more than \$4,000.00 a year, or less than half of the average yearly expenditure of the former Special Committee on Vacancy and Supply.

V. The General Assembly hereby requests each Synod to establish a Synodical Committee on Vacancy and Supply and to commit to said Committee the following duties:

a. Supervising, coördinating and encouraging the work of the Presbyterian Committees on Vacancy and Supply within its borders.

b. Corresponding with other Synodical Committees with the purpose of securing hearty coöperation in the placing of unemployed ministers and in the filling of vacant pulpits.

c. Coöperating with the Department of Vacancy and Supply of the Office of the General Assembly in the discharge of the duties assigned to said Department by the General Assembly.

Concerning the Department of Church Coöperation and Union:

The Committee recommends that the General Assembly's Standing Committee on Correspondence be discontinued and that all matters connected with the subject of correspondence between the General Assembly and the equivalent judicatories, together with the Reports of delegates, to such judicatories, be committed to the Department of Church Coöperation and Union of the General Assembly, and that this Department nominate the delegates to corresponding bodies and introduce to the Assembly, through the Moderator, delegates from other churches.

In accordance with the instructions of the General Assembly a letter of explanation as to the General Council was sent to the Presbyteries early in September, 1922.

At the second meeting held in October, 1922, representatives of all the Boards and Agencies were present and there was full conference along the lines of a general letter sent by the Committee in June to all the Boards and Agencies concerned. At this meeting the Committee of Fifteen on Church Coöperation and Union was appointed in connection with that Department in the Office of the General Assembly, thus completing the

reorganization of that Office. A Subcommittee on Legal Affairs had been appointed and reported at this meeting. The matter of charters, new or revised, was in the hands of this Committee and their findings are incorporated in this Report. Subcommittees were appointed on the four Boards, to report at the next full meeting of the Committee. The Chairman and secretary had acted as a Subcommittee on various matters since the Assembly and reported to this meeting.

The period between this and the January meeting was one of great activity. The Subcommittees were all at work on their special problems and many Conferences with groups and individuals were held. To illustrate the tangle of uncoördinated work and interests, reference is made to the activities of Missionary Education, Recruiting for Christian Life Service and Young People's Work. Five different Boards were each operating along these same lines, each with its own specific object and methods, but with little in common as to coöperative effort. Three separate Conferences were held, in which all the Boards operating in such a form of service were represented. For example, Missionary Education, which in the consolidation and reorganization focuses in the Board of Christian Education, has been an activity of the Board of Foreign Missions, the Woman's Board of Foreign Missions, the Board of Home Missions, the Woman's Board of Home Missions and the Board of Publication and Sabbath School Work. The representatives of these Boards and the General Board of Education came together in conference under the Chairmanship of a member of the Reorganization Committee, the result being a plan of coördinated operation, which promises to eliminate all difficulty for the future, each Board functioning in complete harmony and coöperation in connection with this Department of the Board of Christian Education. The results are incorporated in the Report on that Board.

A similar Conference, with the same Boards represented, was held in connection with the problem of recruiting and with a similar favorable result.

A third Conference on Young People's Work was held, the same Boards being represented, with the result that proper adjustments are certain in the near future. The solution of such complex problems of interrelation may serve also to illustrate the need of consolidation and reorganization.

The Committee was represented by its Chairman, secretary and two other members at the Conference in Columbus, Ohio, in September, 1922, where the representatives of the self-supporting Synods, Presbyteries and City Church Extension Societies came together, with representatives of the Boards of Home Missions and the Church Erection Fund to adjust the problem of the relation of these Agencies to the new Board of National Missions. The session was most helpful in its spirit and conclusions. The conclusions will be found incorporated in the Report on the organization of the Board of National Missions.

The Subcommittees held many Conferences with the officials of the Boards and Agencies during this period. The advice of pastors, Presbyterian and Synodical officials, and of leaders and active laymen, irrespective of connection with any organization, was sought and from all sections of the Church. The files of the Committee will show a large and representative correspondence with wise men and women of the Church, bearing on the problems of the Committee. Every effort has been made to secure

the expression of experienced and thoughtful judgment from every quarter. The response has been of such a character as to be a never-failing help and encouragement to the Committee, and this opportunity is taken of giving expression to our feeling of gratitude for such stimulating and helpful coöperation.

The full Committee met in session on January 16 and 17, 1923. The opinion of counsel on the powers and duties of the Committee had made the way clear for definite action. The legal precedents established by former consolidations, and the decisions of the Supreme Court of the United States of America in connection with the legal questions arising out of reunion with the Cumberland Presbyterian Church, seemed to cover most of the legal aspects involved in the present consolidation and reorganization. For the purpose of enabling the Committee to proceed in the setting up of the Boards it seemed necessary for the Committee to call for the conditional resignation of the members of the Boards and Agencies of the Church affected by the consolidation and of the Executive officers of the same, the condition being that said resignations should take effect "either upon notification by the Committee or upon the election and qualification of my successor," it being understood that a resignation in this form did not disturb any member or officer of a Board or Agency in his legal standing or in the proper performance of his duties. Legal advice, based upon court decisions, made this clear. It was further understood clearly that the proper method of continuing every existing Board possessing or controlling property should be worked out by the legal Subcommittee.

This is in accordance with the action of the General Assembly in 1922, *Minutes*, Part I, page 160, paragraphs 2 and 3, which provides "that the said existing thirteen Boards and Agencies be continued as now constituted, in organization and function until such time as the new Boards are duly incorporated, organized and capacitated to assume their responsibilities," and, further, "that the charters of existing Boards, whose work is to be transferred to other Boards, are to be retained and obligations and operations thereunder continued by the new Boards until there shall have been accomplished all technical and legal adjustments necessary to completed transference; and as long thereafter as may be necessary to protect the title and possession of property owned or controlled by the existing Boards." This important problem is now receiving careful consideration by said Subcommittee, which, in due time, will present the definite Plan whereby all these requirements shall be complied with economically.

The Subcommittees presented their Reports on the definite reorganization of the Boards and after thorough discussion and revision these Reports were adopted unanimously. The time for the setting up of the new Boards was fixed, the same to be completed, if possible, by April 15, 1923. The Subcommittee on Legal Affairs was instructed to proceed with all necessary matters in connection with the charters of the new Boards. The Reports on the organization of the four Boards are printed in full as Appendices B, C, D and E of this Report. In outline, the organization of the Boards, as adopted, is as follows:

3. The Boards of the Church.

I. THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(For full Report, see Appendix B.)

THE BOARD.

1. Board of forty members: twenty-five men and fifteen women.

Nominated by the Assembly's Board:

Rev. George Alexander, D. D., New York.
 Rev. John F. Patterson, D.D., Orange, N. J.
 Rev. J. Ross Stevenson, D.D., Princeton, N. J.
 Rev. Eben B. Cobb, D.D., Elizabeth, N. J.
 Rev. Cleland B. McAfee, D.D., Chicago, Ill.
 Rev. Chas. C. Albertson, D.D., Brooklyn, N. Y.
 Rev. Robt. G. McGregor, D.D., New Rochelle, N. Y.
 Rev. Wm. Y. Chapman, D.D., Newark, N. J.
 Rev. John Kelman, D.D., New York, N. Y.
 Rev. Charles G. Sewall, D.D., Rye, N. Y.
 Rev. Chas. R. Erdman, D.D., Princeton, N. J.
 Rev. J. C. R. Ewing, D.D., Princeton, N. J.
 Rev. Wm. H. Hudnut, D.D., Youngstown, O.
 Mr. John T. Underwood, New York, N. Y.
 William E. Stiger, Esq., New York, N. Y.
 Mr. W. P. Stevenson, Roselle, N. J.
 Mr. Alfred E. Marling, New York, N. Y.
 Mr. James M. Speers, New York, N. Y.
 Mr. John L. Severance, Cleveland, O.
 Mr. Edwin M. Bulkley, New York, N. Y.
 Mr. Ralph W. Harbison, Pittsburgh, Pa.
 Mr. William L. Amerman, New York, N. Y.

Nominated by the Woman's Board:

Miss Alice M. Davison, New York, N. Y.
 Mrs. John H. Finley, New York, N. Y.
 Mrs. D. J. Fleming, Englewood, N. J.
 Mrs. Henry V. K. Gillmore, New York, N. Y.
 Mrs. Caleb S. Green, Trenton, N. J.
 Miss Margaret E. Hodge, Philadelphia, Pa.
 Mrs. John Harvey Lee, Germantown, Philadelphia, Pa.
 Miss Belle W. Lobenstine, New York, N. Y.
 Mrs. John R. McCurdy, New York, N. Y.
 Miss Jean Mackenzie, Riverdale-on-Hudson, N. Y.
 Mrs. Timothy Newell Pfeiffer, New York, N. Y.
 Miss Marianne Rea, Pittsburgh, Pa.
 Mrs. Augustus Wadsworth, Albany, N. Y.
 Mrs. William E. Waters, New York, N. Y.
 Mrs. James A. Webb, Jr., Madison, N. J.

Nominated by the Committee on Work in Europe:

Rev. Wm. P. Merrill, D.D., New York, N. Y.
 Rev. Tertius Van Dyke, New York, N. Y.
 Pres. Cheeseman A. Herrick, LL.D., Philadelphia, Pa.

2. Stated meetings monthly except during the summer. Quorum: twenty-one for electing officers, eleven for all other purposes.
3. Annual meeting in June.
4. Executive Committee of fifteen men and women, with monthly meeting.
5. Standing Committees:
 - a. Foreign Committee.
 - b. Home Base Committee.
 - c. Candidate Committee.
 - d. Finance Committee.
 - e. House Committee.
 - f. Clerical Committee.
6. Executive officers.
 - A secretary, or secretaries, treasurer, and departmental, district, associate and assistant secretaries and treasurers as may be required from time to time.
7. Board administration—five Departments:
 - a. Foreign Department.
 - b. Home Base Department.
 - c. Candidate Department.
 - d. Medical Department.
 - e. Treasury Department.
- A. The Foreign Department.
 1. Group of Missions.
 - a. India, Persia, Syria and Europe.
 - b. Latin America and Africa.
 - c. China.
 - d. Japan, Korea, the Philippines.
 2. The educational secretary.
 - a. To study educational work of Board on foreign field.
 - b. To conduct educational correspondence with missionaries.
 - c. To serve as clearing house for educational information.
 - d. To help in promotional work at home.
 3. The honorary educational adviser.
- B. The Home Base Department.
 1. Under two secretaries, one man and one woman.
 2. The field districts to be arranged as soon as practicable.
 - a. Eastern District.
 - b. East Central District.
 - c. Central District.
 - d. Southern District.
 - e. Southwestern District.
 - f. Northwestern District.
 - g. South Pacific District.
 - h. North Pacific District.
 3. Subdepartments.
 - a. Department for Specific Work.
 - b. Publicity Department.
 - c. Young People's Department.
- C. Candidate Department.

Two secretaries: one man and one woman.

D. Medical Department.

One secretary: a physician.

E. Treasury Department.

1. A treasurer, and two associate treasurers, of whom one shall be a woman.

2. Duties of the treasurer.

F. Councils. The work of the various Departments shall be supervised and conducted under four Councils:

1. The Foreign Department Council.

2. The Home Base Department Council.

3. The Candidate Department Council.

4. The Executive Council, consisting of all the secretaries and treasurers of the Board.

G. The Executive Cabinet of five members, men and women, to be chosen annually, by the Board, from the office staff.

II. THE BOARD OF NATIONAL MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(For full Report, see Appendix C.)

THE BOARD.

To consist of forty members, fifteen of whom shall be women.

Colonial Area:

Rev. Robert Inglis, D.D., Newark, N. J.

Rev. Maitland Alexander, D.D., Pittsburgh, Pa.

Rev. John B. Laird, D.D., Frankford, Philadelphia, Pa.

Rev. Henry S. Coffin, D.D., New York, N. Y.

Rev. Edmund G. Rawson, Ardmore, Pa.

Mr. James N. Jarvie, Montclair, N. J.

Mr. W. E. Carnochan, New York, N. Y.

Mr. A. H. Whitford, Buffalo, N. Y.

Willis A. Booth, Esq., Pittsburgh, Pa.

Mr. Herbert K. Twitchell, Brooklyn, N. Y.

Mr. Roy M. Hart, Brooklyn, N. Y.

M. Katharine Bennett (Mrs. Fred S.), Englewood, N. J.

Eva Clark Waid (Mrs. D. E.), New York, N. Y.

Miss Emma Jessie Ogg, Brooklyn, N. Y.

Ellen T. Louderbough (Mrs. Harry C.), Jersey City, N. J.

Miss Ann Hyatt, Brooklyn, N. Y.

Middle West Area:

Rev. William C. Covert, D.D., Chicago, Ill.

Rev. Samuel S. Palmer, D.D., Columbus, Ohio.

Rev. M. F. Smith, D.D., Indianapolis, Ind.

Rev. Joseph A. Vance, D.D., Detroit, Mich.

Mr. J. P. Wallace, Des Moines, Iowa.

Mr. Emery Clark, Detroit, Mich.

Mr. N. G. Moore, Oak Park, Chicago, Ill.

Mary L. Bates (Mrs. Robert P.), Chicago, Ill.

Mathilde R. Dodge (Mrs. John F.), Grosse Point, Mich.

Grace C. Lewis (Mrs. Stanley), Cleveland, O.

North Central Area:

Mr. George D. Dayton, Minneapolis, Minn.

Belle C. Swearingen (Mrs. Henry C.), St. Paul, Minn.

South Central Area:

Rev. Edwin H. Jenks, D.D., Omaha, Neb.

Rev. Rasmus Thomsen, D.D., Amarillo, Texas.

Grace M. Ferris (Mrs. Thomas), Waxahatchie, Texas.

Susan B. Spencer (Mrs. Selden P.), St. Louis, Mo.

South Area:

Rev. E. A. Elmore, D.D., Chattanooga, Tenn.

Miss Mary Ashby Cheek, Danville, Ky.

Southwest Area:

Dr. J. Willis Baer, Pasadena, Calif.

Mary T. White (Mrs. Lynn T.), San Anselmo, Calif.

Northwest Area:

Mr. Gene Gould, Seattle, Wash.

Gertrude B. Bowman (Mrs. Harold L.), Portland, Ore.

Rocky Mountain Area:

Rev. George E. Davies, D.D., Salt Lake City, Utah.

Irene B. Seldomridge (Mrs. H. H.), Colorado Springs, Colo.

The full Board to meet at least annually.

THE EXECUTIVE COMMITTEE.

To consist of fifteen members, one third of whom shall be women; to meet monthly and to perform such *ad interim* functions as the Board shall commit to it.

THE EXECUTIVE ORGANIZATION.

1. The National Staff and Executive Organizations.
 - a. The Synodical Organization, to which each Synod and Presbytery shall be related. Its duties are development of program, preparation of budget, distribution of budget, administration of work, and cooperation with Board.
 - b. The Synodical Executive and Presbyterial Executive.
 - c. The National Staff, consisting of the Executive and Staff Councils of the Board, the Synodical executive and the executives of the specially designated Presbyteries. Its functions shall be to formulate and recommend to the Board general policies and methods, to prepare the annual budgets, the relating of the experience of Presbyteries and Synods to the work of the entire Church, and the providing of specialized service for the use of Presbyteries and Synods.
2. Executive and Staff Councils.
 - a. The Executive Council to consist of the general secretary, the secretaries, treasurer, and clerk; to determine relationships, general coordination, and supervision.
 - b. The Staff Council, to consist of the officers just mentioned, directors in charge of Departments, the district secretaries for promotion, three Synodical and two Presbyterial representatives from the National Staff; to determine field administrative questions, budget matters and other matters received by reference. Committee organization.

- c. Divisional Advisory Committee, consisting of its own directing personnel and representative of each other Division directly concerned in its sphere of work.
- 3. Officers and Divisions.
 - a. Office of the General Secretary.
 - b. Operating Divisions.
 - c. Departmental Organizations.
 - d. Office of the Treasurer.

DIVISIONAL AND DEPARTMENTAL ORGANIZATION.

- 1. Office of the General Secretary.
 - a. Office of Clerk of the Board and of the Executive Council.
 - b. Department of Budget and Research.
 - c. Committee on Army and Navy Chaplains, Including Hospital Work for Disabled Army and Navy Veterans.
- 2. The Operating Divisions. (Six Divisions.)
 - a. Division of Church Extension and Missions.
 - (1) Department of City, Immigrant and Industrial Work.
 - (2) Department of Town and Country.
 - (3) Department of Sunday School Missions.
 - b. Division of Missions for Colored People.
 - c. Division of Schools and Hospitals.
 - d. Division of Buildings and Property.
 - e. Division of Evangelism.
 - f. Division of General Promotion.
 - (1) Department of Field Work.
 - (2) Department of Promotion of Women's and Young People's Work.
 - (3) Department of Publicity and Recruiting.
 - (4) Department of Legacies, Annuities and Special Gifts.
- 3. The Treasurer's Office.
- 4. Memorandum on Budget Procedure.

CONFERENCE COMMITTEE ON RELATIONS WITH BOARD OF CHRISTIAN EDUCATION.

- 1. Transfer of Missionary Schools.
- 2. Sunday-School Missions.
- 3. Use of Educational Equipment and Educational Experience of Board of Christian Education.

III. THE BOARD OF CHRISTIAN EDUCATION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

(For full Report, see Appendix D.)

THE BOARD.

- 1. To consist of thirty-six members, twelve of these to be women:
 Colonial Area:
 - Rev. Hugh T. Kerr, D.D., Pittsburgh, Pa.
 - Rev. E. A. MacAlpin, Jr., D.D., Madison, N. J.

Rev. Louis F. Benson, D.D., Philadelphia, Pa.
 Rev. Charles L. Reynolds, D.D., Newark, N. J.
 Rev. W. F. Irwin, D.D., Irvington-on-Hudson, N. Y.
 Rev. William P. Finney, D.D., Lincoln University, Pa.
 Rev. Thomas Watters, D.D., Pittsburgh, Pa.
 Mr. S. Spencer Chapman, Philadelphia, Pa.
 Mr. John T. Manson, New Haven, Conn.
 Mr. Thomas W. Synnott, Philadelphia, Pa.
 Mr. R. M. Eavenson, Philadelphia, Pa.
 Mrs. John Y. Boyd, Harrisburg, Pa.
 Mrs. Robert Lansing, Washington, D. C.
 Mrs. W. E. Lingelbach, Philadelphia, Pa.
 Mrs. H. S. P. Nichols, Germantown, Philadelphia, Pa.
 Mrs. John McA. Harris, Germantown, Philadelphia, Pa.
 Mrs. Frank C. Roberts, Wynnewood, Pa.

Middle West Area:

Pres. C. H. Rammelkamp, Jacksonville, Ill.
 Rev. George N. Luccock, D.D., Wooster, Ohio.
 Prof. John H. McIntosh, Chicago, Ill.
 Rev. Arthur J. Elliott, Wilmette, Ill.
 Rev. Minot C. Morgan, D.D., Detroit, Mich.
 Mr. Frederic P. Vose, Chicago, Ill.
 Mrs. Lincoln M. Coy, Chicago, Ill.
 Mrs. Albert L. Berry, Northbrook, Ill.

North Central Area:

Mr. Bishop H. Schriber, St. Paul, Minn.
 Mrs. R. M. Weyerhauser, St. Paul, Minn.

South Central Area:

Mr. A. C. Bigger, Dallas, Tex.
 Mrs. James B. Welsh, Kansas City, Mo.

Southern Area:

Pres. J. C. Acheson, Danville, Ky.
 Rev. J. M. Broady, D.D., Birmingham, Ala.

Southwest Area:

Rev. Hugh K. Walker, D.D., Los Angeles, Cal.
 Miss Blanche Wachob, Pasadena, Cal.

Northwest Area:

Pres. Warren H. Landon, San Anselmo, Cal.
 Mrs. George Youell, Seattle, Washington.

Rocky Mountain Area:

Rev. W. H. Wray Boyle, D.D., Denver, Colo.

2. Committee Organization, such as Executive, Finance, Nominating, Accounting, Salary, and Conference.
3. Officers of the Board.
4. Administrative Officers of the Board.
5. Executive Committee and Subcommittees.
6. To Meet Statedly Twice a Year.

EXECUTIVE ORGANIZATION OF THE BOARD.

1. The General Secretary's Office. (Three related Departments.)
 - a. Business Department, to take over Business Department of Board of Publication and Sabbath School Work.

- b. Publicity Department.
 - c. Department of Special Research.
2. The Administrative Divisions.
- a. Division of Christian Education in the Home, Church, and Community.
 - (1) Department of Home and Church. Including all the religious education work of Board of Publication and Sabbath School Work.
 - (2) Department of Editorial Work. Including all the editorial work of Board of Publication and Sabbath School Work.
 - (3) Department of Missionary Education. Including Departments formerly in Board of Home Missions, Woman's Board of Home Missions, Board of Foreign Missions, Woman's Board of Foreign Missions, and Board of Publication and Sabbath School Work.
 - (4) Department of Men's Work. Including work of Permanent Committee on Men's Work.
 - (5) Department of Moral Welfare. Including work of Board of Temperance and Moral Welfare and Permanent Committee on Sabbath Observance.
 - b. Division of Christian Education in Educational Institutions.
 - (1) Department of Colleges, Theological Seminaries, and Training Schools. Including the college work of General Board of Education.
 - (2) Department of Recruiting. Including the same Department of General Board of Education and definite relationships with recruiting activities of Board of National Missions and Board of Foreign Missions.
 - (3). Department of University Work. Including all the work of this type of the General Board of Education.
 - (4) Student Help. Including relations with ministerial candidates and other students now being helped financially by General Board of Education.
 - c. Division of Finance.
 - (1) Department of Treasury. All details connected with the receipt and disbursement of the funds of the Board, except of the Business Department.
 - (2) Department of Promotion. Including research and promoting of special campaigns, when necessary, for the Board or for institutions.
3. The Executive Councils.
- For the coördination and unifying of the executive activities of the Board, the following Councils are established:
- a. The Secretarial Council, consisting of the general secretary and the secretaries of Divisions. Its functions shall be:
 - (1) To plan general policies and work of the Board.
 - (2) To organize the budget.
 - (3) To plan promotion of work of Board in Synods, Presbyteries and Churches.

- b. The Staff Council, consisting of the general secretary, the secretaries of Divisions, and general directors of Departments. Its functions shall be to promote the morale and efficiency of work of the whole Board, and to deliberate as a body of conference and recommendation.
- c. The Divisional Council, consisting of the secretary and general directors of a Division. Its functions shall be to study the operations of the Division and plan for the efficient conduct of its work.
- 4. Relations with the Board of National Missions and the Board of Foreign Missions.
 - a. Recommendations concerning transfer of missionary schools.
 - b. Relations with Sunday-school missions.
 - c. General educational relationships with Board of National Missions.
 - d. General relations with Board of Foreign Missions.
- 5. Location.
 - a. Headquarters in the Witherspoon Building, Philadelphia, Pa. All Departments except as suggested below:
 - b. New York office, 156 Fifth Ave., Departments of Missionary Education; Recruiting; Colleges, Theological Seminaries and Training Schools.
 - c. Chicago office, Departments of Men's Work and of University Work.

IV. BOARD OF MINISTERIAL RELIEF AND SUSTENTATION OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

(For full Report, see Appendix E.)

General Statement: But few changes have been made in connection with this Board. They may be summarized as follows:

- 1. Changes in the Board of Directors.
 - a. The introduction of three women members.
 - b. The extension of representation beyond the geographical limits recognized formerly.
- 2. Changes in the Scope of the Work of the Board. A secretary has been placed in charge of the investigation of the problems of hospitals, homes and orphanages, so far as these are connected with the Presbyterian Church, and also, in charge of the investigation of the problem of pensions, as related to teachers and others engaged in the educational service of the Church. The purpose of such careful investigations is manifest. There can be no intelligent plan of activity of this character, except as based upon exhaustive and scientific study of the whole problem. The work of this secretary may be regarded, therefore, as a first step in the treatment of these phases of relief.

- 1. To consist of fifteen members, three of these to be women.

The names of the members of the Boards are as follows:

Class of 1924:

Rev. Andrew Mutch, D.D., Bryn Mawr, Pa.

Rev. J. Ritchie Smith, D.D., Princeton, N. J.

Mr. Richard H. Wallace, Philadelphia, Pa.

Mr. T. E. D. Bradley, Chicago, Ill.

Mrs. George Grant Snowden, Rosemont, Pa.

Class of 1925:

- Rev. Chas. L. Candee, D.D., Wilmington, Del.
- Rev. D. M. Skilling, D.D., Webster Groves, Mo.
- Mr. Walter McInnes, Philadelphia, Pa.
- Mr. Ormond Rambo, Philadelphia, Pa.
- Mrs. Oliver R. Williamson, Chicago, Ill.

Class of 1926:

- Rev. Marcus A. Brownson, D.D., Philadelphia, Pa.
- Rev. George Francis Greene, D.D., Cranford, N. J.
- Mr. Samuel F. Irwin, Philadelphia, Pa.
- Mr. Lawrence T. Bliss, Wilmington, Del.
- Mrs. William Jennings, Harrisburg, Pa.

2. Committee Organization of the Board.

- a. Finance Committee.
- b. The Homes Committee.
- c. The Application Committee.
- d. The Legal Committee.
- e. The Executive Committee.
- f. The Expenditures Committee.

3. Officers of the Board.

4. Administrative Officers of the Board.

5. Times of Stated Meetings.

THE EXECUTIVE ORGANIZATION OF THE BOARD.

1. The General Secretary.

- a. Office and functions.

2. The Associate Secretaries.

- a. Distribution of their work.

3. The Field Representatives.

- a. Their work described.

4. The Treasurer.

- a. Office and work.

5. The Actuary, Sustentation Department.

6. General Statement as to Executive Phases of Relief Department as Differentiated from Sustentation Department.

ADDITIONAL REMARKS.

In submitting this Report of the actions taken by the Committee in making actual the consolidation effected by the last General Assembly, it is proper to state that the Committee has adopted the principle that it would take no part in the selection of the executive secretaries and other officials of the four Boards. The Committee deems it wise that this be done by the new Boards when these organizations shall have been duly and legally constituted by the Reorganization Committee. This is the most important problem that will demand the immediate attention of the new Boards. These Boards, with enlarged functions, and complex activities, to carry forward, will need executive leadership of the highest order. The finding of such leaders may not be an easy task but it is imperative that the general secretary, for example, be a man of experience, ability and breadth. He must be the statesman, with the large compre-

hension of the task of the organization and the executive force to direct and control, in connection with his associates in council, the problems and activities of all the Divisions and Departments of the Board. While refraining from any action in the selection of such executives, the Committee feels that it is, therefore, bound to call the attention of the members of these Boards to their unique and great responsibility in selecting the executives who are to be charged with the heavy responsibility of operating these Boards under their reorganized constitutions.

This Report is complete in its account of the acts of the Committee up to April 1, 1923. The work of the Committee, however, has gone forward, and much will be done between this date and the meeting of the General Assembly in May. For the purpose of the "Blue Book," we have made this Report as complete as possible, to date. A supplementary Report will be presented, including all additional actions of the Committee up to the meeting of the General Assembly. At that time the Committee plans to present to the General Assembly the four Boards as actually consummated and at work, in accordance with the provisions of this Report, which are intended to give practical effect to the decisions of the General Assembly of 1922.

In facing the responsibility and difficulties of the task of consummating the consolidation, your Committee have felt that wise expedition, with full consideration, was essential so far as possible.

Owing to these three years of constant service and resultant information, the Committee has been able to proceed more expeditiously than otherwise would have been possible. In all, we have depended upon the oversight and guidance of the Holy Spirit and have appreciated the sympathetic and willing coöperation of the entire Church. We would give all glory to Him, whose wisdom is supreme.

LEGAL PROCEDURE.

On April 3, 1923, the Subcommittee on Legal Matters held a Conference at 156 Fifth Avenue, New York, with secretaries and legal representatives of the Boards and Committees involved in the consolidation. Twenty-three representatives of these organizations met with the Subcommittee and the day was spent in a full discussion of important legal questions. The charters of the Board of National Missions and of the Board of Christian Education, for which application had been made to the Legislature of the State of New York, were examined carefully and after slight amendments had been adopted were approved. The problem of subsidiary Boards was discussed and held for further consideration. The time devoted by the Subcommittee to conference with representatives of the Boards and Committees and to full discussion of the various legal aspects of consolidation was most fruitful.

On May 2, 1923, the Subcommittee met in Chicago. Their conclusions concerning the problem of subsidiary Boards as there formulated, are as follows:

REPORTS OF LEGAL COMMITTEE WITH RESPECT TO MAINTENANCE OF SUBSIDIARY BOARDS AND AGENCIES.

In effecting the consolidation of the work and administrative functions of the Boards and Agencies of the Church into four Boards, great care has

been exercised, in pursuance of the injunctions of the General Assembly, to keep alive existing Boards so that by no chance will the Church or any of its organizations fail in securing bequests and legacies which have already been made, or which are in contemplation. It leaves a considerable number of organizations to be maintained until the proper time has arrived for their dissolution, and it is important that their maintenance be accompanied with as little expense and trouble as possible. Memberships should be reduced to the extent permitted by the respective charters. In most instances however the membership of the subsidiary Boards cannot be decreased without charter amendments and steps should be taken by the four consolidated Boards to secure amendments which will permit a substantial reduction in the membership of the subsidiary Boards. In the meantime they should be kept alive in the same manner as has been done in the past and meetings will have to be held in accordance with the requirements of their respective charters, officers elected and all other necessary corporate acts observed. The officers should serve without salaries and no expense should be incurred which is not absolutely necessary for the purpose of keeping the organization alive. The membership of the subsidiary Boards should in most instances be composed largely of members of the reorganized Boards. It will be found that this interlocking of members will conduce not only to economy but to the harmonious working out of the reorganization plans.

Attention is especially called to the fact that the Board of Publication and Sabbath School Work should be continued until such time as by action of the General Assembly and by amendment to the charter of its Trustees, the power of selecting the Trustees, constituting the corporation, may be vested in the General Assembly. As the matter now stands, the Trustees of the corporate Board of Publication and Sabbath School Work must be selected by the unincorporated Board of Publication and Sabbath School Work.

Attention is called to the charter of the Board of the Church Erection Fund which provides for twenty-one members "and such other or additional persons as the General Assembly of the said Presbyterian Church in the U. S. A. has designated or may hereafter, at any of its stated meetings, designate for such purpose, and whom the General Assembly shall elect by ballot, on a nomination to be made at least one day before such election," and the recommendation made that no additional members of this Board be elected by the General Assembly, thus leaving the membership of that Board at twenty-one.

Resolutions were prepared concerning the four Boards which will be presented later in this Report.

The Special Committee on Trust Funds of the Board of Publication and Sabbath School Work held a meeting with the representatives of this Board on April 2, 1923, at 156 Fifth Avenue, New York, and on April 4 at Philadelphia, Pa. There had been correspondence with members and representatives of this Board, and at this meeting the Plan adopted by the Trustees of the Board of Publication and Sabbath School Work at its meeting April 24, 1923, was considered and approved. The Report of the Committee is of such character and importance that it has been printed in full as Appendix II, of this Report. A resolution concerning the findings of the Committee will be submitted later in this Report.

ORGANIZATION OF THE BOARD OF FOREIGN MISSIONS.

Pursuant to a call issued by your Committee, the members of the Board of Foreign Missions who had been nominated in accordance with paragraph II. 5, *Minutes* of 1922, Part I, p. 161, and whose nominations had been approved by the Reorganization Committee, met on April 2, 1923, at 156 Fifth Avenue, New York, for the initial meeting of the Board. The Chairman of the Reorganization Committee was detained by unavoidable engagements, and in his absence the Rev. Alexander MacColl, D.D., acted as convener. The meeting was opened with prayer, after which the secretary read the formal call for the meeting. The roll was called and thirty-four members responded to their names. The convener spoke briefly on the nature of the meeting and the circumstances which had brought it about. The Rev. George Alexander, D.D., was elected temporary Chairman. The secretary of the Committee presented the resignations of the executive secretaries, which had been filed with the Committee. After some general discussion, the representatives of the Committee withdrew from the meeting.

The Minutes of this meeting record that the Rev. George Alexander, D.D., was elected president, and that Mr. James M. Speers and Miss Margaret E. Hodge were elected vice presidents. The revised Plan of organization of the Board was presented and adopted. (See Appendix B, revised form.) Appropriate action was taken concerning the salaried officers of the two Boards pending the completion of plans of reorganization. A Committee on By-Laws was appointed, and the Board adjourned after action in reference to various administrative details, until April 16th, 1923. The Board was thus officially constituted in accordance with the resolutions of the General Assembly of 1922, *Minutes*, paragraph 1, pp. 161, 181.

ORGANIZATION OF THE BOARD OF NATIONAL MISSIONS.

Pursuant to a call issued by your Committee, the incorporators of the Board of National Missions met on May 2, 1923, at 156 Fifth Avenue, New York. The Chairman of the Committee acted as convener and presided at the open session. After prayer, the formal call for the meeting was read by the secretary of the Committee and the roll was called. Thirty-five members reported as present, excuses being presented for those absent. The convener made a brief address concerning the work of the new Board.

The Report on the classification of the members of the Board was presented by the secretary.

CLASSIFICATION OF THE BOARD OF NATIONAL MISSIONS.

Term Expiring 1924.

Rev. Edmund G. Rawson.

Mr. A. H. Whitford.

Willis A. Booth, Esq.

Mr. Herbert K. Twitchell.

Miss Anna Hyatt.

Mr. Emery Clark.

Rev. M. F. Smith, D.D.

Grace M. Lewis (Mrs. Stanley).
 Rev. Edwin H. Jenks, D.D.
 Susan B. Spencer (Mrs. Selden P.).
 Miss Mary Ashby Check.
 Gertrude B. Bowman (Mrs. Harold L.).
 Rev. George E. Davies, D.D.

Term Expiring 1925.

Rev. Robert Inglis, D.D.
 Mr. James M. Jarvie.
 Mr. Roy M. Hart.
 Miss Emma Jessie Ogg.
 Ellen T. Louderbough (Mrs. Harry C.).
 Mr. J. P. Wallace.
 Rev. William C. Covert, D.D.
 Mathilde R. Dodge (Mrs. John F.).
 Rev. Rasmus Thomsen, D.D.
 Mary White (Mrs. Lynn.).
 Mr. Gene Gould.
 Irene B. Seldomridge (Mrs. H. H.).

Term Expiring 1926.

Rev. Maitland Alexander, D.D.
 Rev. Henry S. Coffin, D.D.
 Rev. Samuel S. Palmer, D.D.
 Rev. Joseph A. Vance, D.D.
 Grace M. Ferris (Mrs. Thomas).
 Mr. W. E. Carnochan.
 M. Katherine Bennett (Mrs. Fred S.).
 Mary Bates (Mrs. Robert T.).
 Mr. George D. Dayton.
 Rev. E. A. Elmore.
 Rev. John B. Laird, D.D.
 Eva Clark Waid (Mrs. D. E.)
 Mr. N. G. Moore.
 Belle C. Swearingen (Mrs. Henry C.).
 Mr. John Willis Baer.

The charter from the State of New York was presented by counsel and was accepted by the Board. The following officers were elected: President, Rev. Joseph A. Vance, D.D., of Detroit, Mich.; first vice president, Mrs. Fred S. Bennett, of Englewood, N. J.; second vice president, Mr. Roy M. Hart, of Brooklyn, N. Y.; secretary of corporation and clerk of Board, Rev. H. N. Morse. The Executive Committee of fifteen was elected by the Board. The secretaries of the constituent Boards and Committees were presented to the Board by the convener, each making a brief address.

At the executive session, the representatives of the Reorganization Committee sat with the Board. The Plan of organization of the Board was presented by the Committee and was accepted by the Board. (See Appendix C, revised form, for full Report.) The general by-laws were presented and were referred for further consideration. The resignations

of executive officers were presented to the Board by the Reorganization Committee. The Rev. John A. Marquis, D.D., LL.D., was elected unanimously to the office of general secretary. The members of the executive staffs of the constituent Boards and Committees were continued until January 1, 1924, unless otherwise employed, and a Committee was appointed to consider the whole problem of personnel and to report at the meeting of the Board to be held in September.

Provision was thus made for the effective carrying on of the work of the Board, and the Board adjourned, having been constituted officially in accordance with the resolutions of the General Assembly of 1922, *Minutes*, Part I, pp. 162-164, 181.

ORGANIZATION OF THE BOARD OF CHRISTIAN EDUCATION.

Pursuant to a call issued by your Committee, the incorporators of the Board of Christian Education met on May 3, 1923, at 156 Fifth Avenue, New York. The Chairman of the Committee acted as convener and presided at the open session of the Board. After prayer, the formal call for the meeting was read by the secretary of the Committee and the roll was called. Twenty-six members reported as present, excuses being presented for those absent. The convener made a brief address on the work of the Board and the great prospect of service opened under the organization now being made actual according to the resolution of the General Assembly of 1922. The Report on the classification of the members was read by the secretary.

CLASSIFICATION OF BOARD OF CHRISTIAN EDUCATION.

Term Expiring 1924.

Rev. Thos. Watters, D.D.
Prof. John H. MacIntosh, D.D.
Rev. Arthur J. Elliott.
Mr. Frederic P. Vose.
Rev. Charles L. Reynolds, D.D.
Mr. Bishop H. Schriber.
Mr. A. C. Bigger.
Rev. J. M. Broady, D.D.
Mrs. Robert Lansing.
Mrs. John McArthur Harris.
Mrs. Frank C. Roberts.
Mrs. George Youell.

Term Expiring 1925.

Rev. Louis F. Benson, D.D.
Mr. John T. Manson.
Rev. Minot C. Morgan, D.D.
Rev. W. F. Irwin, D.D.
Mr. R. M. Eavenson.
Pres. C. H. Rammelkamp, Ph.D.
Rev. Hugh K. Walker, D.D.
Rev. W. H. Wray Boyle, D.D.
Mrs. H. S. Prentiss Nichols.

Mrs. Lincoln M. Coy.
Mrs. Albert H. Berry.
Miss Blanche Wachob.

Term Expiring 1926.

Rev. Hugh T. Kerr, D.D.
Mr. S. Spencer Chapman.
Rev. E. A. McAlpin, Jr., D.D.
Rev. Wm. P. Finney, D.D.
Mr. Thomas W. Synnott.
Rev. George N. Luccock, D.D.
Pres. John C. Acheson, LL.D.
Pres. Warren H. Landon, D.D.
Mrs. John Y. Boyd.
Mrs. W. E. Lingelbach.
Mrs. R. M. Weyerhauser.
Mrs. James B. Welsh.

The charter from the State of New York was presented by counsel and was accepted by the Board. The following officers were elected: President, Rev. Hugh T. Kerr, D.D., of Pittsburgh, Pa.; first vice president, Mr. Thomas W. Synnott, of Philadelphia, Pa.; second vice president, Mrs. Albert H. Berry, of Northbrook, Ill.; recording secretary, Rev. Minot C. Morgan, D.D., Detroit, Mich. The secretaries of the constituent Boards and Committees were presented to the Board by the convener, each making a brief address.

At the executive session, the representatives of the Reorganization Committee sat with the Board. The Plan of the organization (see Appendix D) was presented by the Committee and was received by the Board and ordered to be incorporated in the by-laws of the Board. A Committee on By-Laws was appointed. The resignations of the executive officers of the constituent Boards and Committees were presented by the Reorganization Committee and provision was made for continuance of the work of these officers, pending the complete organization of the details of the work of the Board. An Executive Committee of fifteen was elected and authorized to exercise all the powers and functions of the Board until the next meeting. A Committee of five was ordered to be appointed to present the nomination of a general secretary to the next stated meeting of the Board. The arrangements for the next meeting of the Board, including the date, were referred to the Executive Committee. Attention having been given to certain minor details, the Board adjourned to meet upon call by the Executive Committee. The Board of Christian Education was thus constituted officially in accordance with the resolutions of the General Assembly of 1922, *Minutes*, Part I, pp. 164-167, 181.

BOARD OF MINISTERIAL RELIEF AND SUSTENTATION

Upon the request of the Reorganization Committee, the Board of Ministerial Relief and Sustentation held a meeting at Philadelphia on May 4, 1923. The new members of the Board were present, namely, Mrs. George Grant Snowden, of Rosemont, Pa.; Mrs. William Jennings, of Harrisburg, Pa.; Mrs. Oliver R. Williamson, of Chicago, Ill.; Mr.

T. E. D. Bradley, of Chicago, Ill.; and the Rev. D. M. Skilling, D.D., of Webster Groves, Mo. It will be noted that the Board now has three members from the Middle West. The Committee was represented by the Chairman, the secretary, and Doctor MacColl. There was an informal discussion of the activities and plans of the Board. The Committee was happy to recognize the spirit of loyal coöperation shown by the Board in carrying out the suggestions made during this year, and the effectiveness of the present organization as related to the large problems and opportunities that the near future holds in relation to this vital work.

With these activities completed, your Committee is privileged to present to the General Assembly the Office of the General Assembly duly organized and at work, and the four Boards "duly incorporated, organized and capacitated" for the service of the Church, in accordance with the resolutions of the General Assembly of 1922. *Minutes*, Part I, pp. 159-170, and 181.

In the work of the year, during which your Committee has labored diligently, there has been but one spirit and desire, that of loyal compliance with the instructions given, namely, "to perform all of the acts, to make all of the adjustments and to arrange and put into effect all of the details necessary to the consummation of said resolutions," and this Report is presented in accordance with the last paragraph of the resolution on page 181. "Said Committee will make full report of all its doings under this resolution to the General Assembly at its next meeting."

Resolutions Adopted.

I. OFFICE OF THE GENERAL ASSEMBLY AND THE BOARDS

A. Office of the General Assembly.

Resolved, 1, That the action of the Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church in consolidating (a) the work and administrative functions of the Office of the General Assembly, (b) Department of Publicity, (c) Permanent Committee on Vacancy and Supply, (d) Department of Narrative of Christian Life and Work (survey and report), and (e) Committee on Church Coöperation and Union, *into* the Office of the General Assembly under the control and supervision of the Stated Clerk, as shown by the Report of said Committee on pages 51 to 53 of the Blue Book of this Assembly, be ratified, confirmed and approved. (See pp. 62-64.)

2, That the General Assembly's Standing Committee on Correspondence be discontinued and that all matters connected with the subject of correspondence between the General Assembly and the equivalent judicatories, together with the Reports of delegates to such judicatories, be committed to the Department of Church Coöperation and Union of the Office of the General Assembly, and that this Department nominate the delegates to corresponding bodies and introduce to the Assembly, through the Moderator, delegates from other churches; *provided*, that all previous actions inconsistent therewith be hereby repealed.

B. Board of Foreign Missions and The Woman's Board of Foreign Missions.

The Assembly of 1921 having heretofore approved the incorporation in the State of New York of The Woman's Board of Foreign Missions of

the Presbyterian Church in the United States of America in the year 1920, and having declared it to be the successor to the six preëxisting Woman's Boards of Foreign Missions, to wit:

The Woman's Foreign Missionary Society of the Presbyterian Church (incorporated in the State of Pennsylvania);

The Woman's Board of Foreign Missions of the Presbyterian Church (incorporated in the State of New York);

The Woman's Presbyterian Board of Missions of the Northwest (incorporated in the State of Illinois);

The Woman's Presbyterian Board of Foreign Missions of the Southwest (incorporated in the State of Missouri);

The Woman's Occidental Board of Foreign Missions of the Presbyterian Church (incorporated in the State of California) and

Woman's North Pacific Presbyterian Board of Missions (incorporated in the State of Oregon), and

The Assembly having directed the said six preëxisting Woman's Boards that they and each of them should forthwith, and with all convenient speed, and with such proper legal safeguards as each Board may be advised by its counsel, transfer their various properties, funds, securities and other assets, theretofore received and administered by them to said The Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America in the State of New York as aforesaid, and

The Assembly having declared the said last named Board to be the successor of each and every such six preëxisting Boards and intended to carry on all the foreign missionary work of the women of the Presbyterian Church in the United States of America as aforesaid and as such successor to be entitled to receive, hold and administer all the properties, formerly held by all of the six preëxisting Boards subject, as to any trust funds, to the terms of the several trusts under which any of the six preëxisting Boards originally received and held the same, and

The Assembly having been advised that not all of such six preëxisting Woman's Boards have yet dissolved and that the turning over of the said Boards' properties, funds, securities and other assets is still in process, and

The Assembly of 1922 having taken certain action with respect to the reorganization and consolidation of the Boards and Agencies of the Church so as to reduce and consolidate thirteen such Boards and Agencies to four, and in particular with regard to the consolidation of the existing Board of Foreign Missions of the Presbyterian Church in the United States of America, (commonly called the Assembly's Board of Foreign Missions) with The Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America, both New York corporations, and have accordingly directed that the then existing Boards and Agencies be continued in organization and function until such time as the new Boards are duly incorporated, organized, and capacitated to assume their responsibilities and that the charters of the then existing Boards whose work is transferred, be continued by the new Boards until there should have been achieved all technical and legal adjustments necessary to complete transference and as long thereafter as necessary in order to protect the title and possession of property owned or controlled by the existing Boards.

Now *Whereas*, in obedience to the directions of the General Assembly of 1922 the work and administrative organization of the Board of Foreign

Missions of the Presbyterian Church in the United States of America and of The Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America have been consolidated under the directions and counsel of the Assembly's Special Committee on reorganization of the Boards and Agencies of the Presbyterian Church of the United States of America appointed by the General Assembly of 1920 and continued by the General Assemblies of 1921 and 1922 but no corporate consolidation of said two Boards has yet taken place, nor have the properties, funds, securities and other assets belonging to the Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America, or those still untransferred to it by any of the six preëxisting Boards above enumerated, yet been transferred to the reorganized Board of Foreign Missions of the Presbyterian Church in the United States of America, on the advice of counsel awaiting appropriate action by the General Assembly as herein below set forth:

Accordingly: The Assembly hereby directs, authorizes and empowers The Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America as one of the Boards and Agencies of the Church subject to the ecclesiastical governing power of the General Assembly and to its directions with respect to the consolidation of Boards and Agencies to transfer its various properties, funds, securities and other assets to the Board of Foreign Missions of the Presbyterian Church in the United States of America, incorporated by special charter in the State of New York, which Board is hereby declared by the General Assembly to be the successor of the said The Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America incorporated in the State of New York and of all the six preëxisting Woman's Boards that may not yet have dissolved and the Board of Foreign Missions of the Presbyterian Church in the United States of America as such successor is hereby declared and adjudged to be entitled and capacitated to receive, hold and administer all said properties, funds, securities and other assets subject, however, as to any trust funds, to the terms of any trust under which any of said Woman's Boards originally received and have been holding the same, and

The Assembly further adjudges and declares that when such transference of properties shall have been accomplished, said The Woman's Board of Foreign Missions of the Presbyterian Church in the United States of America or any of the six preëxisting Boards not already dissolved may dissolve and surrender their charters if in the opinion of counsel such dissolution is appropriate and necessary and wherever such dissolution is deemed by operation of local law to be inappropriate or inadvisable the Assembly hereby authorizes the continuance as long as shall be necessary of the corporate organization of the particular corporation not dissolved in order to protect properties owned or controlled by such particular Woman's Board, and also authorizes the Board of Foreign Missions of the Presbyterian Church in the United States of America as such successor Trustee as aforesaid to defray the necessary expenses incident to such continued corporate existence.

C. Board of National Missions.

Whereas, In pursuance to instructions of the General Assembly of 1922 as recorded on page 181 of the printed Journal of that year, the Special

Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church did on the second day of May, 1923, effect the consolidation of the work of (a) the Board of Home Missions, (b) the Woman's Board of Home Missions, (c) Board of Church Erection Fund, (d) Board of Missions for Freedmen, (e) such portion of the work of the Board of Publication and Sabbath School Work as pertains to its missionary and evangelistic activities, (f) the work of the Permanent Committee on Evangelism, and (g) the Special Committee on Chaplains in the U. S. Army and Navy, under the control of the Board of National Missions, with a charter granted by the State of New York; and

Whereas, The details of the work of said Committee in effecting the consolidation and reorganization of said Boards and Agencies, including Plan of organization and the names of the persons constituting the initial membership of said consolidated Board are set forth in its Report found on pages 59 to 62 of the Blue Book of this Assembly; and on pages 32 to 41 and 3 and 5 of the Supplemental Report of the Committee; (See pp. 70-73; 81-83.)

Whereas, Said Committee has not undertaken to bring to an end the corporate existence of any of the subsidiary organizations entering into or forming a part of said consolidated Board, but has retained the charters of all the existing corporations until there shall have been achieved all technical and legal adjustments necessary to complete transference and as long thereafter as may be necessary in order to protect the title and possession of property owned or controlled by the existing Boards or Agencies; now, therefore, be it

Resolved: That the work of the Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church in the organization and setting up of the Board of National Missions be ratified, confirmed and approved; that the said Board of National Missions be authorized and empowered to proceed as the representative and agent of the General Assembly to carry on the work to which it has succeeded; that it take possession of, or direct the use of, all incomes and funds appertaining to the work it has taken over, which are in, or may come into, the treasury of the subsidiary Boards and Agencies, or to which they may be entitled, but the said incomes and funds are to be used in strict compliance with the trusts under which they were obtained; and as the representative and agent of the General Assembly that it direct and control the functions of the Boards and Agencies to whose work and activities it has succeeded, as long as said subsidiary Boards and Agencies may remain in existence; that it take over from said subsidiary Boards and Agencies the property, funds, securities, and other assets belonging to them whenever in the judgment of the said Board of National Missions it may legally be done without loss to the Church, and whenever directed by said Board of National Missions, the said subsidiary Boards and Agencies are hereby authorized and directed to convey, transfer, and deliver to the Board of National Missions the property, funds, securities, and other assets belonging to said subsidiary Boards and Agencies, or such parts thereof as said Board of National Missions may from time to time direct, and that where necessary the subsidiary Boards will obtain such legal authority as may be necessary to enable them to do so; all property, funds, securities and other assets so turned over and taken possession of by said Board of National

Missions to be held and used in strict conformity to the trusts under which they were obtained by said subsidiary Boards and Agencies; and whenever in the judgment of said Board of National Missions the subsidiary Boards or Agencies or any one or more of them can be dissolved, without endangering the interest of the Church in gifts, legacies or devises, or property rights of a substantial nature, that it be done; and that in the meantime said subsidiary corporations be maintained in as simple and economic manner as possible.

Resolved: That it is the sentiment of this General Assembly that racial groups be given representation on the Boards of the Church as soon as possible, and as far as may be found expedient.

D. Board of Christian Education.

Whereas, In pursuance to instructions of the General Assembly of 1922, as recorded on page 181 of the printed Journal of that year, the Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church did on the third day of May, 1923, effect the consolidation of the work and administrative functions of (a) the General Board of Education, (b) the Board of Publication and Sabbath School Work, except such portion of its work as pertains to its missionary and evangelistic activities, (c) the Missionary Educational Departments of the Board of Foreign Missions, the Woman's Board of Foreign Missions, the Board of Home Missions, the Woman's Board of Home Missions, (d) the Permanent Committee on Men's Work, (e) the Board of Temperance and Moral Welfare, and (f) the Permanent Committee on Sabbath Observance, under the control of the Board of Christian Education with a charter granted by the State of New York; and

Whereas, The details of the work of said Committee in effecting the consolidation of said Boards and Agencies, including Plan of organization and the names of the persons constituting the initial membership of said Board of Christian Education, are set forth in its Report found on pages 62 to 65, and pages 94 to 110 of the Blue Book of this Assembly; and pages 5 to 7 of the Supplementary Report, (See pp. 73-76; 83-85) and

Whereas, Said Committee has not undertaken to bring to an end the corporate existence of any of the subsidiary organizations entering into or forming a part of said Board of Christian Education, but has retained the charters of all the existing corporations until there shall have been achieved all technical and legal adjustments necessary to complete transference and as long thereafter as may be necessary in order to protect the title and possession of property owned or controlled by the existing Boards or Agencies; now, therefore, be it

Resolved: That the work of the Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church in the organization and setting up of the Board of Christian Education be ratified, confirmed and approved; that the said Board of Christian Education be authorized and empowered to proceed as the representative and agent of the General Assembly to carry on the work to which it has succeeded; that it take possession of or direct the use of all incomes and funds appertaining to the work it has taken over, which is in, or may come into, the treasury of the subsidiary Boards and Agencies, or to which they may be entitled, but the said incomes and funds are to be used in strict com-

pliance with the trusts under which they were obtained; and as the representative and agent of the General Assembly that it direct and control the functions of the Boards and Agencies to whose work and activities it has succeeded, as long as said subsidiary Boards and Agencies may remain in existence; that it take over from said subsidiary Boards and Agencies the property, funds, securities and other assets belonging to them whenever in the judgment of the Board of Christian Education it may legally be done without loss to the Church, and whenever directed by the said Board of Christian Education the said subsidiary Boards and Agencies are hereby authorized and directed to convey, transfer and deliver to the Board of Christian Education the property, funds, securities and other assets belonging to said subsidiary Boards and Agencies, or such parts thereof as said Board of Christian Education may from time to time direct, and that where necessary the subsidiary Boards will obtain such legal authority as may be necessary to enable them to do so; all property, funds, securities and other assets so turned over and taken possession of by said Board of Christian Education to be held and used in strict conformity to the trusts under which they were obtained by said subsidiary Boards and Agencies; and whenever in the judgment of said Board of Christian Education the subsidiary Boards or Agencies or any one or more of them can be dissolved, without endangering the interest of the Church in gifts, legacies, or devises, or property rights of a substantial nature, that it be done; and that in the meantime said subsidiary corporations be maintained in as simple and economic manner as possible.

E. Ministerial Relief and Sustentation.

Resolved: That the action of the Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church in effecting a reorganization of the Board of Ministerial Relief and Sustentation, as shown by the Report of said Committee on pages 65 to 67 and pages 110 to 114 of the Blue Book of this Assembly and page 708 of the Supplementary Report be and the same is hereby ratified, confirmed and approved. (See pp. 76-78; 85, 86.)

F. Funds of the Board of Publication and Sabbath School Work.

Whereas, In pursuance to instructions of the General Assembly of 1922, as recorded on page 181 of the printed Journal of that year, the Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church did effect the consolidation of the work, and administrative functions pertaining to missionary and evangelistic activities of the Board of Publication and Sabbath School Work with the Board of National Missions; and said Committee did effect the consolidation of the work and administrative functions of publication with the Board of Christian Education; and

Whereas, The corporation known as the Trustees of the Presbyterian Board of Publication and Sabbath School Work has acquired, and does now hold certain endowments, real estate, and other properties upon certain trusts and for certain uses as follows:

1. For purposes of publication.
2. For purposes of missionary and evangelistic activities; and as to some on said properties not specifically devoted by the terms of gift or

other mode of acquisition, the Board of Publication and Sabbath School Work has, under due and legal authority, made direction as to their use hereafter; and

Whereas, Said action of said Board in so apportioning and dividing said funds and other properties between the Board of National Missions and the Trustees of the Board of Publication and Sabbath School Work has been made with due conservation of all the trusts attaching to the same, and in pursuance of the directions of the General Assembly; and also provides a just and equitable division of other properties, or the income therefrom for purposes of publication and for missionary and evangelistic activities;

Therefore be it resolved: That the work of the Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church in the transfer of missionary and evangelistic activities to the Board of National Missions, and in the transfer of all work of publication to the Board of Christian Education, be ratified, confirmed and approved;

That the Board of Publication and Sabbath School Work and its corporate organization, the Trustees of the Board of Publication and Sabbath School Work, be authorized, empowered and directed to transfer to the Board of National Missions such properties, including endowments and income therefrom, and from real property, as have been acquired for the purpose of missionary and evangelistic work, or set apart for the same by action of said Board as set forth in the statement concerning said properties embodying the action of said Board, which is Appendix H to the Report of the Special Committee on Reorganization and Consolidation of the Boards made to the General Assembly; and that the Trustees of the Board of Publication and Sabbath School Work, and the Board of Publication and Sabbath School Work, be authorized and empowered and directed to hold and use all other property, real or personal, and devote the income therefrom for the purposes of publication under the control and direction of the Board of Christian Education, and as a Department of said Board of Christian Education;

That the action of the Board of Publication and Sabbath School Work concerning the division of the trust funds and other properties under its charge, as set forth in said Appendix H of the Special Committee to the Report be, and the same is hereby ratified, confirmed and approved.

That the property known as the Witherspoon Building in the city of Philadelphia is hereby declared to be held for the following uses and purposes: 58 per cent thereof for Sabbath-school missions; 42 per cent thereof for publication work—and the net income therefrom shall be divided and used accordingly;

That the action of the Board of Publication and Sabbath School Work concerning rentals to be charged as set forth in its said Report to the Committee on Reorganization and Consolidation of Boards, be ratified and approved;

That the rights and equities of the Presbyterian Historical Society in said building as set forth in said Report be, and they are hereby, fully recognized and shall be conserved.

That the aforesaid transfer of endowments, or other properties held for missionary or evangelistic activities of the Board of National Missions shall be made only when in the opinion of the Trustees of the Presbyterian Board of Publication and Sabbath School Work and their counsel, the

same can be lawfully done; but that said Trustees of the Board of Publication and Sabbath School Work shall pay over the income therefrom to the Board of National Missions for said purposes.

G. Subsidiary Boards.

Resolved: 1. That the four consolidated Boards secure amendments to the charters of the subsidiary Boards which will permit a substantial reduction in their membership.

2. That the subsidiary Boards hold meetings in accordance with the requirements of their respective charters, elect officers, and observe and perform all other necessary corporate acts.

3. That officers serve without salaries, and no expense be incurred which is not absolutely necessary to keep the organization alive.

4. That the members of subsidiary Boards be chosen as largely as possible from the membership of the consolidated Boards to which they are subsidiary.

5. That the Trustees of the Presbyterian Board of Publication and Sabbath School Work be directed to secure an amendment to its charter whereby the power of selecting the Trustees constituting the corporation shall be vested in the General Assembly in place of the unincorporated Board of Publication and Sabbath School Work.

6. That no additional members of the Board of the Church Erection Fund be elected by the General Assembly, thus leaving the membership of that Board at twenty-one.

II. THE GENERAL COUNCIL.

A. Recommendation on Mode of Selection at this Assembly.

In view of the adoption by vote of the Presbyteries of the Overture on the General Council and Executive Commissions, your Committee would make the following recommendations:

1. That the General Assembly constitute the Special Committee elected by the electing sections to nominate members of the Executive Commission, the Committee to nominate members of the General Council.

2. In view of the fact that to the General Council are committed the duties hitherto performed by the Executive Commission and the New Era Committee and in view of the further fact that problems intimately connected with the reorganization and consolidation of the Boards and Agencies remain for solution, the General Assembly directs the Special Committee on Nominations to the General Council above authorized, to give most careful consideration to the desirability of nominating for election to the General Council a sufficient representation from the present membership of the Executive Commission, the New Era Committee, and the Special Committee on the Reorganization and Consolidation of the Boards and Agencies of the Church.

PROPOSED CHANGES IN ORGANIZATION OF THE GENERAL COUNCIL.

Your Committee has been keenly attentive to the discussion of *Overture E* throughout the year. The vote of a majority of the Presbyteries has established the principle, but as the result of this full discussion, your Committee is convinced that some modifications will make it more fully the expression of the desire of the whole Church. The following Overture

is therefore proposed which embodies a few essential changes, which may be stated briefly as follows:

1. In paragraph 5, the number of members of the General Council is reduced to twenty-three, this being done in the interest of economy. The term "elders" is substituted for "laymen."

2. In paragraph 6, it is provided that the Chairman of the General Council shall be the Moderator of the General Assembly, serving without salary. This is in place of the provision for a salaried Chairman serving for a term of five years. The change recognizes the dignity of the Moderatorship of the General Assembly and eliminates a permanent salaried Chairman.

3. In paragraph 7, provision is made for a secretary whose duties, terms of office, and salary shall be determined by the General Council, subject to the approval of the General Assembly. The organization of the General Council with a Chairman and a secretary is thus analogous to the usual form of the organization of all the executive Agencies of the General Assembly.

4. The specific requirement for six meetings each year has been eliminated. The General Council can determine the number and dates of meetings as experience shall direct. Possibly four meetings will suffice; in any case the change will be in the interest of economy.

5. Certain verbal changes have been made by way of correction and greater precision of statement. The rest of the chapter is unchanged.

B. Overture on the General Council and Executive Commissions.

"Resolved, That the Stated Clerk be directed to prepare and send to the Presbyteries for their action the following Overture:

Shall the following be substituted for the present Chapter XXVI, Form of Government?"

CHAPTER XXVI.

OF THE GENERAL COUNCIL AND EXECUTIVE COMMISSIONS.

I. A General Council is hereby established, with authority and duties as herein specified.

II. The General Council, subject to the authority of the General Assembly shall assume and discharge the following duties: To supervise the spiritual and material interests of the Boards of the Church; to correspond with and advise the Executive Commissions of Presbyteries and Synods; to prepare and submit annually to the General Assembly the Budget for the permanent benevolent and missionary Agencies of the Church including self-supporting Synods and Presbyteries; to consider between annual meetings of the General Assembly cases of serious embarrassment or emergency concerning the benevolent and missionary work of the Church, and to provide direct methods of relief.

III. The General Council, subject to the authority of the General Assembly, shall also make suitable provision for the discharge of such duties as the following:

The coördination of the missionary and benevolent programs of the Church, as proposed by its Boards; the promotion of Christian benevolence and stewardship throughout the Church; the cultivation of sound methods of Church finance; and the development in all congregations as well as Presbyteries and Synods of the highest possible spiritual efficiency.

IV. The General Council shall discharge such other duties as the General Assembly shall from time to time require and authorize.

V. The General Council shall be composed of the following members: the Moderator of the General Assembly; the Stated Clerk of the General Assembly; the retiring Moderator of the General Assembly and his nearest living predecessor; one representative from each of the Boards of the Church and elected by the Board; and fifteen members at large elected by the General Assembly in such manner as it may determine—five chosen for three years, five for two years, and five for one year; and thereafter five each year for a term of three years, three of whom shall be ruling elders.

No member selected from the Church at large, having served for two consecutive three-year terms, shall be eligible for reelection until after an interim of at least one year.

VI. The Moderator of the General Assembly shall be the Chairman of the General Council, who shall enter upon his duties immediately after the election of the new members by the Assembly. The General Council shall elect from its members a Vice Chairman who shall serve for one year. The Chairman and Vice Chairman shall serve without salary.

VII. The General Council shall elect a secretary. His duties, term of office and salary shall be determined by the General Council, subject to the approval of the General Assembly.

VIII. The General Council shall keep a Record of its proceedings and shall submit to each General Assembly for approval a Report of all business transacted.

IX. The General Council shall be authorized to adopt rules for the conduct of its business, not inconsistent with the authority herein granted or the laws of the Church.

X. A Presbytery or a Synod may elect from the ministers and ruling elders composing it an Executive Commission, which shall consist of not less than five members for a Presbytery and not less than fifteen members for a Synod. The membership shall be divided, in each case, as equally as practicable, between ministers and elders. No member, salaried officer, or employee of a missionary or benevolent Board or organization, under the direction of the judicatory concerned, shall be a member. Vacancies may be filled by the Moderator of the judicatory until the next regular meeting. The term of service shall be three years and the members shall be divided into three classes, one of which shall be elected annually. A quorum of the Executive Commission of a Presbytery shall be three ministers and as many elders as may be present; a quorum of the Executive Commission of a Synod shall be seven ministers and as many elders as may be present. Less than a quorum may adjourn to a fixed date.

XI. A Presbytery or a Synod shall elect the Chairman of its Executive Commission, and the Stated Clerk of the electing judicatory shall be the secretary of the Commission. Stated Clerks of judicatories, when secretaries of the Executive Commissions, shall not be members of the Commissions.

XII. Executive Commissions shall handle and consider only such administrative business as may be referred to them by the electing judicatories, as indicated in the succeeding sections, and shall have no power of initiating action except as hereinafter provided. No judicial business shall be referred to an Executive Commission.

XIII. The proceedings of an Executive Commission shall be conducted in accordance with the provisions of the Constitution and Rules of the Church. The Commission may sit in private whenever deemed advisable, and all business transacted shall be held as private unless definitely voted otherwise.

XIV. The Executive Commission of a Presbytery may have the following general powers when voted by the electing Presbytery: to prepare the docket of business for the meeting of the Presbytery, with the assistance of the Stated Clerk; to consider and report upon all proposals and appeals for moneys; to correspond with the Executive Commissions of Synod and with the General Council, and to present to the churches the budget of the missionary and benevolent causes and Agencies as adopted by the General Assembly. It may have also the following specific powers, when voted by the Presbytery: to receive and dismiss ministers, in good standing, who are without pastoral charge, in the intervals between regular meetings; to receive under care of Presbytery licentiates or candidates for the ministry from other Presbyteries; to install ministers, to organize or to dissolve churches, and to adjust difficulties in particular churches, after appropriate action by Presbytery. The Executive Commission shall report at each regular meeting of Presbytery every item of business transacted by it. Its decisions shall be operative, wherever power has been conferred, but may be reviewed and reversed by Presbytery.

XV. The Executive Commission of a Synod may have the following powers, when specifically voted by the electing Synod: to prepare the docket of business for the meeting of the Synod, with the assistance of the Stated Clerk; to correspond with the Executive Commissions of Presbyteries and with the General Council; to carry out the directions of Synod with respect to the Presbyteries, Sessions, and people under the care of Synod; to inquire into conditions existing in any Presbytery; but it shall not receive power to erect, unite, or divide Presbyteries, and, in consultation with the Presbyteries or the Executive Commissions of the Presbyteries under the Synod, to have charge of the Budget of the benevolent and missionary causes and Agencies within the Synod. The Executive Commission shall report at each regular meeting of Synod every item of business transacted by it. Its decisions shall be operative wherever power has been conferred, but may be reviewed and reversed by Synod.

XVI. Executive Commissions shall meet on their own appointment and adjournment, and at the call of the electing judicatory, but shall not meet during the regular meetings of the electing judicatory, unless specifically authorized so to do by the judicatory. The Minutes shall be submitted annually to the electing judicatory for review, and shall be referred, for the purpose, to the Committee on Bills and Overtures or similar Committees. The expenses of the Executive Commissions shall be provided for by the electing judicatories.

XVII. Nothing in this chapter shall be so construed as to prevent either a Presbytery or a Synod from electing, at its own discretion, Special Commissions for specific administrative or executive purposes, which shall be subject to the limitations and regulations as to powers contained in this chapter, so far as they apply, and also to the Constitution of the Church. Such Special Commissions shall report whenever the electing judicatories shall require.

Pursuant to this action by the General Assembly, the Presbyteries of the Presbyterian Church, U. S. A., are asked to express their approval or disapproval of this Overture, by giving a direct affirmative or negative answer thereto.

C. Transfer of New Era Movement to direction and oversight of the General Council.

“Resolved, That in view of the approval by a majority of the Presbyteries of Overture E, erecting a General Council which assumes the functions of the Executive Commission and the New Era Movement, the General Assembly authorizes continuance, until the next meeting of the General Assembly, of the organization now under the supervision of the New Era Committee, said organization to be transferred to the direction and oversight of the General Council as soon as erected and subject to such future modifications in name, program, policy and personnel as may seem wise to the Council and as may be thereafter approved by the General Assembly.”

D. Cost of Board Administration.

Resolved, That the General Assembly directs the General Council to proceed as soon as possible after organization to an investigation of the cost of administration of the Boards of the Church with the purpose in view of reducing said cost as far as may be consistent with efficiency.

E. Expenses of the General Council.

Resolved, That for the current Church year the necessary expenses of the General Council shall be paid out of the sum already voted by the General Assembly for the New Era organization, taking the place of the New Era Committee, over which the General Council is to have supervision.

F. Office of General Council.

Resolved, That for the current Church year the office of the General Council be located at 514 Witherspoon Building, Philadelphia, Pa.

III. GENERAL RECOMMENDATIONS.

A. Synodical Organization.

In view of the fact that consequent upon the reorganization of the Boards and Agencies of the Church, many Synods and Presbyteries are now considering a reshaping of their own organization and methods, your Committee would call the attention of these bodies to a suggested Plan of Synodical organization prepared for submission to the Conference of Self-Supporting Home Mission Agencies and to the Chairmen of the Home Mission Committees of all other Synods not represented therein, with the recommendation that careful consideration be given to the principles and methods of organization therein set forth. Copies of this document can be secured through the Board of National Missions.

B. District Offices and Representatives.

Resolved, That the General Assembly directs the Boards of the Church to confer concerning the problems relating to District Offices and Distric

Representatives and to submit a Plan of coördinated and coöperative administration to the General Council for its approval.

C. The Presbyterian Magazine.

Your Committee would call attention to The Presbyterian Magazine which two years ago was committed by the General Assembly to the secretaries of the Boards as being chiefly their organ to set forth their work. We believe that the magazine has justified its existence and should be continued as an efficient means of informing and stimulating the Church in the work it is doing.

D. The Home Missions Council.

Your Committee would recognize the great service rendered by the Home Missions Council. This body has given wise and able consideration to the national problem and its contribution has been one of special value under the conditions of the past.

With the new Board of National Missions in being and the good understanding expressed in the Plan of the Board as related to the whole work of Home Missions, it seems to be desirable no longer to continue the Home Missions Council, and we take this opportunity of expressing our great appreciation of its loyal and effective service to the Church.

APPENDICES

These documents constitute a part of the General Report of the Reorganization Committee, but, having been referred to or summarized in the above Report, have been placed here for convenient reference.

A. Legal Opinions on Resolution of General Assembly Continuing the Reorganization Committee.

B. Report on Plan of Organization of the Board of Foreign Missions.

C. Report on Plan of Organization of the Board of National Missions.

D. Report on Plan of Organization of the Board of Christian Education.

E. Report on Plan of Organization of the Board of Ministerial Relief and Sustentation.

F. Charter of the Board of National Missions.

G. Charter of the Board of Christian Education.

H. Papers on Distribution of Funds of Board of Publication and Sabbath School Work.

Appendix A.

The resolution of the 1922 General Assembly to which the following legal opinions refer will be found at the beginning of this Report. There also will be found the decision of the Committee to seek legal advice as to the precise authority conferred by said resolution, which legal advice was sought through a letter written by the secretary of the Committee upon request of the Chairman, of which letter the following is the pertinent portion:

Indiana, Penna.,
December 20, 1922.

The resolution of the General Assembly, continuing the Committee, as found on page 181 of the *Journal*, seems to be very explicit in its terms and conveys the following meanings to me:

1. The Committee is continued "for the purpose of carrying into effect the resolutions adopted by this Assembly reorganizing and consolidating said Boards and Agencies and establishing Departments in the Office of the General Assembly, and charging them with certain duties."

I take this statement to mean that consolidation is a fact, a thing done, and that the work of the Committee is that of "carrying into effect" this consolidation and reorganization.

2. What is meant by the expression, "carrying into effect," and the further expression, "the consummation of said resolution"?

The Century Dictionary defines the word "effect," as a verb, thus: "To produce as a result; be the cause or agent of; bring about; make actual; achieve." As a noun, it gives the definition, among others, as follows: "4. A state or course of accomplishment or fulfillment; effectuation; achievement; operation: as, to bring a plan into effect." The word, "consummation," is defined thus: "Accomplishment; completion; end; the fulfillment or conclusion of anything; as, the consummation of one's wishes, or of an enterprise."

Taking these definitions as authoritative, it seems clear to me that the Assembly requires us to "make actual" these reorganized and consolidated Boards, to put into "operation" the consolidation; not to make plans of "operation" merely, but to produce a result of Boards actually in operation, the "completion" of that which is involved in the resolutions of reorganization and consolidation.

It takes power to produce such result; therefore, the Assembly further provides: "the said Committee is hereby given the power to perform all of the acts, to make all of the adjustments and to arrange and put into effect all of the details necessary to the consummation of said resolution." Taking this as it stands, it seems that the Committee is empowered to do everything that is needed to bring about "the consummation of said resolution."

3. To be concrete in the statement of the problems of the Committee, what is needed to "make actual" a consolidated Board under the Resolution?

(a) The first step is the selection and appointment of the members of the Board. The Board cannot be made "actual," get into "operation," be an "achievement," until this is done. This, again, is one of the "acts" necessary to the consummation, etc. The details of the organization of the Board can be arranged by the Committee, but it takes a Board operating under a charter to carry out the details; the election of executive officers, etc. And my interpretation is, that the resolution of the Assembly, granting "the power to perform all of the acts," includes the selection and appointment of the Boards as one of the necessary acts.

(b) A Board having been chosen and appointed, a charter must be secured, if there is not one in existence, under which the new Board can operate. In the case of the Boards of Foreign Missions and of Ministerial Relief and Sustentation there are such charters in existence. In the case of the Boards of National Missions and of Christian Education, it seems that new charters are necessary. To procure such charters is one of the "acts" to be performed by the Committee as "necessary to the consummation of said resolution." Is not this the case?

(c) Even when the new Board is in operation, is it not the case that the work of the Committee under the resolution will not be complete until

"all of the acts" have been performed, all of "the adjustments" made, and "all of the details" arranged and "put into effect," "necessary to the consummation of the resolution?"

(d) That the Assembly expects and authorizes the Committee to do all these things is further emphasized by the last paragraph of the resolution: "Said Committee will make full report of all its doings under this resolution to the General Assembly at its next meeting."

Faithfully yours,

F. W. HINITT, Secretary.

This letter called forth the following opinions:

LOESCH, SCOFIELD, LOESCH & RICHARDS

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1540 Otis Building

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CHICAGO

Frank J. Loesch,
Charles F. Loesch,
Thomas H. Stevenson,
Edward M. Burke,

Timothy J. Scofield,
Robert W. Richards,
Theodore Schmidt.

January 5th, 1923.

DEAR DR. STONE:—I have given consideration to yours of the 23rd instant, accompanied by letter of Mr. F. W. Hinitt, secretary, dated December 20th. I have also received the *Minutes* of the General Assembly for 1922, which at page 181 contains the resolution referred to by Mr. Hinitt.

It seems to me that the language of the resolution is so plain that it is not open to misconstruction. It only needs application to the facts. Plainer language could not be employed than is there used by the General Assembly to direct your Committee to put into full force and effect the recommendations made by your Committee.

"Carrying into effect" can have but one meaning.

"Consummation" means "completion," "perfection," "end,"

"'Tis a consummation
Devoutly to be wished."

Therefore, in my opinion, it is the duty of your Committee in obedience to the said resolution, to do whatever is legally and practically necessary to create the working Boards recommended by your Committee necessary to the consolidation of the present Boards of the Church into the four Boards designated by your Committee.

If it is necessary to form any new corporations, it is your Committee's duty to incorporate them, for the resolution implies that; since your Committee is required to make provision for expenses of legal counsel in addition to the \$2,500.00 otherwise appropriated. If new corporations are to be formed they ought to be so, in my judgment, under the laws of the State of New York.

The plain language and purport of the resolution in question is that by the time the next General Assembly meets, your Committee is in duty bound to report that it has formed the four Boards, and has merged all the present Boards into those four Boards, and has carried into practical and legal effect the recommendations which your Committee made to the last General Assembly. The failure to do so on the part of your Committee

would, in my judgment, subject your Committee to adverse criticism for having wholly failed to carry out the true intent and purpose of the last General Assembly when it adopted your Committee's Report and conclusions and passed the resolution in question.

Faithfully yours,

F. J. LOESCH.

Rev. John Timothy Stone, D.D.,
126 E. Chestnut Street, Chicago, Ill.

New York, January 8, 1923.

Rev. John Timothy Stone, D.D.,
126 East Chestnut Street,
Chicago, Illinois.

MY DEAR DR. STONE:—Referring to your favor of December 23rd, which was acknowledged by mine of December 26th.

By appointment, I had a conference with ex-Governor Charles S. Whitman to-day, at 2 P. M., and presented to him the letter of our secretary, Dr. F. W. Hinitt, dated December 20th, with your request of the 23rd that Mr. Whitman advise upon the points raised by Dr. Hinitt.

Mr. Whitman read carefully the resolutions appearing in the Journal, viz., resolution of power, appearing on page 181; resolutions relating to Part I, authorizing the consolidation, appearing on pages 159, 160, 161.

Mr. Whitman expressed the belief that the action of General Assembly gave our Committee full power to select incorporators; secure the charters, either new or amended; see that officers are elected, placed in charge; see that the organization of the several Boards, as provided for, is completed and that they are prepared to function in accordance with the wishes of General Assembly, as expressed by its action and by the charters as obtained for this purpose.

Mr. Whitman said he would not hesitate to carry a question of this character, viz., the question of full power having been granted, etc., up to the Supreme Court, if necessary. *Per contra*, Mr. Whitman expressed the opinion that did the Committee fail to exercise these powers, it would be remiss.

Mr. Whitman gave permission to quote this as his opinion, *ad libitum*.

Sincerely yours,

G. P. CONARD.

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Thomas E. D. Bradley,
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Edward J. Farrell.

January 8, 1923.

Rev. John Timothy Stone, D.D.,
126 East Chestnut Street,
Chicago, Illinois.

DEAR DR. STONE:—In reply to your letter asking for my interpretation of the action of the General Assembly of 1922 in relation to the consolidation and reorganization of the Boards and Agencies, I submit the following suggestions:

The Journal of the Assembly (p. 145) shows that the Report of the Special Committee on Reorganization and Consolidation "*as a whole was adopted.*" The entire Report thereby became the action of the Assembly. The recommendations of the Committee and the resolutions submitted by it were all of them adopted by the Assembly as its own. The verbs used in denoting the action taken are in the present tense, thus indicating that the Assembly intended to accomplish immediately, so far as it could, the work of reorganization and consolidation. The Assembly resolved that "*in order to effectuate the recommendations of the Special Committee on Reorganization and Consolidation . . . the work of the following Boards and Agencies of the Church (naming thirteen) be committed to and hereafter carried on by the following Boards (naming four).*" (*Journal* pp. 159, 160.) Immediately thereafter the resolutions of which the foregoing is a part, refer to "the charters of existing Boards whose work *is* (i. e., *now, hereby*) transferred to other Boards." Many other references might be made to the language used by the Assembly in its resolutions indicating that it intended to accomplish the fact of consolidation and reorganization. This intention is important whenever there is doubt. The purpose of statutory construction and of all the rules of interpretation which have ever been adopted is to ascertain the legislative intention. It has often been said that "the intent is the vital part, the essence of the law." There is, however, no doubtful meaning in the language used by the Assembly. Rules of interpretation are to be applied only where the language used is of doubtful import. When the language is plain and unambiguous, there is no room for interpretation. Here it is plain. It seems to me the Assembly could scarcely have used words to express its intention more clearly.

The Assembly itself could go no further than it did. It decided to create and in legal contemplation did create certain new Boards with prescribed powers and duties. The manner in which the Boards should be constituted, the extent of their powers and the scope of their duties were all defined. It could create these Boards, define their jurisdiction and provide for their duties, but a body such as the Assembly is could not itself, as a body, perform the administrative detail necessary to the setting up and putting into operation of such Boards. It could do that only by agents. In a case involving this very point one of our courts in its opinion said:

"The trouble is that in the management of all the various minute details which a highly civilized and refined society requires, the General Assembly must have and are universally conceded to have the power to act by means of agents, which agents may be either individuals or political bodies. Without such power the legislature would be an unwieldy body, incapable of accomplishing one half of the great purposes for which it was created."

That the Assembly considered that it had reorganized and consolidated the Boards and Agencies as recommended by the Committee is evident from its language (*Journal* p. 181). Your Committee was continued "for the purpose of carrying into effect *the resolutions adopted reorganizing and consolidating* said Boards and Agencies." From this language it seems clear the Assembly considered that the *adoption* of the resolutions effected a reorganization and consolidation of the Boards and Agencies.

The Committee by the same resolution was given "power to perform all of the acts, to make all of the adjustments and to arrange and put into effect *all the details necessary to the consummation* of said 'resolutions.'" The Committee was not invested with power to consolidate and reorganize the Boards. That was accomplished by the Assembly adopting the resolutions and plans submitted to it by the Special Committee. The Committee was delegated power and given direction to perform the ministerial duty of putting into effect all the details necessary to consummate or carry into effect the decision of the Assembly. Just as a court of law, having passed judgment, issues its command to the sheriff to execute the judgment, or a court of equity after entering its decree directs its master or a commissioner appointed by it to carry the decree into effect, so the Assembly having decided upon a course of action appointed your Committee to carry its decision into effect. It would seem that there could be no doubt but that the Assembly intended by this grant of power to rely upon your Committee to set up the Boards and put them into actual operation. This is something which the Assembly itself as a body could not do. Were the Assembly a continuous body sitting throughout the year, it could not perform this detailed piece of work except by Committees appointed by it. It seems to me very clear that it intended you to perform every detail necessary to put the new Boards into active operation. I do not know what further direction could have been given your Committee in order to make this purpose of the Assembly more clear.

You do not state what objection has been raised and I do not know the nature of the objections if any have been made. I can imagine, however, some zealous Presbyter raising the time-worn objection that the Assembly can not delegate its power. This objection now exists only in the minds of parliamentary technicians. The courts have settled the question otherwise so many times that the claim no longer has any standing. Any deliberative body may delegate *ministerial powers*. The powers conferred upon your Committee are purely ministerial. The law upon this subject is well stated by Mr. Sutherland in his treatise on statutory construction, as follows:

"The true distinction is upon the delegation of power to *make the law* which involves a discretion as to *what the law shall be*, and conferring an authority or discretion *as to its execution to be exercised under and in pursuance of the law*. The first cannot be done; to the latter no valid objection can be made."

This statement of Mr. Sutherland is fully supported by the decisions of the courts. In passing upon this point one of our courts said:

"Neither is it necessary for us to consider the general question whether the General Assembly can delegate any portion of its legislative functions to any man or set of men acting either in an individual or corporate capacity. That it may has been too long settled and acquiesced in by every department of the Government and by the people to be now disputed or even discussed. The taxing power is unquestionably a legislative power, and one of the highest importance, and yet it has, ever since the adoption of the Constitution, been partially delegated to the justices of the county courts and to every incorporated city, town and village throughout the state. The power to pass laws and ordinances for the government of the members of a corporation is a legislative power, and yet no person has yet thought it an infringement of the Constitution for the Legislature to

confer the power of making by-laws upon the corporation itself. The power of prescribing rules for the orderly conduct of business in a court of justice is a legislative power, and yet it has often been intrusted to the courts themselves with the approbation of everybody."

My conclusions are

(1) That the Assembly acting in its legislative capacity consolidated certain of its Boards and Agencies and provided for their reorganization; that it went as far in the consolidation and actual reorganization as a body of that nature could go and committed to your Special Committee the task of consummating its action by putting the newly created Boards into actual operation.

(2) That the action of the Assembly in delegating to the Committee the power and authority to carry into effect its action was a proper and valid delegation of power and that the grant of such power to the Committee implies the right to use all reasonable means for the exercise of the power thereby conferred.

Trusting that this will cover what you had in mind in your request.

Yours cordially,

THOMAS E. D. BRADLEY.

Appendix B.

REPORT OF THE SUBCOMMITTEE ON FOREIGN MISSIONS TO THE SPECIAL COMMITTEE ON REORGANIZATION AND CONSOLIDATION OF THE BOARDS AND AGENCIES

January 16, 1923

Since the last meeting of the General Committee, the Subcommittee has been in conference and correspondence at various times with representatives of the Board of Foreign Missions, and the Woman's Board of Foreign Missions; in one Conference in New York having the valued presence and coöperation of Dr. Stone and Dr. Hinitt. With this Report, the Subcommittee submits (A) a "Suggested scheme of organization of the United Board of Foreign Missions." This Plan has been proposed after many Conferences by Committees of the Boards to be consolidated, and has the approval of these Boards. It is submitted in clear recognition that the ultimate Plan is to be determined by the enlarged Board in such manner as it may deem expedient, in accordance with the action of the General Assembly of 1922 (*Journal*, page 161, paragraph 6). (B) A letter from Dr. Robert E. Speer, of date January 5th, 1923, accompanying the scheme of reorganization. (C) A letter to the Consolidation Committee, bearing in addition to the signature of Mrs. Bennett of the Home Board, the signature of Miss Margaret E. Hodge, President of the Woman's Board of Foreign Missions.

The Subcommittee recommends:

1. That the consolidation of the Board of Foreign Missions, the Woman's Board of Foreign Missions and the Special Committee on Work in Europe, ordered by the General Assembly of 1922 (*Journal*, page 161, paragraph 1), be effective as of date April 1st, 1923, and that the Board thus enlarged and consolidated shall function under the existing charter of the Board of Foreign Missions.

2. That the members of the enlarged Board to be recommended by the three organizations consolidating, in accordance with the action of the General Assembly of 1922 (*Journal*, page 161, paragraph 5), shall be reported to the secretary of the Reorganization Committee not later than February 15th. In the event of the General Committee not meeting again before March 1st, it is recommended that the Chairman of the General Committee and the members of the Subcommittee on Foreign Missions, acting unanimously, be empowered to approve such appointments. When the members of the enlarged Board have been recommended by the organizations consolidating and approved by this Committee in the manner above provided, the Board shall be called together for organization on April 2nd by the Chairman of the Reorganization Committee or his representative.

3. That the Committee approve in principle the suggested scheme of reorganization of the united Boards. In doing so, it suggests that the Plan ultimately approved be as simple as the many activities concerned permit.

4. The Committee desires to recognize with special gratitude the spirit of coöperation and, indeed, of sacrifice with which the women have entered into the consolidation plans, and to emphasize again the importance of conserving in every way the invaluable and specific work of the woman's missionary societies in the local churches and in Synods and Presbyteries. All women of the churches are urged to recognize the importance of supporting these societies in addition to their contributions to the general work; and it should be clearly understood that under the new Plan the selection of objects toward which these societies will contribute will be under their own direction, as hitherto.

5. We further recommend that the Boards and the Synodical and Presbyterian organizations be discouraged from making appeals to women's missionary organizations for the support of work in the home land outside of the field as above defined. This should not be understood as limiting or restricting the interest of the women as individuals in the activities of any of the Boards of the Church.

PLAN OF ORGANIZATION OF THE BOARD OF FOREIGN MISSIONS.

Appendix B. Revised Form

1. Board Membership.

The Board, according to the action of the General Assembly of 1922, shall consist of forty members, of whom twenty-five shall be men and fifteen shall be women, to be divided into three classes so that one third of the membership shall be nominated to the Assembly for election each year.

2. Stated Meetings.

The stated meetings of the Board shall be held on the third Monday of each month, except during the summer. Not less than twenty-one members of the Board shall constitute a quorum for the purpose of electing officers, making by-laws, or for holding any special meeting, but for all other purposes, and at stated meetings, eleven shall be a quorum. When the third Monday of any month is a legal holiday, the meeting of the Board shall be the following Tuesday. (The Board will pay the traveling

expenses to stated meetings of members of the Board living at a distance from New York.)

3. *The Annual Meeting.*

The annual meeting of the Board shall be the stated meeting in June of each year. At this meeting the Board shall elect, by ballot, if demanded by any member, a president, two vice presidents, one of whom shall be a woman, secretaries and treasurers, and shall appoint the Standing Committees for the year.

4. *The Executive Committee.*

There shall be an Executive Committee composed of fifteen members of the Board, men and women, having full power except in certain specific matters requiring action by the whole Board. This Committee is to be made up of members who can attend regularly. It shall meet monthly, and more frequently, if necessary. Its meetings shall be attended by a representative or representatives of the Executive Council.

5. *Standing Committees.*

The Committees of the Board, composed of men and women, shall be as follows:

1. A Foreign Committee with Subcommittees on various fields.
2. A Home Base Committee.
3. A Candidate Committee.
4. A Finance Committee.
5. A House Committee.
6. A Clerical Committee.

And any other Committees that may be necessary.

6. *Executive Officers.*

The executive officers of the Board shall consist of a secretary or secretaries, charged with the general supervision of the entire work of the Board, a treasurer, and such departmental, district or associate and assistant secretaries and treasurers as may be required from time to time. One of these officers shall be designated as the recording secretary of the Board.

7. *Board Administration.*

The administrative work of the Board shall be divided into five Departments.

- A. A Foreign Department.
- B. A Home Base Department.
- C. A Candidate Department.
- D. A Medical Department.
- E. A Treasury Department.

A. *The Foreign Department.*

1. The secretaries who have the supervision of the work of the Board shall be specifically responsible for this Department. In consultation with them there shall be executive secretaries, men or women or both, in charge of the following groups of missions:

- a. India, Persia, Syria and Europe.
- b. Latin America and Africa.

c. China.

d. Japan, Korea, the Philippines and Siam.

The men and women secretaries in each Department will confer in advance on matters from missions in their charge to be submitted to the Executive Council and the Board.

2. There shall be an educational secretary whose duty as distinct from administrative work otherwise provided for shall be:

a. To study the educational work of the Board on the foreign field.

b. To correspond with missionaries engaged in educational work on purely educational questions.

c. To serve as a clearing house for educational information.

d. To aid in securing and selecting candidates for educational work.

e. To help in promotional work at home for the educational needs of the missions and union institutions.

3. There shall be, if available, an honorary educational adviser, to counsel with the secretaries of the Board and with the various Councils in problems affecting the educational work and the missionaries engaged therein.

B. The Home Base Department.

1. This department shall be under the supervision and direction of two secretaries, one man and one woman, who shall be jointly responsible for all matters of a general character related to the Department and not falling within sex or departmental lines. They shall have the oversight of the promotional work for missions on the home field, including the work of the District secretaries. They shall plan with these secretaries for the most effective cultivation of the home church, through special campaigns, deputation work by foreign missionaries, etc.

The *man secretary* of the Home Base Department shall be responsible for the cultivation of the Church through Foreign Missions Committees of Synods and Presbyteries, laymen's organizations, and pastors and laymen in local churches. He shall also direct the work of the men District secretaries within the approved policies of the Board, and shall keep in close touch with the men on the staff of the Board at headquarters.

The *woman secretary* of the Home Base Department shall be responsible for the cultivation of the women of the Church through District, Synodical and Presbyterial organizations and through local women's and young people's missionary societies. She shall also direct the work of the women District secretaries within the approved policies of the Board, and shall keep in close touch with the women on the staff of the Board at headquarters.

2. The field shall be divided, as soon as practicable, into the following eight Districts:

No. 1, Eastern District: New England, New York, New Jersey (Headquarters New York City).

No. 2, East Central District: Pennsylvania, Baltimore, Ohio, West Virginia—Philadelphia and Pittsburgh. (A woman secretary in Philadelphia and a man secretary in Pittsburgh).

No. 3, Central District: Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa (Headquarters Chicago).

No. 4, Southern District: Kentucky, Tennessee, Mississippi, Alabama, Georgia, Florida, Virginia, North Carolina, South Carolina (Headquarters Chattanooga or Nashville).

No. 5, Southwestern District: Missouri, Arkansas, Kansas, Oklahoma, Texas (Louisiana), New Mexico (Headquarters St. Louis).

No. 6, Northwestern District: Nebraska, North Dakota, South Dakota, Colorado, Wyoming (Headquarters Omaha).

No. 7, South Pacific District: California (Nevada), Utah, Arizona (Headquarters San Francisco).

No. 8, North Pacific District: Oregon, Washington, Idaho, Montana (Headquarters Portland).

Each of these Districts, as soon as funds will permit, shall be under the direction of two District secretaries—a man and a woman—who will have their offices adjoining, with the exception of the East Central District, in which the man secretary will be located in Pittsburgh and the woman secretary in Philadelphia, for the present.

3. Subdepartments.

a. There shall be a *Department for Specific Work* under the direction of two secretaries, one man and one woman, this Department to be responsible for the cultivation of donors to specific work and for the assignment of specific work to such donors. The administrative correspondence is otherwise provided for, but the secretaries of the Department for Specific Work shall correspond with the stations and with the individual missionaries for the purpose of securing information needed for the cultivation and maintenance of interest on the part of the specific work donors at home and with individual missionaries for the purpose of securing information for donors concerning the progress and completion of buildings as to

- (1) Purchase of land.
- (2) Progress of erection.
- (3) Description.
- (4) Photographs.
- (5) Dedication.
- (6) Completion within appropriation.

The Department of Specific Work shall have charge of editing and distributing information in the home Church under the direction of the Home Base Department and the Executive Council. The arrangement of the Woman's Board with regard to "friendly correspondents" shall be continued as at present.

b. There shall be a *Publicity Department* to be responsible for all the general and specific publicity of the Board with two secretaries in charge, a man and a woman, and with such assistants as may be necessary to insure efficiency.

c. There shall be a *Young People's Department* with two secretaries, one man and one woman, to care for the promotion of foreign missionary interest and consecration and activity among the young people of the Church in such coöperation with other Boards of the Church as may be determined upon.

4. There shall be for the present a secretary or secretaries of missionary Education but no Department of Missionary Education.

C. Candidate Department.

There shall be two secretaries of this Department, a man and a woman, and such field representatives as may be necessary, men and women (whenever possible missionaries on furlough), the medical secretary and the honorary educational adviser, *ex officio*.

1. The man shall have charge of the correspondence with the men candidates, and the woman with the women candidates. During the absence from the office of either the man or the woman, the other secretary shall conduct the correspondence.

2. Each secretary shall, so far as may be compatible with the proper administration of the work at headquarters, visit educational institutions, attend summer Conferences, Student Volunteer week-end meetings, Presbyterian and Synodical meetings, etc.

3. There shall be regular office consultations and stated meetings of the Department.

4. Such literature shall be prepared as may be found necessary.

5. Candidate papers, after preparation by the Candidate Department, shall be reviewed so far as is consistent with efficiency, by the Foreign secretaries and by the Home Base Department secretaries. The papers of any who are to be sent out in a business capacity shall be reviewed also by a representative of the treasurer's office.

The Candidate Department shall recommend candidates to the Executive Council (*) which shall recommend them to the Board for appointment and assignment.

(*) To be defined later.

D. Medical Department.

1. This Department shall consist for the present of one secretary, a physician, preferably taken from the missionary force.

2. The medical secretaryship shall be preferably a permanent position, but at times it may be necessary or expedient to have it temporarily filled by a medical missionary at home from the field, such temporary service to be for a period of two years at least.

3. The scope and functions of the Medical Department shall be as outlined in the action of the Board on October 24th, 1921.

4. The medical secretary shall conduct correspondence with

(a) All furloughed missionaries on matters of health.

(b) All medical missionaries on medical matters, with due care to avoid overlapping the functions and responsibilities of the other Departments and their secretaries.

(c) And, by direction or with the approval of the Candidate Department, with candidates on special health questions or with medical candidates on their preparation.

E. Treasury Department.

1. There shall be a treasurer of the Board and two associate treasurers, of whom one shall be a woman nominated by the Woman's Board, and such assistant treasurers as may be necessary.

2. The treasurer shall receive all moneys belonging to the Board and disburse them in such manner as the Board (or in case of need, the Finance Committee) shall direct. He shall conduct such correspondence as properly belongs to this Department, and shall report to the Board the state of

the finances at each stated meeting, or oftener if required, and shall have the custody of the corporate seal.

He and the associate and assistant treasurers shall give bond in such sum as the Board may determine.

The Chairman of the Finance Committee shall be the custodian of the said bonds and upon the retirement of any treasurer from office, shall cause an immediate auditing of his or her account by the Auditors of the Board, and, if found correct, he shall surrender said bonds to the retiring treasurer or his or her legal representative.

The treasurer shall act as the secretary of the Finance Committee, and shall keep full Minutes of the proceedings of the Committee. Under the supervision of the Finance Committee he shall have the custody of the securities and evidences of title belonging to the Board.

3. Receipts. The daily receipts from all sources come into the treasurer's office, the remittances from the women's societies to be handled by the woman associate treasurer, and full and complete Records shall be kept of such gifts. As soon as designation is determined, all funds received are to be made immediately available in caring for the appropriations of the Board. The question of appropriating gifts designated for objects outside of the authorized annual budget shall be referred to the executive secretary for the mission concerned.

4. Legacies. \$125,000 of undesignated legacy moneys shall be set aside annually for current administrative expenses. Of the balance one quarter shall be used for the Educational Equipment and Endowment Fund, and three quarters shall be made available at once for property on the field. Exceptional bequests like the Sage legacy will be subject to special consideration.

5. The securities of both Boards shall be handled by the Treasury Department. Special gifts and conditions made by donors shall be safeguarded and the Records kept in such way as to give the information required.

6. All disbursements for administrative expenses, salaries, office supplies, equipment, etc., hitherto made by the two Boards, shall, as soon as possible, be united in one account.

The following is the definition of the duties of the woman associate treasurer:

"The General Assembly of 1922 directed that the form of organization peculiar to the Woman's Board, brought to its present efficiency through fifty years of loyal and consecrated work, be conserved. In conformity with this (and so long as it may seem necessary for the carrying on and promotion of the woman's work) the special duties of the associate woman treasurer of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. shall be as follows:

To receive and receipt for all remittances from woman's societies and certain Young People's organizations.

To be responsible for the keeping of full and complete Records of all such gifts.

To conduct all necessary correspondence relative to these gifts.

To keep close and intimate contact with Presbyterial treasurers through correspondence and personal interviews.

To have charge of an account to be opened in the name of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. as a special

woman's account or Woman's Department to serve as a depository for daily remittance from woman's and Young People's Societies; for disbursements as adjustments in the receipts may require; for weekly payments (oftener if necessary) to the general treasury of the Board in order to make its funds immediately available for the work of the Board.

The woman associate treasurer shall discharge the specific duties assigned to her as part of the whole work of the Treasury Department in coöperation and consultation with the other officers of the Treasury Department, and shall carry such share of the general work as shall be assigned to her.

F. Councils.

The work of the various Departments of the Board shall be conducted and supervised under four Councils as follows:

1. *The Foreign Department Council*, consisting of all of the secretaries of the Foreign Department. One representative each of the Home Base, Candidate, Treasury Departments, and the medical secretary may attend, but shall not be free to participate in its discussions unless invited to do so.

2. *The Home Base Department Council*, consisting of all of the secretaries of the Home Base Department. One representative each from the Foreign, Candidate, Treasury Departments, and the medical secretary may attend, but shall not be free to participate in its discussions unless invited to do so.

3. *The Candidate Department Council*, consisting of all the secretaries of the Candidate Department, the medical secretary, and the honorary educational secretary.

4. *The Executive Council*, consisting of all the secretaries and treasurers of the Board. All matters requiring Board action shall go to Executive Council, except

(a) Furlough returns to United States.

(b) Appropriation of special gifts after being checked up and reported by Specific Work and Treasury Departments.

These two items shall be decided by the Foreign Department Council.

5. These Councils shall operate under the same regulations and with the same functions as before reorganization. The Departmental Councils shall handle all other matters along with the following exceptions and with the understanding that they may take to Executive Council any item they may desire.

(a) Furlough questions as to the extension in the United States, the use of furloughs for study, etc., and expenses.

(b) Any expense beyond authorized budget for the Department shall go to the full Council.

(c) Decision about property and specific object lists shall go to full Council.

(d) Questions of general policy which are of concern to all even though they are not to be carried to the Board.

6. *The Executive Council* shall have a Committee whose business it shall be to advise with all missionaries coming home on their first furloughs and also to counsel with any other home-coming missionaries who may desire such counsel regarding plans for study while on furlough; this Committee to be known as the Committee on Furloughs and to consist of one secretary of the Home Base Department, one secretary of the Candidate

Department, the honorary educational adviser and the Foreign secretary in charge of the correspondence with the missionary concerned.

7. Each Council shall arrange for its recording secretaryship within its own staff and the Executive Council shall nominate from its membership some one to serve as recording secretary of the Board.

8. The Executive Council shall provide for the care, under its own direction, or under the direction of the departmental Councils, or appropriate Committees, of the specific relations of the Board to the other Boards of our own Church and to the Boards of other denominations.

9. In addition to these Councils there shall be established an Executive Cabinet of five members, men and women, to be chosen annually by the Board from the office staff, and to be eligible for reelection. This Cabinet shall be responsible for the general survey and coördination of all the work of the Board without interference with the proper liberty and authority of the various Councils. It shall have charge of general problems of inter-Board and inter-denominational relationships and general policy. It shall make a quarterly Report to the Executive Council and to the Board.

Special Recommendation by Reorganization Committee.

The Board of Foreign Missions is engaged in a great educational enterprise. In this educational work, it is, of course, subject to the general principles of educational purpose, method and administration.

The Board of Christian Education, as planned, should develop rapidly a rich fund of experience, and a body of trained secretaries and administrators expert in the special domain of Christian education. This body of experience and of men should be made available for the Board of Foreign Missions in the solution of their educational problems.

We, therefore, recommend that the Board of Foreign Missions shall appoint a standing Committee of Conference with the Board of Christian Education, whose duty it shall be to make as largely available as possible to the educational service of the Board of Foreign Missions the educational resources of the Board of Christian Education.

Appendix C.

PLAN OF ORGANIZATION OF THE BOARD OF NATIONAL MISSIONS.

Appendix C. Revised Form

General and Explanatory

1. In presenting their Plan for the organization of the Board of National Missions, the Committee have been guided by what has seemed to them the clearly expressed will of the Assembly, namely, that the proposed reorganization of its Agencies should be a real consolidation, not a mere federation—an organic unification, not a mechanical rearrangement.

2. Evangelism, in its broad sense of bringing men to Jesus Christ for personal salvation, being the primary business of the Church, should be carried through each Division and Department of the Board of National Missions, and should not be regarded as the exclusive functions of any one Division or Department. But the promotion of the evangelistic spirit, instruction in evangelistic methods, and training in the practice of evangelism, is a sufficiently specialized and technical branch of Christian work to call for the erection, as a constituent part of the National Board's organization, of a Division of Evangelism, which will coöperate with the

other Divisions and Departments of the Board, and through the Synods and Presbyteries, with the Church at large, in some such manner as the Assembly's Permanent Committee on Evangelism has done.

Organization of the Board of National Missions.

The Committee believes that the largest possible liberty consistent with the general purpose of the Assembly should be assured to the new Board. The Committee, however, is charged "to make all of the adjustments and to arrange and put into effect all of the details necessary to the consummation" of the purpose of the General Assembly.

In conformity with these instructions, the Committee presents to the Board of National Missions the following outline of the organization of their Board:

I

The Board

The Board shall consist of forty members, fifteen of whom shall be women, elected by the General Assembly, according to the regional Plan approved by the Assembly. It shall meet at least annually at such time and place as it may determine. It shall have an Executive Committee of fifteen, one third of whom shall be women, which shall meet monthly or as much oftener as necessary, and shall perform such *ad interim* functions as the Board may commit to it. The Board shall also make its own by-laws and provide for such other Committees as may be needed. The Board shall have power to determine the location of the headquarters of the various Divisions and Departments.

II

Executive Organization

1. The National Staff and Synodical Organization.

In accordance with the action of the General Assembly (*Minutes*, Part I, 1922, p. 153) "that the self-supporting Synods and Presbyteries be urged by the General Assembly to identify their work and organizations as closely as possible with the Board of National Missions, in order that full national policies and programs may be worked out, enabling the Presbyterian Church to function as a unit in the evangelization of the homeland, as well as it now functions in the evangelization of foreign lands"—the annual Conference of the Self-Supporting Home Mission Agencies at Columbus, Ohio, September, 1922, adopted a Plan for relating the Synods and Presbyteries to the Board of National Missions, which was approved by the Committee on Reorganization and Consolidation, and which is as follows:

1. There shall be an inclusive Synodical organization in each Synod to which each Presbytery shall be related. Its duties and responsibilities will include:

(a) The development of a common program of Mission work for the Synod.

(b) The preparation of a budget of needs on the basis of a study of its entire field.

(c) The distribution among Presbyteries and fields of the budget annually appropriated for work within the Synod.

(d) The administration, in coöperation with the Board of National Missions, of all work within the bounds of the Synod which comes within the scope of the Board of National Missions, except such projects as are specifically exempted by mutual agreement.

(e) Coöperation with the Board of National Missions in the promotion of the whole cause of National Missions within the bounds of the Synod.

2. (a) In each Synod there shall be a Synodical executive, selected jointly by the Board of National Missions and the Synodical organization and confirmed by the Synod. He shall thereupon be recognized by the Board of National Missions as a member of its National Staff, and as its representative in relation to all its work within the bounds of the Synod. This executive will work under the immediate direction of the Synodical organization, but will be subject to such principles of coöperation as a thoroughly integrated and united field force and the needs of the national task may suggest.

(b) Where the Synodical organization and the Presbyterian organization agree that a Presbyterian executive is needed, he shall be chosen jointly by them and confirmed by the Presbytery.

(c) The National Staff, hereinafter provided for, shall determine what constitutes a standard Presbyterian organization on the basis of which a Presbytery shall be accorded special recognition in the administering of National Missions within its borders, and shall designate what Presbyteries have such an organization. Each Presbytery so designated shall maintain a coöperative relation with the Synodical organization and the National Board. Its executive shall be jointly selected by the National Board, the Synodical organization, and the Presbyterian organization, and shall be confirmed by the Presbytery. He shall thereupon become a member of the National Staff and the representative of the Board of National Missions in relation to all its work within the bounds of that Presbytery.

3. There shall be a National Staff, consisting of the executive and Staff Councils of the Board of National Missions, hereinafter provided, the Synodical executives and the executives of the specially designated Presbyteries. The functions of this Staff shall be:

(a) The formulation and recommendation to the Board of general policies and methods for the entire work of the Board.

(b) The preparation of the annual budgets of askings and of appropriations in accordance with the procedure outlined in the attached memorandum on budget procedure.

(c) Making provision, through regional Conferences or otherwise, for relating the experience of the Synods and Presbyteries to the work of the entire Church, it being designed that the National Board shall be thoroughly representative of every section and every phase of the Church's work.

(d) Providing necessary specialized services for the use of Synods and Presbyteries.

4. There shall be established such a common accounting system as will unify the financial policies of the various units, conserve credit resources and effectively safeguard the distribution of the common funds. Where local (that is, Synodical or Presbyterian) collecting or disbursing offices are established, they shall operate in coöperation with and uniformly with the corresponding offices in the National Board.

5. There shall be a national budget covering all the work in all Synods and Presbyteries which comes within the scope of the National Board as well as all work specifically committed to or directly carried on by that Board. This national budget shall take account of all the resources of all Synods and Presbyteries for such work and all other sources of income available for the National Board. The distribution of this budget shall be such as will meet the full needs of all Synods and Presbyteries and departments of work so far as the available resources permit. It shall, therefore, be formulated primarily from the point of view of relative needs as these appear to the National Staff rather than of relative resources.

6. Special campaigns for objects outside of the normal budget may be initiated by the National Board or any Synod or Presbytery on mutual agreement after approval by the General Council. Receipts from such campaigns shall be available only for the special purpose designated.

2. Executive and Staff Councils.

There shall be an Executive Council and a Staff Council, meeting under the Chairmanship of the general secretary and responsible to the Board for the general direction of all its work, as follows:

1. An Executive Council, composed of the general secretary, the secretaries, treasurer and clerk for the determination of matters relative to:

The general coördination and oversight of the Board's work, including its relationships with other denominational and interdenominational Agencies.

2. A Staff Council, composed of the officers named above, the directors in charge of Departments, the District secretaries for promotion, together with three Synodical and two Presbyterian representatives from the membership of the National Staff to be selected annually by the Board on the nomination of the National Staff, for the determination of matters relative to:

The administration of the Board's work on the field, including subjects affecting the budget and such other matters as may be referred to it by the National Staff or the Board.

To facilitate the conduct of its business, the Staff Council should operate through such Standing Committees as it may deem necessary. It shall determine the times of its own meetings.

3. Executive Officers.

1. General secretary.

2. Secretaries in charge of Divisions. Each Division shall be in charge of a secretary responsible for the general oversight of its work. One of these secretaries shall be designated from time to time to act in the place of the general secretary during his absence.

3. Directors in charge of Departments within Divisions.

4. Treasurer.

5. Clerk of the Board and of the Executive and Staff Councils. Assistants to these executive officers shall be provided as needed.

III

*Divisional and Departmental Organization**1. Office of the General Secretary.*

The general secretary is responsible for the general oversight of all the Board's work. The following offices shall be related directly to his office:

1. Office of the clerk of the board and of the Executive and Staff Councils.
2. Department of Budget and Research.
3. Special Committee on Army and Navy Chaplains, including the work formerly done under the Board of Temperance and Moral Welfare for Disabled Army and Navy Veterans in hospitals and elsewhere.

2. Operating Divisions.

There shall be general operating Divisions and Departments corresponding to the main divisions of the Board's work on the field, under the direction of the Board and the Executive and Staff Councils, as follows:

- Division of Church Extension and Missions.
- Division of Missions for Colored People.
- Division of Schools and Hospitals.
- Division of Buildings and Property.
- Division of Evangelism.
- Division of General Promotion.

These Divisions and Departments shall not be considered as separate and independent units, but as parts of a single whole. They shall plan and prosecute their work in accord with the policies and methods adopted by the Board. Where work is carried on under the general direction of two or three Divisions or Departments in a single field or area, it shall, wherever possible, be placed under single local management in order that there may be complete unity both in approach and in administration, in every sphere of the Board's activity.

Each Division shall have an Advisory Committee, consisting of its own directing personnel, to whom shall be added a representative of each other Division which is directly concerned in its sphere of work.

a. Division of Church Extension and Missions.

This Division shall be divided into Departments, differentiated primarily according to the type of population with which each deals. Each Synod or Presbytery or other area shall be related by this Division to that one of its Departments within whose sphere of interest its major problem falls. In addition to the administrative direction of the work committed to them these Departments should furnish expert counsel and assistance wherever needed throughout the Church. The following Departments shall be established:

- (1) City, Immigrant and Industrial.
- (2) Town and Country.
- (3) Sunday-School Missions.

b. Division of Missions for Colored People.

While the work of this Division should be carried on in such a manner as to utilize the experience of the present Board of Missions for Freedmen,

to conserve the valuable results it has achieved and to command the undiminished confidence and support of its devoted friends, and to extend its influence, it should be closely related to that of the Division of Church Extension and Missions, and should, as far as possible, share in the same general plans and policies. By the action of the Assembly (*Minutes* Part I, 1922, p. 153), this interest is to be represented in the Board by two specially designated members. In the initial election these two members are nominated by the present Board of Missions for Freedmen.

c. Division of Schools and Hospitals.

(1) This Division, under the direction of the Board and the Executive and Staff Councils, shall have charge of the schools and hospitals now being carried on by the Boards which are being merged in the National Board, except such as were carried on by the former Board of Missions for Freedmen.

(2) The financial support of the work of this Division shall be assigned to the women's and young women's missionary organizations. Objects under the care of this Division may be assigned to children's missionary organizations and to Sunday schools, as may be mutually agreed upon by those at headquarters having responsibility for the assigning of special objects.

(3) Until otherwise determined by the General Assembly it is recommended that the women's missionary societies of the local churches continue to specialize, as has been their custom, in the support of schools and hospitals now being carried on by any of the Boards, also of such special and otherwise unclassified pieces of work as have been initiated by and have been under the care and support of the women's and young women's missionary organizations, and do not properly belong to any other Department.

(4) We further recommend that the Boards and the Synodical and Presbyterian organizations be discouraged from making appeals to women's missionary organizations for the support of work in the homeland outside of the field as above defined. This should not be understood as limiting or restricting the interest of the women as individuals in the activities of any of the Boards of the Church.

(5) That there may be a unified approach to the women's and the young women's missionary organizations for the cause of National Missions, the financial support of certain schools and hospitals under the care of the Board of Missions for Freedmen shall be assigned to the Division of Schools and Hospitals, all promotion in connection with these pieces of work to be done through the New York office of general promotion.

d. Division of Buildings and Property.

This Division shall be responsible for the work heretofore carried on by the Board of Church Erection, and shall have charge of the erection of buildings and preparation of architectural plans. It shall represent the Board, under the direction of the Finance Committee, in the purchase and sale of property, the care of insurance and repairs, examination of titles, and, under the approval of the Staff Council, in the recommending of loans and grants, etc. Surveys of building needs shall be made in association with the Departments conducting the work on the field.

Buildings shall be erected on recommendation of the Staff Council and the action of the Board.

e. Division of Evangelism.

This Division shall coöperate with the other Divisions and Departments of the Boards and through the Synods and Presbyteries, with the whole Church, in such a manner that the experience gained and the results attained by the Assembly's present Permanent Committee on Evangelism may be conserved and still further developed.

f. Division of General Promotion.

It is the responsibility of this Division to coöperate with the New Era Committee or its successor, with the Synods and Presbyteries and with the Missionary Education Department of the Board of Christian Education in the development and prosecution of a unified program of promotion of all the work and interest of the Board. It should have the necessary Departments, such as:

(1) Department of Field Work, with a regional organization and District secretaries for promotion.

(2) Department of Promotion of Women's and Young People's Organizations.

(3) Department of Publicity, Recruiting and Missionary Information.

(4) Department of Legacies, Annuities and Special Gifts.

g. The Treasurer's Office.

The treasurer's office shall be conducted under the direction of the Finance Committee of the Board. The treasurer shall have such assistant treasurers as the needs of the work may require.

ADDENDA. MEMORANDUM OF BUDGET PROCEDURE.

See II, 1, (3) (b) and III, 1 (2).

1. The Department of Budget and Research will act for the Board of National Missions and for the Synods and Presbyteries in annually assembling their estimates of need and in making such study of their requirements as will furnish the information necessary for the preparation of the budget.

2. There shall be a Standing Budget Committee which shall include three members of the Executive and Staff Councils, one of whom shall be the director of the budget, two Synodical representatives and one Presbyterial representative; the two undesignated members of the Executive and Staff Councils, the two Synodical representatives and the Presbyterial representative to be appointed annually by the National Staff on the occasion of its annual Budget Conference.

3. This Budget Committee shall receive from the Finance Committee of the Board a recommendation of the total amount of money available within which appropriations may be recommended. This total shall be subject to the approval of the Board at its annual meeting.

4. Within the total as recommended by the Finance Committee, the Budget Committee shall prepare a detailed distribution of the budget for the forthcoming fiscal year to Departments of work, to Synods and to specially designated Presbyteries.

5. The Report of this Committee shall then be laid before the annual Budget Conference of the National Staff constituted as provided for in the section on Synodical relationships.

The Synods and specially designated Presbyteries may have such additional representatives at this meeting as they may desire and provide for.

6. The recommendation of the National Staff and of the Finance Committee shall be laid before the Board at its annual meeting for final action. On this occasion the representative of any Department, Synod or specially designated Presbytery who desires to take exception to the recommendations of the National Staff shall have full opportunity to state his case to the Board. Following such consideration as may be necessary, the Board shall adopt and distribute the annual budget.

7. Each Department and the organization of each Synod and specially designated Presbytery shall thereupon prepare such a distribution of the amount assigned to it as in its judgment meets the requirements of its situation. Grants for individual items of expenditure may then be made by the Executive Committee of the Board, upon the recommendation of the Staff Council.

SPECIAL RECOMMENDATIONS.

1. Relations of the Boards of National Missions and Christian Education.

a. Recommendation 3, paragraphs (c) and (d) of the Report of the Reorganization Committee, *Minutes* 1922, Part I, p. 165, treats of the relation of schools and colleges conducted by the present Board of Missions for Freedmen and by the present Woman's Board of Home Missions. It looks to an adjustment whereby, in due time, such schools and colleges as prove to be permanent and properly part of an educational system shall pass under the supervision of the Board of Christian Education.

Your Committee, having received detailed Reports from these two Boards giving the information as to the present status of such colleges and schools, and having considered these Reports would recommend:

1. That no action be taken by the Reorganization Committee looking to any transfer of these schools or colleges at this time.

2. That with a view to future action, the Board of National Missions be instructed to report annually to the Board of Christian Education the character and status of missionary colleges and schools under its care, giving full statistical and other information.

3. That this Report be made the subject of conference annually between these Boards, to the end that it may be determined at regular intervals whether the time has come when transfers should be made in accordance with said resolution of the General Assembly, and that they may proceed to such adjustments when it is agreed that the conditions of the resolution are fulfilled.

4. The general secretaries of the Boards of Christian Education and of National Missions are instructed to formulate at once the standard of educational and other qualifications of "such schools and colleges as may prove to be permanent and properly part of an educational system," according to which decisions may be reached as contemplated in Paragraphs (1), (2) and (3) of a above.

b. In view of the transfer to the Board of National Missions of the Department of Sabbath School Missions, we recommend that, in order to secure the educational efficiency of this work, close coöperation shall be secured with the proper Departments of the Board of Christian Education

to the end that all developments in educational method and general efficiency may be made as available as possible for Sabbath schools in the missionary field. Relations of conference and coöperation shall be arranged so as to accomplish this result.

C. Recommendation (b), paragraphs (1) and (2), *Journal* 1922, p. 158, deals with necessary coöperation between the two Boards and the use of the educational equipment and experience of the Board of Christian Education by the Board of National Missions.

In order to take the proper care of these various interrelations we recommend that the Boards of National Missions and of Christian Education be instructed to appoint Standing Committees of Conference, whose duty it shall be to confer at least annually in regard to all of these matters, and to develop coöperation between these Boards in connection with all the educational activities of the Board of National Missions, so that they may share in the educational service developed under the Board of Christian Education.

Appendix D.

REPORT OF THE SUBCOMMITTEE ON THE BOARD OF CHRISTIAN EDUCATION.

The Subcommittee on the Board of Christian Education has had two meetings and has conducted three Conferences with the representatives of six Boards on the following subjects: Missionary Education, Recruiting, and Young People's Work. At the meeting of the Committee in New York, December 12-16, 1922, Conferences were held with the executive representatives of all the Boards and Agencies involved in the Board of Christian Education. Many individual Conferences have been held, relating to the work of Christian education. Your Committee, having given careful consideration to every phase of the problem, presents the following Report on the organization of the Board of Christian Education:

I.

THE BOARD.

A. The resolution of the General Assembly adopted at Des Moines, Ia., May 23, 1922, provides:

1. "That the Board of Christian Education shall consist of thirty-six members, twelve of whom shall be women, to be elected by the General Assembly in such manner as it shall decide, for terms of three years, except that in the initial election one third shall be elected to serve one year, one third to serve two years and one third to serve three years." *Minutes* 1922, Part I, p. 166.

2. In order that this resolution may be carried into effect according to the instructions given to the Reorganization Committee, we recommend that, subject to the approval of the General Assembly, and in order to the proper organization of the Board of Christian Education, the following persons be duly chosen and appointed to be the first members and directors of the said Board: (Sec p. 84.)

3. That a charter be secured for the Board of Christian Education (or the present charter of the General Board of Education be amended), prescribing the functions, powers and duties of the Board and under and

subject to the jurisdiction, supervision, control and direction of the General Assembly.

4. That the Chairman of the Reorganization Committee call a meeting of the Board of Christian Education not later than April 15th, at New York, N. Y., for a first meeting of the Board, and for the transaction of such matters as may be determined by the Committee and the Board when thus convened.

5. That the expenses of said meeting be paid out of the funds of the Boards and Agencies entering into and constituting the Board of Christian Education, in such proportions as may be determined by the Board at this meeting.

B. The Board shall organize itself into Committees for the effective transaction of its business; such as, Nominating, Finance, Accounting, Salary, Executive, Conference.

C. The officers of the Board shall consist of a president, vice president, and recording secretary.

D. The administrative officers of the Board shall consist of a general secretary, to be elected for a term of not less than three and not more than five years, a treasurer, and such secretaries and general directors as may be required to maintain all Departments of the work as defined in this Report and to be elected annually by the Board.

The general secretary shall have the privilege of suggesting nominations for all secretaries and general directors. The secretaries of Divisions shall have the privilege of suggesting nominations to the General Secretary for all general directors of the Departments within their Divisions.

Departmental directors or assistants, above the grade of bookkeeper, stenographer or clerk, must first be authorized by the Board and a maximum salary fixed for the office. Such directors and assistants shall then be appointed by the general secretary of the Board, and at such salary as may be determined by the General Secretary within the maximum fixed by the Board.

E. There shall be an Executive Committee composed of fifteen members of the Board, to be divided into three classes, to be elected in successive years by the Board. This Executive Committee shall possess and exercise such functions and powers as the Board shall assign to it.

The Executive Committee shall organize itself into Subcommittees for the establishing of a proper contact with and supervision of the work of the Board, as follows:

1. Committee on Division of Home, Church and Community, five members.

2. Committee on Division of Educational Institutions, four members.

3. Committee on Division of Finance, three members.

4. Committee on Business Department, to consist of three members, preferably laymen and residents of Philadelphia or vicinity, to oversee the business operations of the Business Department and the management of the Witherspoon Building and other real estate owned by the Board.

Each Committee of a Division shall arrange its membership so that one or more members shall serve as a Subcommittee in relation to the work of a Department of the Division.

F. The Board shall have at least two stated meetings each year and such other meetings as shall be necessary for the proper administration of the work of the Board.

G. The expenses of the Board shall be borne and paid in such manner as shall be determined by the Board from time to time.

H. The Board shall prepare by-laws, providing all needful definitions of the activities of the Board and the duties of its officers and agents, in accordance with the charter, constitution and organization of the Board.

II.

THE EXECUTIVE ORGANIZATION OF THE BOARD.

A. General Outline.

1. The General Secretary.

Three Departments related to his office.

a. Business Department.

b. Publicity Department.

c. Special Research (Intermittent).

2. The Three Administrative Divisions.

(A secretary in charge of each Division.)

a. Division of Christian Education in the Home, Church and Community.

Five Departments, each in charge of a general director, with assistants where necessary.

(1) Department of Home and Church.

(2) Department of Editorial Work.

(3) Department of Missionary Education.

(4) Department of Men's Work.

(5) Department of Moral Welfare.

b. Division of Christian Education in Educational Institutions.

Four Departments, each in charge of a general director, with assistants, if needed.

(1) Department of Colleges, Theological Seminaries and Training Schools.

(2) Department of Recruiting.

(3) Department of University Work.

(4) Department of Student Help.

c. Division of Finance.

Two Departments:

(1) Department of the Treasury.

(2) Department of Promotion.

3. The Councils.

For the coördination and unifying of the activities of the Board, the following Councils are established:

a. The Secretarial Council, consisting of the general secretary and heads of Divisions.

b. The Staff Council, consisting of the general secretary, secretaries of Divisions and general directors or heads of all Departments.

c. The Divisional Councils, each consisting of the secretary and heads of all the Departments of a Division.

B. Detailed Description of the Executive Organization.

1. The General Secretary.

The general secretary, subject to the authority of the Board, shall be the chief executive officer of the Board and shall have supervision and

direction of the work of the Board in all its Divisions and Departments, including all the officers of the staff and all employees. He shall have final authority on all questions pertaining to the organization of the staff and the office, in accordance with the enactments of the Board.

As the chief executive officer of the Board, he shall devote himself to the systematic study of the entire field and work of the Board, and in conference with the secretaries of Divisions shall formulate policies for the Board, and upon their adoption by the Board shall be responsible for their being carried into execution.

He shall be the medium of communication with the Board except in matters otherwise provided in the by-laws of the Board. He shall prepare the Board's Annual Report to the General Assembly, and shall represent the Board at the meeting of the General Assembly and such other judicatories of the Church, and Conferences as he or the Board may deem advisable.

He shall promote the interest committed to the Board throughout the Church to the end that the great work of Christian education, in its unity and full extent, may be laid upon the conscience and heart of the whole Church, and that the Board, through its Divisions and Departments, be made to function as an instrument of service to the Church.

Related directly to the office of the general secretary, there shall be the following Departments:

a. Department of Publicity.

The informing of the Church by literature, advertising, and other methods of publicity shall be conducted by this Department. The Department shall act in close coöperation with the Department of Publicity in the office of the General Assembly. A general director shall be in charge of this Department, with such assistants as shall be authorized by the Board.

b. Department of Research.

In the research work of the general secretary and in the development of the work of the Board, occasion will arise from time to time, for special investigations in the field of education and the complex activities of the Board. Specially trained investigators will be needed for such research, and this Department, operating when required, will be a valuable aid to the general secretary. Such investigators shall be employed for special service, as needed and as authorized by the Board.

c. Department of Business.

This Department shall take over and carry forward the Business Department of the Board of Publication and Sabbath School Work, including the management of the Witherspoon Building, under the supervision of the Business Committee and the general secretary.

The manager shall be the general director of the Business Department and shall have charge of all the commercial interests of the Department, having control of the purchase and sale of books, periodicals and other merchandise handled by the Department. He shall supervise and direct all the employees of this Department and he shall nominate to the Executive Committee, through the general secretary, such assistants and employees as in his judgment may be necessary to the proper performance of the work of the Department, and, in case of need, to employ help provisionally, reporting such action to the general secretary. He shall coöperate actively with other Departments of the Board and shall keep

himself accurately informed concerning the conduct of the business of the Department in places other than Philadelphia, and shall have authority over all agents employed in the management thereof.

There shall be a Purchasing Department for the purchase of all supplies used in the work of the Board. The making of all contracts and the full operation of this Department shall be reported by the manager monthly to the Business Committee.

The manager shall comply faithfully with all the directions of the Business Committee and the general secretary, as they shall be given from time to time in their supervision of the Department.

An agent shall be employed by the Business Committee, who shall have charge, under its supervision, of the Witherspoon Building, including the care, renting, supplies, and employees of the same, under such regulations as shall be enacted by the Board from time to time.

The Board shall appoint a treasurer of the Business Department, who shall receive and disburse the funds of the Business Department and shall act as treasurer of the Trustees of the "Presbyterian Board of Publication and Sabbath School Work," under the general supervision of the Business Committee, and in accordance with the regulations enacted by the Board.

The present policy shall be continued, whereby:

(1) One half of the annual profits of the Business Department shall be turned over to the treasurer of the Board of Christian Education to be applied to the benevolent work of the Board, and the other half shall be added to the capital of the Business Department.

(2) The Editorial Department of the Board shall be credited annually with an amount of money sufficient for payment of all of its necessary expenses. Said amount shall be taken from the receipts from the publications for which the Editorial Department shall be responsible, and shall be paid over by the treasurer of the Business Department to the treasurer of the Board of Christian Education, who shall disburse the same in payment of the expenses of the Editorial Department.

The treasurer of the Business Department shall present such reports of receipts and disbursements to the Business Committee as may be ordered, the same to be reported to the Executive Committee at its regular meetings, and the annual report of the treasurer, after being audited, shall be presented to the treasurer of the Board of Christian Education for incorporation in his Annual Report to the Board.

2. The Divisions and Departments.

The organization of the work of the Board, aside from that already provided, shall be in Divisions, wherein the related Departments of the work of Christian Education shall be brought together for simplicity and efficacy of operation.

There shall be three Divisions, each under the supervision of a secretary, who shall be charged with the supervision and direction of each Department in his Division, and shall study to secure the proper functioning of his Division as a whole. He shall counsel freely and advise with the general directors of the Departments under his supervision and in every way shall cooperate in carrying out the policies of the Board under the direction of the general secretary.

Each Department shall be under the supervision and direction of a general director, who shall be charged with the operation of his Depart-

ment, through such assistants as may be necessary to the adequate development and working of the Department. The general director shall be responsible for the execution of the policies of the Board within his Department, under the immediate supervision of the secretary of his Division, and the general supervision of the general secretary.

a. The Division of Christian Education in the Home, Church and Community.

(1) The Department of Home and Church.

This Department shall take over and develop the work of Christian nurture, in the home and church, as now organized in the Board of Publication and Sabbath School Work, with such changes as may be necessary in adjusting that program to the policies, organization and methods of the Board of Christian Education. The program of said work being now done by the Board of Publication and Sabbath School Work is given in the Annual Report of 1922, pages 6-22, to which reference is made for the full statement.

It includes the work of the Sunday school in all its departments, the development of its educational efficiency through the better training of teachers, and the use of suitable literature and methods, its extension through the development of such agencies as the daily vacation Bible schools and week-day church schools, the promotion of a correlated program of religious instruction in the home and Church, emphasizing home religion and the family altar, the training of a leadership in religious education and the Young People's Work. To plan for and extend this work is the function of this Department.

A general director shall be in charge of this Department, with such assistants as shall be authorized by the Board as necessary to the efficient working of the Department. The secretary of the Division may also act as the general director of this Department.

(2) The Editorial Department.

This Department shall take over and carry on the work now being done by the Editorial Department of the Board of Publication and Sabbath School Work, with such extension as may, in due time, be authorized by the Board.

The editor shall be the general director of this Department, with such assistants as shall be authorized by the Board as necessary to the efficient working of the Department.

(3) The Department of Missionary Education.

The Department of Missionary Education of the Board of Christian Education shall include the Departments of Missionary Education in the Board of Home Missions, the Woman's Board of Home Missions, the Board of Foreign Missions, the Woman's Board of Foreign Missions and in any other Board or Agency in accordance with the action of the General Assembly.

It shall be the function of this Department of Missionary Education to develop and promote the methods and policies of missionary education as an integral part of the Church's program of Christian education. It shall also develop intensive missionary study through the promotion of such work as: (1) Mission Study Classes; (2) Church Schools of Missions; (3) Courses in Missionary Education in Presbyterian Young People's Conferences or Other Presbyterian Conferences and Institutes

for the Training of Leadership; (4) Normal Schools; (5) Reading Circles and Contests.

It shall also provide, in the manner hereinafter specified, materials for missionary education in the agencies of Christian education in the individual church such as the Sunday school, the daily vacation Bible school, the week-day school for religious education, and the expressional societies. The whole program shall be directed to the missionary education of such persons and groups as the following: (1) The children and youth; (2) the women; (3) the men; (4) church officers; (5) ministers.

The general director of the Department of Missionary Education shall be chosen with the approval of the coöperating Boards and elected by the Board of Christian Education. He shall have such assistants as the Board may determine with the provision that a proportionate number of these associates shall be women. The general director shall be an educator, familiar with modern methods of Christian education and wholly devoted to the missionary enterprises of the Church at home and abroad.

There shall be an Advisory Council to this Department.

(a) It shall be the function of the Advisory Council to recommend to the Department the methods and policies of missionary education, to develop a program subject to the approval of the general director of the Department and of the Board of Christian Education and to plan and in every way coöperate in the promotion of the program.

(b) The general director of the Department of Missionary Education shall be the Chairman of the Council. The Board of National Missions and the Board of Foreign Missions shall each elect one representative to this Council with such additional representatives as may be agreed upon by the three Boards involved. These representatives shall sit as voting members of the Council.

(c) This Council shall determine what materials of missionary education are required for the carrying out of the program approved. The creation of these materials shall be the function of the missionary Boards but they shall be subject to the approval of the Council.

In the promotion of the program of missionary education approved by the Council, the field staffs and regional offices of the coöperating Boards shall be utilized so far as possible.

The budget for the general director of the Department and his associates, for the salaries of the promotional staff, and for other expenses for promoting the program, shall be provided by the Board of Christian Education. The budget for the representatives of the missionary Boards on the Council and for their associates shall be carried respectively by the Board of National Missions and the Board of Foreign Missions.

The question of financing the production and manufacture of the several types of material for missionary education shall be left to a Conference of the three Boards involved.

General publicity, advertising and the provision of literature for special campaigns are regarded as promotional activities rather than as parts of the program of missionary education and, hence, will continue as responsibilities of the individual missionary Boards with the understanding that there must be the closest coöperation between the special promotional activities and the educational program.

Every care shall be taken to preserve the direct contact of the missionary Board with such interdenominational Agencies as the Missionary Educa-

tion Movement and, so far as possible, to provide direct contact with such Agencies for the general director of the Department of Missionary Education.

Such assistants as are necessary for the effective working of the Department shall be authorized by the Board.

(4) The Department of Men's Work.

This Department shall take over and carry forward the work now being done under the Assembly's Committee on Men's Work. The Department will plan for the development of the men of the Church in appropriate phases of Church and Christian activity, by information and appeal through literature, correspondence, Conferences and coöperation with pastors. Wherever, in the conduct of the work of this Department, it shall engage in a phase of work in which another Department of this Board, or of the other Boards, is active, care shall be taken through conference and by definite agreement that the work shall be strictly correlated.

A general director shall be in charge of the Department, with such assistants as shall be authorized by the Board for the efficient working of the Department.

(5) The Department of Moral Welfare.

This Department shall take over and carry forward the permanent activities of the present Board of Temperance and Moral Welfare and the work of the Committee on Sabbath Observance. The educational functions of the Department are to be magnified, the purpose being to secure a church and community instructed in the truth of the Gospel, as applied to social relations, public morals, and the public good. The work undertaken and accomplished in legislation should be secondary to the promotion of intelligent zeal in educating public opinion and training youth. Interdenominational Agencies should, and can, handle political and public action along this line. The great problem of this Department is to educate and train with knowledge and fact.

A general director shall be in charge of the Department, with such assistants as shall be authorized by the Board for the efficient working of the Department.

b. The Division of Christian Education in Educational Institutions.

(1) The Department of Colleges, Theological Seminaries, and Training Schools.

This Department shall take over and carry forward the work now being done by the College Department of the General Board of Education. The Department shall make a thorough study of the problems of the religious life of our colleges and in every possible way seek to promote an organized and efficient program of Christian education in our colleges as part of the curriculum and as the essential expression of the actual and fundamental character of the college. The correlation of the college with the system of public education has been developed, but the correlation of the college with the life, purpose and methods of the Church has not been sufficiently formulated. The problem is more than that of a common spirit of Christian service—it involves the definite methods whereby Christian colleges shall be built upon the growing educational activities of the Church, and shall relate their work and methods to the developing of lives of the Christian type, grounded in the Word of God, instructed, trained and consecrated to the realization of the Kingdom of God on earth. To promote the Christian college in this sense is the paramount work of

this Department. Next to this, the Department must furnish an expert leadership in the educational development of our colleges, to the end that high and honest academic standards shall be maintained.

The Department shall extend its work as follows: (1) The Department shall seek to establish such coöperative relations with the theological seminaries of the Presbyterian Church in the United States of America as may be possible under all the legal requirements of these institutions, to the end that the Church may realize more fully the possibilities of these seminaries as a part of the educational system of the Church; (2) The development of training schools for lay workers shall have careful consideration and coöperation, to the end that effective institutions of this type may be developed at suitable centers for the service of the Church.

A general director shall be in charge of the Department, with such assistants as shall be authorized by the Board for the efficient working of the Department.

(2) The Department of Recruiting.

This Department shall take over and carry forward the work of enlisting young people in the Christian vocations as now incorporated in the Student Department of the General Board of Education.

Recruiting for Christian life service among Presbyterian young people is the interest and concern of three Boards of the Church—the Board of Christian Education, the Board of Foreign Missions and the Board of National Missions. In order that there may be a unified approach to the young people in the prosecution of this task the following program shall be promoted by this Department. The fields of recruiting are as follows:

(a) The home, Church, and community, including high schools and academies.

(b) Undergraduate institutions, including boarding schools, colleges, and universities.

(c) Seminaries, other graduate institutions and technical schools.

The task of recruiting within the home, Church and community involves: the inculcation throughout the Church of the Christian principles of life work choices; the presentation of the need for full-time service of carefully chosen and well equipped young people in the Church's enterprise, and the cultivation of those who have expressed a desire to take up full-time service.

The responsibility for this task is primarily that of the Board of Christian Education, in close coöperation with the Boards of National and Foreign Missions.

The task of recruiting within undergraduate institutions, in addition to the functions provided above, shall be that of securing the definite commitment of properly qualified students to full-time Christian service.

The responsibility for this task is primarily that of the Board of Christian Education in closest coöperation with the Board of National Missions and the Board of Foreign Missions. This coöperation shall be effected through an Advisory Council as hereinafter described.

The task of securing candidates for mission service from the seminaries, other graduate institutions, and technical schools shall be primarily that of the Boards of National Missions and Foreign Missions in closest coöperation with the Board of Christian Education. This coöperation shall be effected also through an Advisory Council as hereinafter described.

There shall be an Advisory Council meeting at least monthly, composed of two members, respectively, from the staffs of the Board of Christian

Education, the Board of National Missions and the Board of Foreign Missions, which, under the authority committed to it by these Boards, shall effect the coöperation involved in the cultivation of the three fields mentioned above. The general director of the Department shall be Chairman of the Advisory Council.

A general director, chosen with the approval of the coöperating Boards and elected by the Board of Christian Education, shall be in charge of this Department, with such assistants as shall be authorized by the Board for the efficient working of the Department.

(3) The Department of University Work.

This Department shall take over and carry forward the work now being done by the Department of University Work of the General Board of Education. It shall be the duty of the Department to study the educational character, development and policies of state universities and other non-Church institutions of learning, where large numbers of Presbyterian students are to be found, and to promote and supervise all efforts for the Christian education and training for Christian service of students at such institutions.

A general director shall be in charge of this Department, with such assistants as shall be authorized by the Board for the efficient working of the Department.

(4) The Department of Student Aid.

This Department shall take over and carry forward the work now done in the giving of financial aid to students by the Student Department of the General Board of Education. This shall include the supervision of scholarship aid to candidates for the ministry and other students, the administration of students' loan funds and of other funds established for the benefit of students.

A general director shall be in charge of this Department, with such assistants as shall be authorized by the Board for the efficient working of the Department.

c. The Division of Finance.

(1) The Treasury Department.

The treasurer of the Board shall be the general director of this Department. As an officer of the Board he shall have direct responsibility to the Board, but as a member of the administrative staff he shall be under the direction of the general secretary of the Board. It shall be his duty to receive, acknowledge and keep accurate accounts of all funds received by the Board of Christian Education, except as otherwise provided in connection with the Business Department, and to deposit such funds in the name and to the credit of the Board in such bank or banks as shall be designated by the Board from time to time. Disbursements shall be made under the rules to be determined by the Board in the form of by-laws. He shall furnish a bond in such form and amount as shall be determined by the Board.

The business organization for the keeping of accounts and performing all of the administrative details of the treasurer's office shall be in this Department, and under the assistant treasurer, who shall have such assistance in the office staff as may be authorized by the Board for the efficient working of the Department.

(2) Department of Promotion.

This Department shall take over the work now being done in the Financial Department of the General Board of Education. It shall investigate the general problems involved in the raising of funds for the work of the Board, shall be a clearing house for information on financial operations in such causes, and shall promote special campaigns as emergencies arise in connection with institutions. In the general work of the Board, such special campaigns shall be approved by the proper supervisory agent of the General Assembly.

The secretary of the Division may be in charge of the Department, with such assistants as may be authorized by the Board for the efficient working of the Department.

3. The Executive Organization Councils.

For the unifying of the operations of the executive organization and the development of the morale of the staff through the knowledge of and participation in the work of the organization, as a whole, there shall be three Councils.

a. The Secretarial Council.

The members of this Council shall be the general secretary and the secretaries of Divisions. The Council shall meet frequently, the general secretary presiding. The functions of the Council shall be:

(1) To consider the operations of the Board and to devise plans and policies for the most efficient conduct of its work. Such plans and policies shall, with the concurrence of the general secretary, be presented by him to the Executive Committee or the Board for consideration and action.

(2) To organize the budget for the year, the same to be presented by the general secretary to the Board for its consideration and action.

(3) To plan for the promotion of the work of the Board through the Synods, Presbyteries and the Councils of Religious Education or similar organizations of churches, and to adopt such methods as shall relate the work of the Board to the life of the Church, through all forms of promotion and service in the field.

(4) A careful Record shall be kept of the discussions and acts of the Council, which shall be submitted regularly for review to the Executive Committee.

b. The Staff Council.

The Staff Council shall consist of the general secretary, the secretaries of Divisions and the general directors of Departments. Officers or employees of the Board may sit with the staff as associate members at the discretion of the general secretary.

Monthly meetings shall be held and called meetings at the discretion of the general secretary, the presiding officer.

The Staff Council shall be a body of conference and recommendation. Its purpose is to promote the efficiency of the staff by bringing for information and discussion all phases of the work of the Board, to promote unity of purpose and operation and the spirit of loyal fellowship in the work of the Board as a whole.

Recommendations from the Staff Council shall be presented to the Secretarial Council for review, and upon approval and adoption shall be incorporated in the Minutes, and when such action is needed shall be presented to the Executive Committee or the Board by the general secretary.

c. The Divisional Council.

The secretary and general directors of the Departments of a Division shall constitute a Divisional Council. Directors of departmental activities shall sit in the Council at the discretion of the secretary. The Council shall meet at regular times, the secretary presiding. The function of the Council shall be the study of the operations of the Division in their relations, and the consideration of methods and plans for the furthering of the work of the Division. Recommendations shall be presented to the Secretarial Council for consideration and appropriate action.

III.

SPECIAL RECOMMENDATIONS.

1. Relations with the Boards of National Missions and Foreign Missions.

a. Recommendation 3, paragraphs (c) and (d) of the Report of the Reorganization Committee, *Minutes* Part I, 1922, p. 165, treats of the relation of schools and colleges conducted by the present Board of Missions for Freedmen and by the Woman's Board of Home Missions. It looks to an adjustment whereby, in due time, such schools or colleges as prove to be permanent and properly part of an educational system shall pass under the supervision of the Board of Christian Education.

Your Committee, having received detailed Reports from these two Boards, giving the information as to the present status of such colleges and schools, and having considered these Reports would recommend:

(1) That no action be taken by the Reorganization Committee looking to any transfer of these schools or colleges at this time.

(2) That, with a view to future action, the Board of National Missions be instructed to report annually to the Board of Christian Education the character and status of missionary colleges and schools under its care, giving full statistical and other information.

(3) That this Report be made the subject of conference annually between these Boards, to the end that it may be determined at regular intervals whether the time has come when transfers should be made in accordance with said resolution of the General Assembly, and to proceed to such adjustments when it is agreed that the conditions of the resolution are fulfilled.

(4) The general secretaries of the Boards of Christian Education and of National Missions are instructed to formulate at once the standard of educational and other qualifications of "such schools and colleges as may prove to be permanent and properly part of an educational system," according to which decisions may be reached as contemplated in paragraphs (1), (2), and (3) of a, above.

b. In view of the transfer to the Board of National Missions of the Department of Sunday School Missions, we recommend that, in order to secure the educational efficiency of this work, close coöperation shall be secured with the proper Departments of the Board of Christian Education to the end that all developments in educational method and general efficiency may be made as available as possible for Sunday schools in the missionary field. Relations of conference and coöperation shall be arranged so as to accomplish this result.

c. Recommendation 6, paragraphs (a) and (b), *Minutes*, Part I, 1922, p. 157, deals with necessary coöperation and the use of the educational

equipment and experience of the Board of Christian Education by the Board of National Missions.

In order to the proper care of these various interrelations, we recommend that the Boards of National Missions and of Christian Education be instructed to appoint Standing Committees of Conference, whose duty it shall be to confer at least annually in regard to all these matters, and to develop coöperation between these Boards in connection with all the educational activities of the Board of National Missions, so that they may share in the educational service developed under the Board of Christian Education.

d. The Board of Foreign Missions is engaged in a great educational enterprise. In this educational work, it is, of course, subject to the general principles of educational purpose, method, and administration.

The Board of Christian Education, as planned, should develop rapidly a rich fund of experience, and a body of trained secretaries and administrators expert in the special domain of Christian education. This body of experience and of men should be made available for the Board of Foreign Missions, in the solution of their educational problems.

We, therefore, recommend that the Board of Foreign Missions shall appoint a Standing Committee of Conference with the Board of Christian Education, whose duty it shall be to make as largely available as possible to the educational service of the Board of Foreign Missions the educational resources of the Board of Christian Education.

2. Location of Offices of the Board.

a. Headquarters in the Witherspoon Building, Philadelphia, Pa., *Minutes*, Part I, 1922, p. 166. All Departments except those suggested below:

b. New York Office, 156 Fifth Avenue. To be located there:

(1) Department of Missionary Education.

(2) Department of Recruiting.

(3) Department of Colleges, Theological Seminaries and Training Schools.

c. Chicago Office. To be located there:

(1) Department of Men's Work.

(2) Department of University Work.

3. Financial Adjustments.

a. We recommend that a Special Committee of the Reorganization Committee be appointed to determine all legal and business matters connected with the Witherspoon Building, to the end that a clearly defined basis of ownership between the Business Department and the Missionary Department be equitably stated, and also that the division of the trust funds now held by the Trustees of the Board of Publication and Sabbath School Work be likewise determined.

Appendix E.

PLAN OF ORGANIZATION OF THE BOARD OF MINISTERIAL RELIEF AND SUSTENTATION.

Comparatively few changes have been made in connection with this Board. They may be summarized as follows:

1. Changes in the Board of Directors.

a. The addition of three women members.

b. The extension of representation on the Board beyond the geographical limits recognized formerly.

2. Changes in the scope of the work of the Board.

A secretary has been placed in charge of a new Department which has been created to deal with the problem of hospitals, homes, and orphanages in the Presbyterian Church. It is felt that great assistance can be rendered the Church by having a Department of one of the Boards to which any church, or Presbytery, or Synod can apply for the latest information about such enterprises, and receive help by way of suggestion as to location and building. Another matter which the secretary in charge of this Department will at once investigate is the subject of pensions so far as these may be necessary in connection with the teachers and professors in Presbyterian schools and colleges, as well as in other branches of the Church's service. Such preliminary investigation is most essential. There can be no intelligent plan of activity of this character except as it is based upon exhaustive and scientific study of the whole problem. The possibility of a certain form of group insurance is another matter which will demand immediate attention. The work of this secretary may be regarded, therefore, as a first step in the treatment of these phases of relief.

A. THE BOARD.

1. This Board will consist of fifteen members, three of whom will be women.

The names of the members of the Board are as follows:

Serving for one year:

Rev. Andrew Mutch, D.D., Bryn Mawr, Pa.

Rev. J. Ritchie Smith, D.D., Princeton, N. J.

Mr. Richard H. Wallace, Philadelphia, Pa.

Mr. T. E. D. Bradley, Chicago, Ill.

Mrs. George Grant Snowden, Rosemont, Pa.

Serving for two years:

Rev. Charles L. Candee, D.D., Wilmington, Del.

Rev. David M. Skilling, D.D., Webster Groves, Mo.

Ormond Rambo, Esq., Philadelphia, Pa.

Walter S. McInnes, Esq., Philadelphia, Pa.

Mrs. Oliver R. Williamson, Chicago, Ill.

Serving for three years:

Rev. George Francis Greene, D.D., Cranford, N. J.

Rev. Marcus A. Brownson, D.D., Philadelphia, Pa.

Mr. Samuel F. Irwin, Philadelphia, Pa.

Mr. Laurence T. Bliss, Wilmington, Del.

Mrs. William Jennings, Harrisburg, Pa.

2. Committee Organization of the Board:

a. Finance Committee.

b. Homes Committee.

c. Application Committee.

d. Legal Committee.

e. Executive Committee.

f. Expenditures Committee.

3. Duties of these Committees:

a. The Finance Committee has oversight of all the funds of the Board. It is part of its duty to recommend the investments which are to be made—which are always passed upon by the Board as a whole—and to have such knowledge of these investments as will insure a maximum of safety. While the general character of the investments permitted to the Board is largely determined by the Board's charter and the laws of the State of Pennsylvania governing such a corporation as the Board of Ministerial Relief and Sustentation, there is nevertheless large room for discrimination in the character of the investments which are made from time to time.

b. The Homes Committee has general oversight of the Board's three Homes at Newton, N. J., Ballston Spa, N. Y., and Newburgh, Indiana, as well as the sanatorium for tuberculosis cases at Albuquerque, N. M. Monthly Reports from each of these institutions are presented; they are all visited during the year—at irregular intervals—and thorough investigation made of the physical condition of the properties; and the social conditions prevailing in the homes. The Homes Committee likewise passes upon all applications for admission of guests to these Homes. An examination by physicians is required for admission to the Albuquerque Sanatorium as this institution receives only those who have a fair chance of recovery from tuberculosis.

c. The Application Committee meets each month prior to the meeting of the Board, in order to pass upon the applications which come from all sections of the Church. This is a task which calls for great experience if it is to be properly performed. On the surface the applications are all very much alike and to distinguish, by reading between the lines, where the need is great, and where, therefore the largest pension should be allowed, is the fine service which this Committee renders. When it has made its investigations and come to a decision with regard to particular cases, a typewritten Report is sent to every member of the Board for study and criticism when the Report is presented at the Board meeting.

d. The Legal Committee, as its title indicates, attends to all the legal work of the Board. A representative of it looks after all the wills in which the Board is interested as a legatee; and passes on the legality of the investments which the Finance Committee proposes to make. With the Chairman of the Legal Committee the general secretary and the treasurer are frequently in consultation. The larger part of this advice and service is given to the Board free. This Committee presents its Report at the monthly meeting of the Board.

e. The Executive Committee is chiefly concerned with the affairs of the Sustentation Department. There are many questions which arise as to period of service; delinquency in the payment of premiums; the physical examination of the applicants for membership in the Sustentation Department—and normally, unless they involve some legal question, these matters are passed upon by the Executive Committee which reports monthly to the Board.

f. The Expenditures Committee has direct supervision of all the expenditures of the Board other than the salaries of the executive officers, which salaries are fixed by the Board.

4. The Executive Officers of the Board. These officers are:

a. President, general secretary, associate secretary or secretaries, vice president, recording secretary, treasurer, assistant treasurer, actuary and counsel.

The president presides at every meeting of the Board, appoints all the Standing Committees, and represents the Board not only at the General Assembly, but at various Presbyteries, and Synods, and not infrequently speaks in behalf of the Board's work in individual churches. The vice president presides in the absence of the president of the Board and has no other specific duties, unless he acts as Chairman or a member of one of the Standing Committees.

5. Time of Stated Meetings. The Board meets on the third Thursday of each month. There are no meetings during July and August.

B. THE EXECUTIVE ORGANIZATION OF THE BOARD.

1. The general secretary is responsible to the Board of Directors for the work carried on under his supervision. He conducts all the general correspondence; and is the Board's principal executive in all its Departments. He is responsible for the carrying out of all the plans and policies of the Board. Under his direction all the advertising matter is prepared; arrangements are made for visitation to the various Synods, Presbyteries, and Churches. He is also the Board's representative on the New Era Movement. He has sole and direct charge of the Board's field representatives.

2. The associate secretaries assist the general secretary in the performance of his duties, and have in addition duties of their own concerning which they report directly to the Board. The first associate secretary is usually Chairman of the Executive Committee and has charge of the general correspondence of the Board during the many and necessary absences of the general secretary.

The second associate secretary is in the field all the time and has charge of certain phases of the Board's publicity program which is outlined by the general secretary. In the absence of the general secretary and the first associate secretary he would be in charge of the general correspondence of the Board.

The third associate secretary has charge of the new Departments of Hospitals, Homes, and Orphanages. He will also investigate the whole pension situation in our Presbyterian schools and colleges.

3. The field representatives of the Board vary in number from time to time. As authorized by the Board the number of these representatives is decreased or increased. It is their task to present the cause of the Board in the various churches; secure five-year subscriptions for the endowment of the Sustentation Fund; and, as opportunity offers, speak before Presbyteries and Synods.

4. The treasurer has charge of all the funds of the corporation. He receives from the churches and the Central Receiving Agency of the New Era Movement, as well as private individuals, all the moneys belonging to the Board, by gift or otherwise. With the assistant treasurer he has charge of all the Records of the benevolence of the Church so far as it is related to the Board of Ministerial Relief and Sustentation. He receipts for and sends out notices of payments due, to all the subscribers to the Endowment Fund of the Board. He sends monthly checks (the fifteenth of each month) to each of the pensioners on the Board's rolls. He pays quarterly the checks to the pensioners in the Sustentation Fund. He attends to the satisfaction of all the mortgages of the Board which repre-

sent a large part of the Board's invested funds. He works under the direction of the Finance Committee in the purchase and sale of all securities.

The assistant treasurer assists the treasurer and employs the clerical force of the Board over which the assistant treasurer has supervision.

5. The actuary has charge of the direction of the actuarial work of the Board. He established the Sustentation Fund plan and has advisory capacity in the outworking of the whole contributory pension scheme. He also, when his other engagements permit, addresses Synods and Presbyteries and the Budget Committee of the Executive Commission in connection with the work of the Sustentation Department.

The distinction between the Relief Department and the Sustentation Department ought to be clearly understood. The Relief Department furnishes a noncontributory pension. To receive this pension a man has only to need it. It is paid on the basis of service to Honor Roll men, i.e., men at least 65 years of age and who have served the Church at least 30 years and who have been honorably retired. Such men are always entitled to the maximum pension the Board is authorized by the General Assembly to pay. Men who cannot qualify for this pension are entitled to a smaller one, which again is paid on the basis of service. Service is the basis of the payment of pensions to men who are disabled at any age. To the widows and orphans of ministers and missionaries the Board also pays a pension. The Sustentation Department furnishes a contributory pension, i.e., one in which the prospective pensioner pays one fifth of the premium necessary to produce a pension of five hundred dollars at the age of 65 or 70 as the case may be. It is understood that the Church through its benevolent offerings supplies the remaining four fifths of this premium. Proportionate sums are paid for disability prior to the age of 65 and 70, but always based on years of service to the Church. The widow of a Sustentation Department member receives while she remains unmarried, three fifths of what her husband was entitled to. In the event of the death of both parents, if there be minor children they receive their mother's three fifths of the father's pension until they attain their majority.

Appendix F.

CHARTER OF THE BOARD OF NATIONAL MISSIONS.

Senate, No. 1836.

CHAPTER 247.

AN ACT to Incorporate the Board of National Missions of the Presbyterian Church in the United States of America.

Became a law April 24, 1923, with the approval of the governor. Passed, three fifths being present.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Robert Inglis, Edmund G. Rawson, Maitland Alexander, James N. Jarvie, William E. Carnochan, A. H. Whitford, John B. Laird, Henry S. Coffin, Willis A. Booth, Herbert H. Twitchell, Roy M. Hart, M. Katharine Bennett, Eva Clark Waid, Emma Jessie Ogg, Ellen T. Louderbough, Anna Hyatt, John P. Wallace, William C. Covert, Emery Clark, Matthew F. Smith,

Samuel S. Palmer, Nathan G. Moore, Joseph A. Vanee, Mary Bates, Mathilde R. Dodge, Grace M. Lewis, George D. Dayton, Belle C. Swearingen, Edwin H. Jenks, Rasmus Thomsen, Grace M. Ferris, Susan B. Spencer, Elmer A. Elmore, Mary Ashby Cheek, John Willis Baer, Mary White, Gene C. Gould, Gertrude B. Bowman, George E. Davies and Irene B. Seldomridge, and their successors in office, appointed from time to time by the General Assembly of the Presbyterian Church in the United States of America (hereinafter referred to as the General Assembly), are hereby constituted a body politic and corporate by and under the name of Board of National Missions of the Presbyterian Church in the United States of America, the objects and purposes of which shall be the extension of Christianity and the Gospel of Christ in all its fullness and His service in all its implications in the United States of America and elsewhere, as said General Assembly may direct, by establishing and strengthening local churches, evangelism, organization and such special enterprises as may be deemed wise; to take over, carry on and conduct, as said General Assembly may heretofore have directed or may hereafter direct, the work or any part of the work now or heretofore carried on by the Board of Home Missions of the Presbyterian Church in the United States of America (hereinafter referred to as the Board of Home Missions), a corporation incorporated by and existing under chapter two hundred and eighty-seven of the laws of eighteen hundred and seventy-two, as amended by chapter two hundred and twenty-seven of the laws of eighteen hundred and eighty, chapter three hundred and thirty-five of the laws of eighteen hundred and ninety-two, chapter one hundred and thirty-seven of the laws of nineteen hundred and chapter one hundred and one of the laws of nineteen hundred and eight, the work or any part of the work now or heretofore carried on by the Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America (hereinafter referred to as the Board of Church Erection), a corporation incorporated by and existing under chapter one hundred and thirty-one of the laws of eighteen hundred and fifty-five, as amended by chapter one hundred and eighty-two of the laws of eighteen hundred and seventy-one, chapter three hundred and five of the laws of eighteen hundred and eighty-six, and chapter eighty-one of the laws of nineteen hundred and eight, the work or any part of the work now or heretofore carried on by the Woman's Board of Home Missions of the Presbyterian Church in the United States of America (hereinafter referred to as the Woman's Board), a corporation incorporated by and existing under chapter four hundred and twenty of the laws of nineteen hundred and fifteen, as amended by chapter one hundred and ninety-five of the laws of nineteen hundred and sixteen, reenacted as chapter two hundred and seventy-six of the laws of nineteen hundred and sixteen, the work or any part of the work now or heretofore carried on by the Board of Missions for Freedmen of the Presbyterian Church in the United States of America (hereinafter referred to as the Board for Freedmen), a corporation existing under the laws of the commonwealth of Pennsylvania, incorporated on or about the twenty-third day of September, eighteen hundred and eighty-two, under an act of the General Assembly of that commonwealth entitled "An Act to Provide for the Incorporation and Regulation of Certain Corporations," approved the twenty-ninth day of April, eighteen hundred and seventy-four, and the several supplements thereto, and the work or any part of the work now or heretofore carried on by the Trustees of the Presbyterian Board of Publication and Sabbath School Work (hereinafter referred to as the Board of Sabbath School Work), a corporation incorporated by and existing under a special act of the General Assembly of the commonwealth of Pennsylvania, approved the thirteenth day of February, eighteen hundred and forty-seven, the title of which was amended by decree of the Court of Common Pleas (number one) of Philadelphia, on or about November nineteen, eighteen hundred and eighty-seven, and whose charter was amended by said court or on about April twenty-six, eighteen hundred and ninety-five; and, as said General Assembly of the Presbyterian Church may heretofore have directed or may

hereafter direct, to take over, acquire and become possessed of and invested with all or any part of the property and assets of every character and description now owned, possessed, held or administered by said Board of Home Missions, said Board of Church Erection, said Woman's Board, said Board for Freedmen or said Board of Sabbath School Work, expressly subject, as to all said property and assets of said Boards, and each of them, and as to each and every part of such property and assets, to all and every, the terms, conditions, stipulations, restrictions, reservations and provisions, of any and all wills, trusts, gifts, grants and contracts relating to or in any wise affecting such property or assets, so far as the same are now or may become subject to or affected thereby, which shall be strictly and completely observed, fulfilled, discharged and complied with by the corporation hereby created, when and after, and from time to time as, it shall have duly acquired and become possessed of such property and assets. Notwithstanding such conveyances and transfers to the corporation hereby created all and singular to the obligations of the said corporations so conveying their property shall remain in full force and the corporation hereby created shall be liable upon all contracts made by each of said conveying corporations to the extent of the value of the property applicable to the discharge of its obligations, received from such conveying corporation. Said corporation shall not, however, in the State of New York, establish or conduct, or give encouragement or assistance, to, any secular educational institution or work without the consent and continued approval of the Regents of the University of the State of New York.

Section 2. The corporation hereby created is hereby authorized to accept and receive the assignment, transfer, conveyance, setting over and delivery of all or any portion of the property, estates and rights of any and every description held or enjoyed or which may hereafter be held or enjoyed by said Board of Home Missions, said Board of Church Erection, said Woman's Board, said Board for Freedmen and said Board of Sabbath School Work, or any of said Boards, or to which they now are or any of them now is, or they or any of them may hereafter become, entitled, by virtue of any grant, gift, bequest or devise or otherwise howsoever, and in respect of any and all such property, estates and rights, if and when, and from time to time as, the same are assigned, transferred, conveyed, set over and delivered to it by said Boards respectively, shall have, hold, use and enjoy the same corporate powers, franchises, and privileges as those which in respect thereof are now held, used and enjoyed by said Boards respectively; and the corporation hereby created shall have, hold, use and enjoy all the property estates and rights which may be so assigned, transferred, conveyed, set over and delivered by said Boards respectively in the same manner and to the same extent as said Boards by which the same may be so assigned, transferred, conveyed, set over and delivered to it might respectively have done, and shall be entitled to receive, sue for and recover all legacies, devises, bequests, gifts, and property which have heretofore been or may hereafter be made or given to said Boards or any of them, if and when, and from time to time as, the same are by them respectively so assigned, transferred, conveyed, set over and delivered, provided, however, and it is hereby expressly declared that the corporation created by this act shall receive and hold said property, estates and rights, legacies, devises, bequests and gifts, upon the same respective trusts, and for the same respective uses and purposes only, as the same are or otherwise would be held by the respective Boards by which the same may be so assigned, transferred, conveyed, set over and delivered to it.

Section 3. In addition to the properties and assets of said corporation mentioned in the preceding sections of this act, which the corporation hereby created is hereby authorized and empowered to acquire, become possessed of and administer, the said corporation hereby created shall have the power and authority in law to take, receive, accept, purchase or otherwise acquire, hold, properly administer and dispose of, all lands, tenements, rents, annuities, franchises, hereditaments, moneys, securities and property, real or personal, of any and

every kind, which at any time and from time to time may be given, devised, bequeathed, conveyed, sold, transferred, assigned, set over or delivered to it in connection with, or for, or in furtherance of, the purposes and objects to be served and accomplished by its creation or any of them; and in the management, disposition and administration of all such property and assets shall be subject to the supervision, jurisdiction and direction of said General Assembly in so far as the same may be properly asserted and exercised by it, and may not be inconsistent with the Constitution and laws of the State of New York, and in accordance with the terms, conditions, stipulations, restrictions, reservations and provisions of any and all wills, trusts, gifts, grants and contracts, relating to or affecting any of the properties, real or personal, of which it may become possessed.

Section 4. The corporation hereby created and its successors, by the name, style and title aforesaid, shall be able in law to sue and be sued, plead and be impleaded, in any court of law or equity, as fully in all respects as any natural person would be. It shall have full power and authority to adopt, have and use a common seal, with such device and inscription as its Board of Directors shall designate and authorize, and with further power to alter and renew the same at pleasure; and it shall be, and it hereby is, authorized to make and adopt such by-laws as it shall deem necessary, proper or convenient for its government and the proper fulfilment of its purposes; *provided*, however, that such by-laws shall not be repugnant to the Constitution of the United States or the Constitution of the State of New York, or inconsistent in any respect with the provisions of this act, or the supervisory direction of said General Assembly.

Section 5. The business and affairs of the corporation hereby created shall, subject to the supervision and direction of said General Assembly, be managed and conducted by a Board of Directors (hereinafter referred to as the Board), consisting, except as increased or decreased by said General Assembly, of forty members of said corporation, divided between ministers and laymen and men and women as said General Assembly may from time to time authorize and prescribe, to be chosen and elected by said General Assembly, which may at any time increase or decrease their number. The members of said Board shall be divided into three classes, each class to consist, as nearly as may be, of one third of the total number of members; and at the first meeting of said General Assembly after the passage of this act, one class shall be elected for one year, another class for two years, and the third class for three years, and at each succeeding annual session of said General Assembly thereafter, members shall be elected for three years for the class whose term will then expire. Any vacancy in any class occurring between annual sessions of said General Assembly shall be filled by the Board, and reported to said General Assembly at its session next thereafter. Until their successors are elected, the persons named in Section one hereof shall constitute said Board.

Section 6. The Board from its members may annually elect an Executive Committee, equal in number to at least one third of all its members. Said Executive Committee shall possess and exercise all such powers and functions of the Board as shall be from time to time delegated to it by the latter. The Board from its members shall annually elect a president and such other officers and Committees (with such powers, as the Board may from time to time through its by-laws or otherwise provide) as in its judgment may be necessary, proper or convenient for the transaction of the business of the corporation; and the work of the Board shall be conducted by and through such organization, with such administrative officers, who need not be members of the Board, as the Board may from time to time provide, not inconsistent with the instructions of said General Assembly as the same, if any, may from time to time be given. Said Board shall meet at least annually at such place, within or without the State of New York, as it may determine.

Section 7. The location of the general and principal office of the corporation shall be at the city of New York. There shall also be such auxiliary offices there

or elsewhere as in the judgment of the Board may be found necessary for the proper and successful prosecution of the work of the corporation hereby created.

Section 8. No misnomer of the corporation hereby created or its successors, shall defeat or annul any gift, grant, devise or bequest to or from the said corporation, provided the intent of the parties shall sufficiently appear upon the face of the gift, will, grant, or other writing, whereby any estate or interest, real or personal, was intended to pass to or from the said corporation.

Section 9. This act shall take effect immediately.

STATE OF NEW YORK,
Office of the Secretary of State

} ss.

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of said original law.

Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this 25th day of April, in the year one thousand nine hundred and twenty-three.

(Seal) HERMAN DOCTOR,
Second Deputy Secretary of State.

Appendix G.

Senate, No. 2097.

CHAPTER 325.

AN ACT to Incorporate the Board of Christian Education of the Presbyterian Church in the United States of America.

Became a law May 2, 1923, with the approval of the governor. Passed, three fifths being present.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

Whereas, the General Assembly of the Presbyterian Church in the United States of America, hereinafter described as the General Assembly, at its annual session in 1922, after due investigation, consideration and Reports by its various Committees, and in order to promote economies in administration, and to prevent overlapping and conflict of jurisdiction in certain lines of its work, and to secure greater economy and efficiency in the administration of its affairs, deemed it expedient that its various Boards, Departments and Agencies should be consolidated or merged so as to concentrate their duties, functions and powers; and thereupon by appropriate action approved thereof and directed accordingly, and

Whereas, the said General Assembly at said annual session by appropriate action duly created and constituted a new ecclesiastical body by the title of the Board of Christian Education of the Presbyterian Church in the United States of America hereinafter described as the Board of Christian Education as and for its single administrative Agency and as a substitute for the General Board of Education of the Presbyterian Church in the United States of America, hereinafter described as the General Board of Education, and in addition thereto to take over, carry on and conduct as a part of its functions the religious educational work of the Board of Publication and Sabbath School Work, including the Editorial, Real Estate and Business Departments of said Board, the work of the Board of Temperance and Moral Welfare and the Permanent Committee on Sabbath Observance, the Permanent Committee on Men's Work of the General Assembly, the schools and colleges conducted by the Board of National Missions which may prove to be permanent and properly part of an educational system, the Missionary Educational Departments of the Board of Foreign Missions, the

Woman's Board of Foreign Missions, the Board of Home Missions, the Woman's Board of Home Missions, the Board of Missions for Freedmen of the Presbyterian Church and the Missionary Educational Departments of any other Board or Agency, or the work of any other Boards, Committees or Departments as said General Assembly shall from time to time prescribe and authorize. The said Board of Christian Education is to be duly invested with and to discharge and perform all powers, duties and functions of each and all of said Boards, Agencies, Departments or Committees hereinbefore referred to and all additional powers, functions and duties cognate to education as the General Assembly shall from time to time prescribe and authorize.

Pursuant to the above resolution, said Board of Christian Education having been duly convened and organized, now desires and hereby seeks to be incorporated as a body corporate with powers, franchises, duties and functions contemplated and prescribed by said action of said General Assembly as above described.

Section 1. Hugh T. Kerr, Pittsburgh, Pa.; S. Spencer Chapman, Philadelphia, Pa.; Edwin A. McAlpin, Jr.; Madison, N. J.; Louis F. Benson, Philadelphia, Pa.; John T. Manson, New Haven, Conn.; Charles L. Reynolds, Newark, N. J.; William Francis Irwin, Irvington-on-Hudson, N. Y.; William P. Finney, Lincoln University, Pa.; Thomas W. Synnott, Philadelphia, Pa.; Thomas Watters, Pittsburgh, Pa.; Charles H. Rammelkamp, Jacksonville, Ill.; George N. Luccock, Wooster, Ohio; John H. MacIntosh, Chicago, Ill.; Arthur J. Elliott, Wilmette, Ill.; Hugh K. Walker, Los Angeles, Calif.; Frederic P. Vose, Chicago, Ill.; Bishop H. Schriber, St. Paul, Minn.; A. C. Bigger, Dallas, Texas; John C. Acheson, Danville, Ky.; Warren H. Landon, San Anselmo, Calif.; W. H. Wray Boyle, Denver, Colo.; Joseph M. Broady, Birmingham, Ala.; Roland M. Eavenson, Philadelphia, Pa.; Minot C. Morgan, Detroit, Mich.; John Y. Boyd (Mrs.), Eleanor Herr Boyd, Harrisburg, Pa.; Eleanor Foster Lansing (Mrs.), Washington, D. C.; Blanche Wachob (Miss), Pasadena, Calif.; Louise Lindeke Weyerhaeuser (Mrs.), St. Paul, Minn.; Alice Wood Coy (Mrs.), Chicago, Ill.; Anna Lane Lingelbach (Mrs.), Philadelphia, Pa.; Isabel McIlhenny Nichols (Mrs.), Philadelphia, Pa.; Mildred Berry (Mrs.), Shermerville, Ill.; May Vanduzen Youell (Mrs.), Seattle, Wash.; Leila McKee Welsh (Mrs.), Kansas City, Mo.; Sophia Weygandt Harris (Mrs.), Philadelphia, Pa.; Amy Paxton Roberts (Mrs.), Wynnewood, Pa.; and their successors in office appointed from time to time by the said General Assembly are hereby created and constituted a body politic and corporate in fact and in law by and with the name, style and title of the Board of Christian Education of the Presbyterian Church in the United States of America and shall have perpetual succession for the following purposes and objects, to wit: First, the enlistment and support of candidates for the ministry, and for such other forms of Christian service as now are, or may hereafter be from time to time authorized or approved by the General Assembly of the Presbyterian Church in the United States of America; second, the establishment, encouragement and assistance of educational institutions related to the Presbyterian Church, so as to afford its young people a Christian education; third, appropriate provision for religious services, and for the promotion of religious life of students; fourth, the work of Christian nurture of the children and youth in the home and in the Church through such agencies as the Sunday school and in the community, the education of the Church and community in the problems of moral welfare, the education of the Church in the whole range of its missionary activities and problems, and of the men of the Church in the problems, obligations and methods of men's Christian activities in the Church and community, and such additional educational or other cognate work, as said General Assembly may from time to time delegate and assign to it; fifth, carrying on and maintaining printing, publishing and distributing literature, papers and books incident to its educational program; sixth, to take over, acquire and become possessed of, and invested with all the property and assets of every character and description now owned, possessed,

held and administered by the General Board of Education or any and all Boards or Departments of Boards or Committees to be consolidated with this organization, expressly subject to each, all and every the terms, conditions and stipulations or any and all trusts, restrictions, reservations or contracts relating to or in anywise affecting such property and assets, which shall be strictly and completely observed, fulfilled, discharged and complied with by the said corporation hereby created, when and after it shall have duly acquired and become possessed of the same. Said corporation shall not, however, in the State of New York, establish or conduct, or give encouragement or assistance to any secular educational institution or work without the consent and continued approval of the Regents of the University of the state.

Section 2. The corporation hereby created is hereby authorized to accept and receive the assignment, transfer, conveyance, setting over and delivery of all or any portion of the property, estates and rights of any and every description held or enjoyed or which may hereafter be held or enjoyed by said General Board of Education of the Presbyterian Church in the United States of America, the Board of Home Missions of the Presbyterian Church in the United States of America, the Woman's Board of Home Missions of the Presbyterian Church in the United States of America, the Board of Foreign Missions of the Presbyterian Church in the United States of America, the Presbyterian Board of Publication and Sabbath School Work, the Board of Temperance and Moral Welfare of the Presbyterian Church in the United States of America, the Permanent Committee on Sabbath Observance of the Presbyterian Church in the United States of America, Permanent Committee on Men's Work of the General Assembly of the Presbyterian Church in the United States of America, or any other Boards, Agencies or Departments, or such portion of said property, estate and rights as shall properly appertain to the work of said Board of Christian Education or to which they now are or any of them now is, or they or any of them may hereafter become entitled, by virtue of any grant, gift, bequest or devise or otherwise, howsoever, and in respect of any and all such property, estates and rights, if and when, and from time to time as, the same are assigned, transferred, conveyed, set over and delivered to it by said Boards, Agencies or Departments respectively, shall have, hold, use and enjoy the same corporate powers, franchises and privileges as those which in respect thereof are now held, used and enjoyed by said Boards, Agencies or Departments respectively; and the corporation hereby created shall have, hold, use and enjoy all the property, estates and rights which may be so assigned, transferred, conveyed, set over and delivered by said Boards, Agencies or Departments respectively in the same manner and to the same extent as said Boards, Agencies or Departments by which the same may be so assigned transferred, conveyed, set over and delivered to it might respectively have done, and shall be entitled to receive, sue for and recover all legacies, devises, bequests, gifts and property which have heretofore been or may hereafter be made or given to said Boards, Agencies or Departments or any of them, if and when, and from time to time as, the same are by them respectively so assigned, transferred, conveyed, set over and delivered; *provided*, however, and it is hereby expressly declared that the corporation created by this act shall receive and hold said property, estates and rights, legacies, devises, bequests and gifts, upon the same respective trusts, and for the same respective uses and purposes only, as the same are or otherwise would be held by the respective Boards, Agencies or Departments by which the same may be so assigned, transferred, conveyed, set over and delivered to it.

Section 3. In addition to the properties and assets of the Boards, Agencies and Departments mentioned in the preceding section of this act, which, by said section the said corporation hereby created, and by the hereinbefore recited action of said General Assembly, designated and constituted as the successor thereof, is thereby authorized and empowered to acquire, become possessed of and administer, the said corporation hereby created shall be able and capable

in law to take, receive, acquire, hold, properly administer or dispose of all lands, tenements, rents, annuities, franchises, hereditaments, moneys, property and securities which may be at any time, and from time to time given, devised, bequeathed, conveyed, sold, transferred or assigned to it, in connection with, or for, or in furtherance of the purposes and objects to be served and accomplished by its creation as contemplated, outlined and prescribed by the action of said General Assembly hereinbefore recited; and in the management, disposition and administration of all the property and assets which the said corporation hereby created may acquire and become possessed of, it shall be subject to the supervision, jurisdiction and direction of the said General Assembly in so far as the same may be properly asserted and exercised by the latter body consistently, and in consonance with the terms, conditions, stipulations and requirements of any and all trusts, restrictions, or contracts relating to, or affecting any of the properties real or personal of which it may become possessed.

Section 4. The said corporation hereby created and its successors, by the name, style and title aforesaid, shall be able and capable in law, to sue and be sued, plead and be impleaded in any court of law or equity, as fully in all respects as any natural person would be; and the said corporation hereby created shall have full power and authority to adopt, have and use a common seal with such device and inscription as its directors shall designate and authorize, and with further power to alter and renew the same at pleasure. The said corporation shall be and it is hereby authorized and empowered to make, ordain and establish such by-laws and ordinances as shall be deemed necessary for its government; *provided*, however, that the said by-laws and ordinances shall not be repugnant to the Constitution of the United States, or the Constitution of the State of New York, or in any respect inconsistent with the provisions of this act, or the supervisory jurisdiction, direction and powers of the said General Assembly as hereinbefore provided and specified.

Section 5. The business and affairs of the said corporation hereby created shall, subject to the supervision, jurisdiction, direction and powers of said General Assembly, be managed and conducted by a Board of Directors consisting of thirty-six or more members to be elected by the General Assembly in such manner as it shall decide, of ministers, laymen and women, and at the first meeting of the General Assembly after the organization of said Board of Christian Education, the membership of said Board shall be equally divided into three classes one of which shall be selected for one year, another class for two years and the third class shall be selected for three years, and thereafter one class shall be annually elected for three years to replace the class whose term will then expire, or otherwise as said General Assembly may direct, and to be distributed territorially throughout the United States, and located accordingly as the said General Assembly shall from time to time, by appropriate action authorize, prescribe and direct. Any vacancy in any class occurring between annual sessions of the General Assembly, shall be filled by the Board and reported to the General Assembly at its session next thereafter. The said directors of the said Board of Christian Education, chosen, and elected in pursuance of the action of the General Assembly at its said session in nineteen hundred and twenty-two (being the incorporators hereinbefore named), shall be, and they are hereby constituted the first Board of Directors of the corporation created by this act, and shall continue in and exercise the office with its powers and duties until the next annual session of the General Assembly, or until their successors shall have been duly elected by that body.

The said Board of Directors shall annually designate and elect an Executive Committee consisting of fifteen members, or, more or less, as the General Assembly may from time to time authorize and prescribe, with such different division between ministers and laymen as the said Board of Directors shall, from time to time, authorize and prescribe and shall be divided into three classes to be respectively elected in succeeding years by said Board as is herein prescribed with

respect to the election of the directors by the General Assembly. Said Executive Committee shall possess and exercise all such powers and functions of the Board as shall be from time to time designated and delegated to it by the Board. The executive officers of the corporation shall be a president, a vice president and recording secretary, who shall be annually elected by the Board. The administrative officers of said Board shall consist of a general secretary, to be elected for a term of not less than three years nor more than five years, a treasurer, a recording secretary and such secretaries, general directors and associates and assistants as may, from time to time, be properly required for the prosecution, maintenance and administration of the work of the corporation, subject to the General Assembly.

Section 6. The location of the general and principal offices of the corporation shall be within the State of New York, at such place as shall be from time to time determined and designated by the General Assembly. There shall be as well such subordinate and auxiliary offices as may be found necessary for the proper and successful prosecution of the corporation's work which shall be located as determined and designated by the General Assembly, and the location of any such subordinate and auxiliary offices may be changed by the General Assembly when and as in its judgment and discretion the interest of the corporation and the purposes it is intended to serve will be thereby promoted.

Section 7. No misnomer of the corporation hereby created and its successors, shall defeat or annul any gift, grant, devise or bequest to or from the said corporation, provided the intent of the party or parties shall sufficiently appear upon the face of the gift, will, grant, or other writing, whereby any estate or interest, real or personal, was intended to pass to or from the said corporation.

And any gift, grant, bequest or devise that may have been made to the "General Board of Education of the Presbyterian Church in the United States of America" or any other Boards, Agencies or Departments of said General Assembly intended for or applicable to educational purposes that shall not have been fully consummated and effectuated when the corporation created by this act shall have been duly organized, or any gift, grant, bequest or devise that may be made to or in the name of said General Board of Education or any other Boards, Agencies or Departments of said General Assembly intended for or applicable to educational purposes, after the corporation created by this act shall have been duly organized, shall fully inure to the benefit of and become and be vested in said Board of Christian Education created by this act, as herein provided.

Section 8. This act shall take effect immediately.

STATE OF NEW YORK,

ss:

Office of the Secretary of State,

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole of said original law.

Given under my hand and seal of office of the Secretary of State, at the city of Albany, this 7th day of May in the year one thousand nine hundred and twenty-three.

(Signed)
(Seal)

HERMAN DOCTOR,
Second Deputy Secretary of State.

Appendix H.

TO THE COMMITTEE ON REORGANIZATION AND CONSOLIDATION OF BOARDS AND AGENCIES

Your Subcommittee appointed at the meeting in Chicago in January, 1923, to adjust matters with the Board of Publication and Sabbath School Work with reference to division of its properties between the Department

of Publication and the Department of Missions, beg leave to report as follows:

Your Committee, immediately after their appointment, entered into correspondence with members and representatives of the Board of Publication and Sabbath School Work. On April 2, 1923, they held a Conference with the Committee of said Board at No. 156 Fifth Avenue, New York City. At that Conference were present Mr. Sheppard, president of the Board, Dr. Laird, vice president and Dr. Robinson, secretary. These gentlemen submitted to your Committee a carefully prepared statement showing in detail the various endowments and other properties of the Board and how they were acquired, whether by gift, bequest or devise, and for what special uses and purposes they were impressed. As the Board had committed to the Hon. Montgomery Evans of Norristown, Pa., as its special counsel, the investigation into the matters of law relating to the questions before us, the meeting was adjourned until the afternoon of April 4, 1923, at Philadelphia. At said meeting there were present Messrs. Geo. P. Conrad and John H. DeWitt of your Subcommittee, and the aforesaid gentlemen representing the Board and also Mr. Montgomery Evans.

Mr. Evans submitted a Report in writing, a copy of which is hereto attached and made a part of this Report.

After full discussion, Messrs. Conrad and DeWitt of your Committee, reached the conclusion and declared that the facts and conclusion set forth by Mr. Evans in his Report were entirely acceptable to them. In the previous correspondence your Committee had requested the Board to formulate a Plan of just, lawful and equitable division of the properties according to the Plan of reorganization already formulated, and submit the same to your Subcommittee. We felt that this should be done, not only because the members of the Board and their representatives were far more familiar than we could be with the properties and trusts attached thereto, but also because we had great confidence in their sense of fairness, and their fidelity to the General Assembly and the Church. The result in our opinion fully justifies this confidence.

Since the aforesaid Conference was held at Philadelphia we have received from the Board of Publication and Sabbath School Work a full statement of its Plan, which was adopted by the Board at its meeting April 24, 1923. This statement is entitled "A Memorandum on the Trust Funds and the Real Estate Held by the Trustees of the Presbyterian Board of Publication and Sabbath School Work." A copy of the same, together with the letter of Dr. Harold McA. Robinson, secretary, is hereto attached and made a part of this Report.

This memorandum so adopted by the Board sets forth the application of the rules and principles laid down by Mr. Evans, in a clear and logical order. We are of the opinion that it provides for a proper division of the properties. It conserves all the special trusts attached to the various bequests and to the real estate and other properties of the Board. We believe that the conclusion that the respective equities of the Business Department and the Department of Sabbath School Missions in the Witherspoon Building are 42 per cent and 58 per cent is just and correct.

We think that the Plan of the Board set forth in Recommendation 3:

As to rentals to be charged for space occupied in the building, is just and business-like, and should be approved.

Upon this basis of division of the net income from the Witherspoon Building, it is not necessary to consider the matter of sale of the building, as the building can be retained indefinitely and the net income therefrom divided 42 per cent for Publication and 58 per cent for Sabbath School Missions.

Should this Report be approved by the General Committee, a resolution should be prepared for submission to the General Assembly setting forth and authorizing the disposition of the funds and income from them and other properties as thus provided.

In Section 10 of the Report of Mr. Evans, it is recommended that the Board of Publication continue to function for the purpose of electing Trustees in accordance with the charter. We approve of this as a tentative Plan, but we believe that within a reasonable time the charter of the Trustees of the Board should be amended so as to provide for the election of the Trustees by the General Assembly.

Respectfully submitted,

JOHN H. DEWITT.

329-33 DeKalb Street,
Norristown, Pa.

March 31, 1923.

Presbyterian Board of Publication and
Sabbath School Work.

Mr. Franklin L. Sheppard,
President of Board of Trustees,
229 Harvey Street,
Germantown, Philadelphia.

My Dear Mr. Sheppard:

Pursuant to your request, I submit my views on certain questions that are necessarily involved in the merger of the Board of Publication and Sabbath School Work in new Boards to be created under the Plan of reorganization as adopted by the General Assembly. The conclusions that I submit at this time are tentative rather than final, and I do not pretend to cover a number of questions which will come up at a later time, but I simply give you some general propositions, and that must be kept in mind.

1. The purpose of the Act of Incorporation of the Trustees of the Presbyterian Board of Publication was to take charge of the management of funds entrusted to the Presbyterian Board of Publication, an Agency of the General Assembly of the Presbyterian Church in the United States of America. The purpose specifically declared in the charter is "the publication of such works, permanent or periodical, as are adapted to promote sound learning and true religion."

The Trustees should hold their office until successors are qualified and shall be chosen by the Board of Publication at such times and in such manner as the General Assembly may provide, with a proviso that not more than one third of the Trustees shall be removed in one year. The date of incorporation is February 13th, 1847, by special act of Assembly.

2. By decree of the Court of Common Pleas of Philadelphia, November

19th, 1887, the name was changed to "The Trustees of the Presbyterian Board of Publication and Sabbath School Work."

3. All funds and property donated to the Board of Publication without specific directions as to the use to be made of such donation must be held for the purpose declared in the original charter, with the same force and effect as if the purposes declared in the charter had been incorporated in the will or deed transmitting the property. This would apply to all property received by the Board without special designation of the application thereof so long as there was no change in the purposes and activities of the Board of Publication promulgated by the General Assembly and thus made known or available to any person interested in the activities of the Church.

4. At the time of the reunion of the Old and New School branches of the Presbyterian Church, in 1870, there was a specific covenant that all property of the Board of Publication at the time of the reunion must be maintained for publication purposes.

5. All gifts to the Board, therefore, under the provisions of the reunion must be held for publication purposes up to that date, and gifts thereafter up to that time when the work of Sabbath School Missions was incorporated with the Board of Publication in 1887, must likewise be regarded as specially donated to publication purposes.

6. Gifts conferred after 1887 to the Presbyterian Board of Publication and Sabbath School Work without specifications as to the purpose to which they are to be applied are subject to the discretion of the Board of Publication and Sabbath School Work as to the application of such property to any of the activities of the Board as then existing as recognized and authorized by the General Assembly. The discretion of the Board of Publication and Sabbath School Work in the application of such funds would be subject to the approval of the General Assembly.

7. The cost of the Witherspoon Building included funds that cannot be diverted from publication uses, viz.:

Proceeds of 1334 Chestnut Street.....	\$448,000.00
Proceeds of perpetual insurance policy.....	4,720.00
Contribution by the Presbyterian Historical Society and a contingent liability to refund this money if the occupancy of the Historical Society should be term- inated.....	15,000.00
Total.....	\$467,720.00

Other contributions to the cost involve more or less doubt and uncertainty, but there seems to be no question that there were additional funds that would be attributable to the Publication branch of the Board. The total cost was \$1,080,912.82. For practical purposes, it may be assumed that one half of the cost of the Witherspoon Building property is impressed with the trust for Publication purposes and the other half may be considered as subject to the discretion of the Board of Publication and Sabbath School Work for any purposes covered by its activities.

8. Until sale and conversion of the building, the income in excess of expenses and carrying charges would naturally follow the ownership of the property. If the Board should, in its discretion, apply all of this half of the property to the Sabbath School Missionary Work, that half would

be chargeable with the annuities during the life of the annuitants, because the purchase money of these annuities were solicited and contributed for Sabbath-school mission purposes. j

9. Extrinsic evidence as to the desire of testators or settlers contributing funds to the Board would not control the Board in the application of the funds given to the Board without restrictions. But representations by the Board in soliciting subscriptions and the knowledge of the Board as to the interests of donors in any specific branch of the work of the Board, while not obligatory, would doubtless be most persuasive to the Board in the exercise of their discretion in making application of the funds.

10. Until the charter of the Trustees of the Presbyterian Board of Publication and Sabbath School Work shall be amended in proper manner, the Board of Publication should continue to function for the purpose of electing Trustees in accordance with the charter. It is within the power of the General Assembly to provide for changes in the charter so as to meet requirements that may arise under the Plan of organization.

In conclusion, let me say that this preliminary opinion is for the purposes of the Board of Trustees, and not for submission to the Committee on Reorganization.

Very truly yours,

(Signed) MONTGOMERY EVANS.

April 25, 1923.

John H. DeWitt, Esquire,
Stahlman Building,
Nashville, Tenn.

My dear Mr. DeWitt:

I am enclosing three copies of the statement with reference to the trust funds and real estate of the Board, adopted by the Board at its meeting on April twenty-fourth. I am sending you these informal copies, because I know you are in a hurry for the essential facts, to be incorporated in your Report to the General Assembly. More formal copies, which will include complete schedules of all legacies such as those dealt with in a lump sum, on page 4, "b. Unrestricted Legacies and Funds," will follow as soon as they can be prepared. The public accountant's certificate will be attached to these copies.

We are very happy that this statement, to which everyone concerned is most cordial and which certainly works essential justice, has been arrived at.

Very truly yours,

HAROLD MCA. ROBINSON.

A MEMORANDUM

on

THE TRUST FUNDS AND THE REAL ESTATE

held by

"THE TRUSTEES OF THE PRESBYTERIAN BOARD OF
PUBLICATION AND SABBATH SCHOOL WORK."

In the following memorandum, the principles laid down by the counsel of the Trustees are applied to the facts.

Trust Funds

Three periods are covered by the memorandum:

1. From the date of incorporation of the Trustees, February 13, 1847, to March 31, 1885.
2. From April 1, 1885, to March 31, 1887.
3. From April 1, 1887, to March 31, 1923.

1. *From February 13, 1847, to March 31, 1885.*

The following principles have been laid down by counsel. They technically apply to trust funds received and held up to November 19, 1887; but practically they apply only to April 1, 1885, since all legacies from April 1, 1885, to March 31, 1887, were turned into the Missionary Fund.

"1. The purpose of the Act of Incorporation of the Trustees of the Presbyterian Board of Publication was to take charge of the management of funds entrusted to the Presbyterian Board of Publication, an Agency of the General Assembly of the Presbyterian Church in the United States of America. The purpose specifically declared in the charter is, 'the publication of such works, permanent or periodical, as are adapted to promote sound learning and true religion.'

"2. All funds and property donated to the Board of Publication without specific directions as to the use to be made of such donation must be held for the purposes declared in the original charter, with the same force and effect as if the purposes declared in the charter had been incorporated in the will or deed transmitting the property. This would apply to all property received by the Board without special designation of the application thereof so long as there was no change in the purposes and activities of the Board of Publication, promulgated by the General Assembly and thus made known or available to any person interested in the activities of the Church.

"3. At the time of the reunion of the Old and New School branches of the Presbyterian Church in 1870, there was a specific covenant that all property of the Board of Publication at the time of the reunion must be maintained for publication purposes.

"4. All unrestricted gifts to the Board, therefore, under the provisions of the reunion must be held for Publication purposes up to that date and gifts thereafter up to that time when the work of Sabbath School Missions was incorporated with the Board of Publication in 1887, must likewise be regarded as specially donated to publication purposes."

The facts to which the principles apply are as follows:

Prior to March 31, 1885, all legacies appear to have been turned into the current expense fund of the Department of Sabbath School Missions as soon as received, except the following, which are in two classes:

A. *Legacies in which there is no record of restrictions.*

Gulick Legacy: No record of restrictions, \$1,000.00.

McElheron Legacy: No record of restrictions, \$100.00.

Resolved, That applying the principle laid down by counsel, these legacies are impressed with a trust for the publication interests of the Board and

the Trustees are directed to hold them for the use and benefit of the Business Department.

B. Restricted legacies and funds.

John C. Green Fund (\$50,000.00). Principal to be kept invested and income to be "appropriated and applied to the distinctively benevolent and missionary work of said Board," except that Board may apply not more than one third of the net income in any one year for the purpose of enabling them to publish and issue such books of a sound moral and religious character as said Board may determine at lower prices or in a better and more attractive form.

Resolved, That the Trustees be directed to apply one third of the income of this fund, in each year, when necessary, for the publication by the Business Department, of such books as are designated in the deed of gift, and that at the end of each fiscal year any balance on account of this one third shall revert to the Department of Sabbath School Missions.

Howard Legacy (\$4,000.00). To be invested, one half of interest increase and proceeds to be applied to the use and benefit of the Publishing Department and the other half thereof to be used as a benefit of the Sabbath School Department.

Resolved, That, in accordance with the deed of gift, the Trustees be directed to apply one half of the interest and proceeds of this legacy to the use and benefit of the Business Department, and the other half to the use and benefit of the Department of Sabbath School Missions.

Worrell Legacy (\$200.00). To be invested and interest used in gratuitous distribution of books to the poor and destitute parts of our country.

Resolved, That, in accordance with the deed of gift, the Trustees be directed to hold this legacy in trust for the use and benefit of the Department of Sabbath School Missions:

Platte Annuities (\$5,000.00). Last annuitant died May, 1921.

Resolved, That, in view of the fact that these annuities have been carried as a current charge against the funds of the Department of Sabbath School Missions, and that the Department has paid out more in annuities than the principal sum, the Trustees be directed to hold this principal sum for the use and benefit of the Department of Sabbath School Missions.

2. From April 1, 1885, to March 31, 1887.

The legacies which were received were turned into the Missionary Fund.

3. From April 1, 1887, to March 1, 1923.

A. Restricted legacies, gifts and funds.

1. For the benefit of the Business Department:

Wm. R. Thalman—Legacy for Publication, \$16.25.

Resolved, That, this legacy is plainly impressed with a trust for the Business Department and the Trustees are directed to hold it for the use and benefit of that Department.

2. For the benefit of the Department of Sabbath School Missions.

a. Legacies and gifts.

John S. Newberry—Sabbath School Work.....	\$5,000.00
Elizabeth Dayton—Colportage Work.....	1,000.00,
Martha E. Drake—For colportage.....	182.86
Peter Hassinger—To circulate orthodox theoretical and practical books.....	204.23
Henry W. Avery—To be added to permanent fund for benefit of Sabbath School Department.....	100.00
Martha J. Moore—Colportage in West.....	237.50
Peck Industrial Institute—Sale of farm for erecting Sunday- school chapels in West Virginia.....	3,460.00
Malinda J. Blanton—Memorial Fund, interest for Sabbath- school missionaries.....	1,000.00
J. Milton Colton—In trust, to be called The Colton Fund. Income to be used for Sabbath School Work.....	51,467.19
Edward A. Webb—Sabbath School Work in Minnesota and North Dakota.....	53,375.00
Walter Peirson—Harold Mitchell Peirson Fund. Income for Sabbath School Missionary Work.....	5,000.00
Eugene Sweitzer—Endowment for Missionary Work.....	3,805.00
Wm. B. Thompson—Interest for giving needy Bibles and establishing and maintaining Sabbath schools.....	500.00
Celia J. Edwards—For use of Sabbath School and Missionary Department.....	1,000.00
Sara F. Herrick—Sabbath School and Missionary Depart- ment.....	500.00
John Franklin Robinson—For Missionary Work.....	400.00
Margaret Simpson Cadmus—Sunday-School Work in "Far West".....	1,900.00
	\$129,132.19

b. Funds.

The Trustees also hold for the benefit of the Missionary Fund:

A fund contributed as a memorial to Dr. Christopher Humble	\$689.88
A fund contributed for Sabbath School Missionary Work in the Synod of Iowa	51,430.92
The principal of annuity agreements designated the General Series.....	\$6,550.00
	\$138,670.80

Resolved, That, these legacies and funds are plainly impressed with the trust for the Department of Sabbath School Missions, and the Trustees are directed to hold them for the use and benefit of that Department.

B. Unrestricted legacies and funds.

From April 1, 1887, to March 31, 1923. Unrestricted legacies and gifts were received to the amount of \$607,689.51, (see attached Schedule A), part of which were turned over to Department of Sabbath School Missions for use in current work, viz.: (See attached Schedule B).....	\$28,594.12
Unrestricted total now held.....	\$579,095.39

Counsel has laid down the following principles:

"1. Gifts conferred after 1887 to the Presbyterian Board of Publication and Sabbath School Work without specification as to the purposes to which they are to be applied are subject to the discretion of the Board of Publication and Sabbath School Work as to the application of such property to any of the activities of the Board as then existing as recognized and authorized by the General Assembly. The discretion of the Board of Publication and Sabbath School Work in the application of such funds would be subject to the approval of the General Assembly.

"2. Extrinsic evidence as to the desire of testators or settlers contributing funds to the Board would not control the Board in the application of the funds given to the Board without restrictions. But representations by the Board in soliciting subscriptions and the knowledge of the Board as to the interests of donors in any specific branch of the work of the Board, while not obligatory, would doubtless be most persuasive to the Board in the exercise of their discretion in making application of the funds."

The facts which exercise persuasive effect upon the Board in determining the disposition of unrestricted legacies during this period are as follows:

1. Statements made by the Board in soliciting legacies:

All of our Children's Day material and all the other promotion leaflets put out by the Board for the past twenty-five years have carried the following statements:

"All money bequeathed to the Board of Publication and Sabbath School Work is used exclusively for the support of our Sabbath School Missionary Work, unless otherwise designated. In the preparation of wills, bequests should be made to the Trustees of the Presbyterian Board of Publication and Sabbath School Work."

Repeatedly the statement was made in the Annual Reports of successive years that, "the Board sustains its Publishing and Book-Selling Department wholly by its sales."

The whole Church has constantly been assured during the past fifty years or more, that not a dollar of money contributed to the Board of Publication and Sabbath School Work was to be used for the support of its business operations, or for the benefit of its Business Department in any manner.

The following note was carried as a regular statement from year to year in the Annual Report of the Board:

"The contributions of the churches and Sabbath schools and donations of individuals (unless otherwise directed by the donors) will be applied entirely to the Missionary Work of our Board, and not to the Business Department, which itself is a large contributor to the Missionary Fund."

2. The following facts, with reference to the Geo. W. Farr Fund, of \$179,894.97 will be of interest in determining the purpose for which Mr. Farr's legacy was intended. I remember very clearly all the circumstances in connection with the case. It was immediately following a mass meeting which had been held in Witherspoon Hall, in the interest of Sabbath School Missions, where one or more of our Sabbath-school missionaries made addresses, that Mr. George W. Farr called in the office of the Missionary Department for an interview with Dr. Worden who was then superintendent of Missions.

I was present at the interview. Mr. Farr inquired how the work was supported and how money that was bequeathed to the Board was used, and what permanent funds we held, etc. He then requested some literature which he could study at his leisure. We received no further calls from Mr. Farr, but a year or so after, when he passed away, the Board found itself the recipient of a large bequest, and it was generally understood that this bequest was made for the benefit of Sabbath School Missionary Work, for he was told very distinctly during the interview that the Business Department of the Board made no appeal for funds, and that it was not dependent upon contributions or legacies for its support.

J. M. SOMERNDIKE.

The Sellew gift of \$30,000, represents the proceeds of the sale of an apartment house in Brooklyn, which was donated to the Missionary Department with the understanding that the income would be available for the use of Sabbath School Missions. In view of the fact that the rental of the apartment did not produce an income of sufficient stability to satisfy the Board, and in view of the offer of \$30,000 for the property, the Board disposed of it.

The John C. Wick legacies, both direct and residuary, of \$39,600.73, were given as the result of our cultivation of Mr. Wick's interest in Sabbath School Missions during his lifetime. He supported for many years a Sabbath-school missionary, and it was, undoubtedly, his purpose in making this bequest, to provide in perpetuity for this work.

The Willard legacies of \$5,000 were also the result of the cultivation of the interest of Georgiana and Carolina Willard in the work of Sabbath School Missions. Each of those ladies supported a Sabbath-school missionary, and when Miss Georgiana Willard died, Miss Carolina Willard carried the support of both missionaries until her death.

The Converse bequest of \$22,728.50 was intended, without doubt for the Missionary Department, owing to the fact that Mr. Converse, during his lifetime provided the entire support of a Sabbath-school missionary, and stated that he would provide for the continuation of this work in his will.

The H. M. Harvey bequest of \$7,663.35 is undoubtedly intended for the support of Sabbath School Missionary Work, for Mr. Harvey during his lifetime supported a Sabbath-school missionary.

And others, such as:

James M. Ham
Phoebe Crans
James P. Greene
Daniel Price
Elizabeth Cummins
Mary K. Collins
Eunice C. Smith
Cordelia A. Greene
Dr. F. C. L. Brokaw

Margaret R. Wick
Emily M. Brooks
Elizabeth Burnet
Margaret Condit
Elizabeth A. Davidson
Mary C. Clarke
B. M. Barger
Jennie W. Davidson

Resolved, That, in the exercise of its discretion, the Board declares that the unrestricted legacies received from April 1, 1887, to March 31, 1923, amounting to \$579,095.39, in accordance with the list attached hereto, are

impressed with a trust for the Department of Sabbath School Missions, and directs the Trustees to administer these funds for the use and benefit of that Department.

Resolved, That, in the exercise of its discretion, the Board declares that the unrestricted legacies received from April 1, 1887, to March 31, 1923, amounting to \$579,095.39, in accordance with the list attached hereto, (See attached Schedules A and B) are impressed with a trust for the Department of Sabbath School Missions and directs the Trustees to administer these funds for the use and benefit of that Department.

Resolved, That all unrestricted legacies received by the Trustees of the Presbyterian Board of Publication and Sabbath School Work subsequent to March 31, 1923, are impressed with a trust for the Department of Sabbath School Missions and the Board directs the Trustees to hold such legacies for the use and benefit of that Department.

REAL ESTATE.

A. The Presbyterian Building, Nashville, Tennessee.

The Trustees hold the Presbyterian Building, Nashville, Tennessee, which became the property of this Board following the union with the Cumberland Presbyterian Church. The Presbyterian Building had been erected for the use of the Cumberland Board of Publication and had been occupied by that Board until the Union. The Presbyterian Board of Publication and Sabbath School Work, therefore, on November 25, 1913, *Resolved*, "That the real estate of the Board in Nashville, Tenn., be carried upon the books of the Trustees for the benefit of the Business Department."

Without question, this building, or the proceeds of its sale, are the property of the Business Department.

B. 420 Elm Street, Cincinnati, Ohio.

The premises, 420 Elm Street, Cincinnati, Ohio, acquired under a settlement with Western Tract Society in 1913, by resolution adopted October 28, 1913, are held by the Trustees and operated by them for the benefit of the Business Department.

Without question, this building, or the proceeds of its sale, are the property of the Business Department.

C. The Witherspoon Building.

In the Report of the Board of Publication and Sabbath School Work to the General Assembly of 1914, page 43, is found this paragraph:

"The Witherspoon Building, as was the case with the property previously occupied by the Board at No. 1334 Chestnut Street, Philadelphia, is the property of the Presbyterian Board of Publication and Sabbath School Work. The funds with which this building was erected were derived in part from the sale of the property formerly owned by the Board, about forty-two per cent of the value of the completed building arising from this source. The remaining cost was defrayed in part out of the business resources of the Board of Publication in hand at that time, in part from unrestricted legacies received by the Board, in part by a fund turned over to the Board by the Presbyterian Historical Society (being the proceeds of the sale of its previously owned property), and in part out of the proceeds of a mortgage given to the Pennsylvania Company for Insurance on

Lives and Granting Annuities. This mortgage has since been paid off out of the proceeds of an issue of annuity bonds. These bonds are a direct obligation to this Board, and the annuities thus created will remain a permanent charge against the income of the Witherspoon Building until the last annuitant shall have passed away."

The cost of the Witherspoon Building was met from proceeds of sale of 1334 Chestnut Street.....	\$448,000.00
Unrestricted legacies (See attached Schedule C).....	218,782.23
Proceeds of bond and mortgage turned over by Presbyterian Historical Society under an agreement that the sum of \$15,000.00 shall be restored to the Society in the event of the Board of Publication giving up the control of Witherspoon Building and the Historical Society wishing for this or other good cause, to remove to other quarters.....	15,000.00
Principal of annuities.....	218,000.00
Net income from Witherspoon Building and interest from bank and investments.....	181,130.59
Carried on the books at a cost of.....	<u>\$1,080,912.82</u>

It is recommended:

1. That the equity of the Business Department in Witherspoon Building be defined as forty-two per cent (42%).

2. That the equity of the Department of Sabbath School Missions in Witherspoon Building be defined as fifty-eight per cent (58%).

3. That rental at current rates be charged for all space occupied, subject to the following exceptions:

(a) An exception is made in the case of the Presbyterian Historical Society, in accordance with a special contract.

(b) An exception is made in the case of the Boards of Education and of Ministerial Relief and Sustentation by the following action of the General Assembly of 1916, p. 211:

"*Resolved*, That it is the sense of this Committee that the Boards of Education and of Ministerial Relief and Sustentation to which space in the Witherspoon Building has been assigned, additional to that assigned them without charge, pay for such additional space a sum equal to 65 per cent of the regular rental value of the Witherspoon Building, from year to year."

It is recommended that this resolution of the General Assembly be limited so as not to apply to any space to be occupied by the Board of Ministerial Relief and Sustentation in excess of the space occupied by it on March 31, 1923, or to any space for the Board of Education, except such space as is held for it in accordance with a special agreement.

(c) An exception is also made in the case of the offices of the General Assembly. It is recommended, however, that any space in addition to that occupied by the offices of the General Assembly, on March 31, 1923, be paid for at the current rates.

4. That the net income, after paying all expenses of operation, the payments to annuitants, and equitable reserve fund for depreciation and renewals, be divided in proportion to the respective equities.

5. That the Trustees be directed to conserve the interests of annuitants so that all existing annuity bonds or agreements may be fully and promptly met.

The foregoing is in accordance with the books and Records of "The Trustees of the Presbyterian Board of Publication and Sabbath School Work."

M. S. COLLINGWOOD,
Treasurer.

April 24, 1923.

The foregoing has been compared with the books and Records of "The Trustees of the Presbyterian Board of Publication and Sabbath School Work" and found correct.

D. V. JOHNSTON,
Certified Public Accountant.

April 24, 1923.

Extract from the Minutes
of

THE BOARD OF PUBLICATION AND SABBATH SCHOOL
WORK, APRIL 24, 1923.

"The secretary presented a memorandum on the trust funds and the real estate held by 'The Trustees of the Presbyterian Board of Publication and Sabbath School Work.' He stated that the memorandum had been approved by the counsel of the Trustees, Montgomery Evans, Esquire, and by the Special Committee of the Trustees consisting of Mr. Sheppard, Dr. Laird and the secretary.

"After a full discussion, it was *Resolved*, That the memorandum be adopted, together with its resolutions."

HAROLD MCA. ROBINSON,
*Secretary of the Board of Publication and
Sabbath School Work.*

April 24, 1923.

SCHEDULE A.

*Recapitulation of legacies and gifts received from
April 1, 1887, to March 31, 1923.*

Restricted legacy for benefit of Business Department. W.	
R. Thalman.....	\$16.25
For benefit of the Department of Sabbath School Missions:	
John S. Newberry.....	\$5,000.00
Elizabeth Dayton.....	1,000.00
Martha E. Drake.....	182.86
Peter Hassinger.....	204.23
Henry W. Avery.....	100.00
Martha J. Moore.....	237.50
Peek Industrial Institute.....	3,460.41
Malinda J. Blanton.....	1,000.00
J. Milton Colton.....	51,467.19
Edward A. Webb.....	53,375.00

Carried forward

Brought forward	
Walter Peirson.....	5,000.00
Eugenia Sweitzer.....	3,805.00
Wm. B. Thompson.....	500.00
Celia J. Edwards.....	1,000.00
Sarah F. Herrick.....	500.00
John Franklin Robinson.....	400.00
Margaret Simpson Cadmus.....	1,900.00
	129,132.19
Unrestricted legacies and gifts as shown on pages 1 to 5 inclusive of attached Schedule A.....	607,689.51
Total Schedule A.....	\$736,837.95

SCHEDULE A.

Unrestricted legacies received from April 1, 1887, to March 31, 1923.

William W. Caldwell.....	\$2,908.45	Mary Woods.....	1,497.28
Felix Negley.....	633.71	Sarah Helen Green.....	47,172.92
Samuel Williams.....	750.00	Isaac Halsey.....	500.00
James E. Brown.....	390.27	Anna Nevin.....	469.35
William Shear.....	4,646.93	John S. Craig.....	100.00
Sarah B. Majors.....	93.21	James Russell.....	200.00
Geo. S. Bryan.....	944.46	Maggie J. Alderdice.....	10.00
Preserved Smith.....	1,000.00	Eliza T. Schenck.....	500.00
Mary Ann Faries.....	190.00	Elizabeth King.....	435.26
William F. Kean.....	570.27	Phoebe Crane.....	3,305.10
Eliza M. Brinsmade.....	50.00	Daniel Price.....	3,023.00
Anna M. Snodgrass.....	407.15	James P. Green.....	3,369.43
Harriet Sanborn.....	350.00	Wm. R. Murphy.....	500.00
Judith Anna Ludlum.....	257.79	Joseph Beezley.....	30.00
Martha Moore.....	50.00	Mary M. Montford.....	50.00
Elizabeth Briant.....	745.20	Lura B. Crosby.....	61.00
A. F. Cressy.....	539.10	John P. Hamilton.....	118.14
James Boughton.....	66.34	Calvin Clark.....	179.00
Thomas Hamilton.....	110.50	Emilie A. Cullen.....	108.83
J. F. Bergen.....	1,000.00	R. R. Huckstep.....	33.75
Thomas Williams.....	2,000.00	Sara M. Kittredge.....	14.83
John Robinson.....	50.00	Jane M. Cornish.....	95.00
Anna Clark.....	25.00	Samuel McBryar.....	190.00
Alexander Folsom.....	10,000.00	Delos E. Wells.....	36.75
William Thaw.....	1,000.00	R. L. McCune.....	50.00
G. M. Nicoll.....	500.00	Ruth Cellars.....	505.32
Mary A. Guthrie.....	11.72	Susan Moore.....	300.00
Joseph Mahon.....	60.69	Margaret S. Ferguson.....	8,068.64
Sol. Y. Tracy.....	500.00	B. R. Young.....	566.24
Alexander Gordon.....	514.46	Louise Breuker.....	53.93
Alice M. Lowrie.....	55.00	James Snyder.....	250.00
Alexander Guy.....	1,000.00	James Snyder.....	250.00
Clementine Marshman.....	38.25	Lydia C. Spence.....	190.00
Samuel Wilson.....	50.00	Joseph F. Tuttle.....	100.00
Hugh Mearns.....	46.50	Agnes Sutton.....	312.50
Mary Stuart.....	79,904.03	John W. Norton.....	490.90
Harriet J. Rogers.....	1,079.41	Elizabeth A. Cummins.....	500.00
Sarah A. Young.....	1,556.87	Joseph Elliott.....	500.00
Stephen B. Van Duzee.....	100.00	James V. Kendall.....	258.14

Mary K. Collins.....	500.00	Emma Parsons.....	919.26
Thomas A. White.....	124.07	Elizabeth A. Davidson.....	500.00
Sara J. Clark.....	100.00	Caroline Willard.....	5,000.00
Mary A. Johnston.....	100.00	Mary A. Curtis.....	624.39
Dyer Loomis.....	96.84	Lewis Burt.....	483.77
Eunice C. Smith.....	749.20	Emeline L. Peebles.....	166.67
Mary McLain.....	40.78	Mrs. Mary C. Clarke.....	1,000.00
Caleb Jewett.....	4,555.24	Robert H. Patterson.....	190.00
Charles Wright.....	317.89	Matthew L. Harbison.....	285.75
Margaret Cummins.....	2,200.00	Harriet H. Nowland.....	50.00
Cordelia A. Greene.....	2,018.76	Benton N. Harger.....	4,775.00
Mary Gardner Randall.....	200.00	Franklin Edgerton.....	200.00
Washington Reynolds.....	126.67	Alice Carter Gleysteen.....	1,000.00
Rev. Wm. Drummond.....	25.00	Jane H. Painter.....	500.00
Martha A. Jack.....	152.24	Rachel Jane Wilson.....	100.00
John A. Hageman.....	100.00	Henry Martyn Harvey.....	7,663.35
Mary Brewster.....	333.76	Maggie E. Barnett.....	45.00
Almon Baxter Marwin.....	50.00	James M. Ham.....	250.00
Wm. J. Barnett.....	23.81	Ellen B. Manvel.....	30.00
Woolsey Welles.....	50.00	John C. Wick.....	39,600.73
Sophia D. Whaley.....	95.25	Flora M. Bean.....	50.00
William Boyd.....	181.81	J. C. Redick.....	461.61
Sarah R. D. Hitchcock.....	104.27	Margaret McLaughlin.....	805.03
James Martin.....	109.26	Adeline E. Smith.....	2,782.09
Edward W. Brown.....	678.78	Jennie W. Davidson.....	500.00
Frederick V. L. Brokaw.....	500.00	Samuel R. Blair.....	100.00
Orra Ann R. Coburn.....	498.56	Susan Ramsey Christler.....	384.38
Mary Matilda Glass.....	60.00	Platt Annuities.....	3,300.00
Henry C. Hooker.....	2,715.68	Emily M. Brooks.....	400.00
Sarah Wallace.....	2,000.00	Robert McNair.....	4,000.00
Abram Middleworth.....	970.00	Agnes J. Caldwell.....	767.00
Mrs. Sarah B. McQuilkin ..	598.50	Charlotte J. Holweg.....	475.00
Margaret R. Wick.....	1,000.00	William Hutton.....	100.00
John H. Converse.....	12,000.00	Margaret Condit.....	1,069.60
John R. Converse.....	10,728.50	James B. Gilchrist.....	950.00
Dr. Horace P. Silliman.....	5,972.69	Robert M. Cathcart.....	190.00
Frederick Blume.....	2,399.05	J. N. Brown.....	1,535.13
Charlotte Hamilton.....	57.17	Kelton.....	33.97
Charles H. Bigelow.....	955.00	Negley.....	60.00
Amelia S. Perrin.....	41.84	Harvey.....	1,462.50
Elizabeth Boyd.....	540.45	John P. Hamilton.....	1,138.18
Lyman J. Talbot.....	50.00	Nancy H. Reed.....	296.40
Oscar Woodworth.....	250.00	John P. Hamilton.....	502.63
Mary W. Laird.....	100.00	Geo. L. Kedzie.....	12,950.00
Susan Morse.....	80.00	Sarah H. Achilles.....	350.00
Electa F. Stotenbur.....	2,800.00	Benjamin P. Wayne.....	1,250.00
W. T. Nunn.....	500.00	Mary E. Goodwin.....	45.16
Amanda L. Speir.....	5,299.18	Abner McLaughlin.....	25.00
Elizabeth Burnett.....	1,000.00	Alice Carter Gleysteen.....	440.97
Robert Parks Crawford.....	393.56	Samuel Carlike.....	7,594.75
John S. Wallace.....	50.00	Underhill (Gift T. G. Sellew)	30,000.00
Mary E. Goodwin.....	156.50		
Mary E. Goodwin.....	52.41		
			\$390,696.79

Legacies heretofore classified as "restricted" because of requirements to retain the principal in permanent funds but without specific designation as to use of income, now added to list of "unrestricted":

George W. Farr, Jr.—In trust to be invested and the income only to be appropriated to further the objects of said Board of Publication and Sabbath School Work.....	179,894.97
Andrew Lowry—Subject to annuities, last annuitant died December 1, 1914.....	3,337.34
Charles W. Henry—To form part of the principal fund of the P. B. P. & S. S. Work.....	5,000.00
Hannah McBride—To be held for uses and objects of Board	1,000.00
Charles Luther Palmer—Intended for endowment and memorial of his mother, Sarah A. Palmer.....	27,744.31
Margaret Todd—Interest only to be used.....	16.10
	\$607,689.51

SCHEDULE B.

*Unrestricted legacies turned into current account of
Missionary Department.*

William W. Caldwell.....	\$1,250.00	James B. Gilchrist.....	950.00
Alexander Guy.....	100.00	Robert M. Catheart.....	190.00
John P. Hamilton.....	118.14	J. N. Brown.....	1,535.13
Dr. Horace B. Silliman.....	9.00	Kelton.....	33.97
Robert Parks Crawford....	320.02	Negley.....	60.00
Mary E. Goodwin.....	156.50	Harvey.....	1,462.50
Emma Parsons.....	360.00	John P. Hamilton.....	1,138.18
Emily M. Brooks.....	400.00	Nancy H. Reed.....	296.40
Robert McNair.....	4,000.00	John P. Hamilton.....	502.68
Agnes J. Caldwell.....	767.00	Geo. L. Kedzie.....	12,950.00
Charlotte J. Holwek.....	475.00	Sarah H. Achilles.....	350.00
William Hutton.....	100.00		
Margaret Condit.....	1,069.60	Total.....	\$28,594.12

SCHEDULE C.

Legacies used for Witherspoon Building.

Felix Negley.....	\$633.81	Thomas Williams.....	2,000.00
Samuel Williams.....	750.00	John Robinson.....	50.00
James E. Brown.....	390.27	Anna Clark.....	25.00
William Shear.....	4,646.93	Alexander Folsom.....	10,000.00
Sarah B. Majors.....	93.21	William Thaw.....	1,000.00
John S. Newberry.....	5,000.00	G. M. Nicoll.....	500.00
Geo. S. Bryan.....	944.46	Mary A. Guthrie.....	11.72
Preserved Smith.....	1,000.00	Joseph Mahon.....	60.69
Mary Ann Faries.....	190.00	Sol. Y. Tracy.....	500.00
Wm. F. Kean.....	570.27	Alex. Gordon.....	514.46
Eliza M. Brinsmade.....	50.00	Alice M. Lowrie.....	55.00
Anna M. Snodgrass.....	407.15	Alexander Guy.....	900.00
Elizabeth Dayton.....	1,000.00	Clementine Marshman....	38.25
Harriet Sanborn.....	350.00	Samuel Wilson.....	50.00
Judith Anna Ludlum.....	257.79	Hugh Mearns.....	46.50
Martha Moore.....	50.00	Mary Stuart.....	78,154.35
Elizabeth Briant.....	745.20	Harriet J. Rogers.....	1,079.41
A. F. Cressy.....	539.10	Stephen B. VanDuzee.....	100.00
James Boughton.....	66.34	Mary Woods.....	1,497.28
Thomas Hamilton.....	110.50	Sarah Helen Green.....	47,172.92
J. F. Bergen.....	1,000.00	Isaac Halsey.....	500.00

Anna Nevin.....	469.35	James Martin.....	109.26
John S. Craig.....	100.00	Edward W. Brown.....	678.78
James Russell.....	200.00	Frederick V. L. Brokaw....	500.00
Maggie J. Alderdice.....	10.00	Henry C. Hooker.....	1,608.33
Eliza T. Schenek.....	500.00	Sarah Wallace.....	2,000.00
Elizabeth King.....	435.26	Sarah F. Herrick.....	500.00
Phoebe Crane.....	3,305.10	Abram Middleworth.....	970.00
Daniel Price.....	2,829.55	Mrs. Sarah P. McQuilkin...	598.50
Wm. J. Barnett.....	23.81	Margaret R. Wick.....	1,000.00
Woolsey Welles.....	50.00	Dr. Horace B. Silliman.....	2,466.66
Hannah McBride.....	1,000.00	Platt Annuities.....	4,000.00
Sophia D. Whaley.....	95.25		
Sarah R. D. Hitecheek....	104.27	Total.....	\$218,782.23

V. STANDING RULES OF THE GENERAL ASSEMBLY AS AMENDED, MAY, 1923

1. The General Assembly shall meet annually on the third, fourth, or fifth Thursday of May, or on the first Thursday of June, beginning at 10.30 A. M. The afternoon session shall be held at 2.30 P. M.

The Moderator, the Stated Clerk, and the treasurer shall be the Committee which shall have power to select from among said Thursdays the opening date of the Assembly. Said selection to be determined ordinarily by possible economies in transportation costs.

The Stated Clerk shall have oversight of all the arrangements for the meetings and entertainment of the General Assembly including the assignment of time and space for the unified exhibit of the Boards and Agencies.

Churches desiring to entertain the General Assembly during its annual meeting shall give notice thereof in writing to the Stated Clerk at least one month previous to the opening session of the General Assembly next preceeding that for which the invitation is extended.

The Moderator, the Stated Clerk, and the treasurer shall be the Committee to which all invitations relating to the place of meeting shall be referred for consideration and recommendation to the General Assembly.

This Committee, should an emergency requiring action at any time arise, are authorized to provide a new place of meeting for the General Assembly.

2. The enrollment of commissioners and delegates takes place on the opening day of the General Assembly and on the preceeding day or days, according to public notice.

The Stated Clerk shall be the Committee on Commissioners. Appeals from his decisions may be taken to the Standing Committee on Polity.

3. In all regions, where through the organization of Union Presbyteries or the existence of missions without Presbyterial organization, there are no Presbyteries in connection with this Assembly, each mission organized, as such, under our Board of Foreign Missions, may send to the General Assembly an ordained missionary, or ruling elder, as a delegate; and the Standing Rules of the Assembly are hereby so amended that such delegate is entitled to sit as an advisory member in the Assembly, and to speak, under the Rules, on all questions, and that his expenses from his domicile, in this country, to and during the Assembly, and return, shall be met, as those of commissioners, out of the funds of the Assembly. This rule shall also apply to Home Mission Presbyteries whose members are so located as to prevent regular meetings, and in the discretion of the Assembly. The names of the advisory members shall be called at the first roll call, and seats shall be assigned them by the Stated Clerk.

4. The whole territory of the Church shall be divided into twenty-two Electing Districts, composed of Presbyteries, so arranged, by combining the smaller

Synods, and dividing the larger by Presbyteries, as to make nearly equal delegations, as follows, e. g.:

5. (a) The General Assembly shall be divided into twenty-two Electing Sections, composed of commissioners, so arranged as to make the sections of nearly equal delegations. The Electing Sections shall be numbered the same as the Electing Districts.

(b) The members of each Electing Section shall be seated together in a compact body. Accordingly, each commissioner shall be assigned to his seat in advance of the meeting of the Assembly, by the Committee of Arrangements, under the supervision and direction of the Stated Clerk, and shall occupy such pew or seat from the beginning of the first session until the end of the second day. The commissioners of any one Electing District shall not occupy the same position relative to the Moderator's chair two years in succession. Electing Sections, in the place of meeting, shall be numbered beginning from right to left immediately in front of the Moderator, and the respective Electing Sections shall be rotated from front to rear successively.

(c) The organization of the Electing Sections shall be effected in the following manner, to wit:

Immediately after the roll call, and before the nominating and seconding speeches for Moderator shall be made, the Stated Clerk shall announce one commissioner in each Electing Section as the convener thereof, and the receiver of any necessary Papers for the Section. Under the supervision of such convener, each Electing Section shall then elect a Chairman and a secretary. The quorum of an Electing Section shall be a majority of its members.

6. (a) The roll shall be called immediately after the opening prayer at the afternoon session of the first day, in the following manner, unless there be a motion to the contrary, to wit: only the names of absentees as they appear on the roll shall be called, at which time any needed corrections may be made.

(b) Whenever additional members take their seats, their names shall be added to the roll.

(c) No commissioner failing to enroll shall be allowed to vote in his Electing Section.

7. The election of the Moderator shall be effected immediately after the roll call and the organization of the Electing Sections, in the following manner, to wit:

(a) Only one speech nominating a candidate for Moderator shall be made, limited to ten minutes; and only one speech, and that not to exceed five minutes, shall be made in seconding the nomination of a candidate.

(b) Where there is only one nominee for Moderator, the election may be made by acclamation. Where there are more than one, the election may be made by ballot, in the following manner, to wit:

After the nominations are made (the organization of the Electing Sections having been effected [see Rule 5, (c)], the Chairman of each Electing Section shall appoint two tellers. Each commissioner shall write the name of his choice on a blank, to be provided in advance by the Stated Clerk. The tellers shall collect the ballots and count them, under the supervision of the Chairman. The result shall be recorded by the secretary on blanks in duplicate, one of which shall be handed to the Stated Clerk, with the number of the Section written thereupon. The other shall be retained by the secretary.

(c) When the Reports of the ballots have been handed in from all the Sections, the Stated Clerk shall read each aloud, giving the number of the Section and the vote cast. Tellers appointed by the Stated Clerk shall take and tabulate the votes as read. The Moderator shall then announce the vote as tabulated. If no one has received a majority of the whole vote, another vote shall be taken in the same manner. When one shall have received a majority, the Moderator shall announce the result, and declare him to be elected.

8. The election of the Standing Committees, by the Electing Sections shall be effected immediately after the election of the Moderator, in the following manner, to wit:

(a) The Electing Sections shall meet, at the places assigned them, for the purpose of electing the Standing Committees, at the close of the second session on Thursday, the first day, and the place of meeting shall be designated by the Stated Clerk.

(b) The Standing Committees shall be the following: 1. Bills and Overtures. 2. National Missions. 3. Foreign Missions. 4. Christian Education. 5. Ministerial Relief and Sustentation. 6. Judicial Business. 7. Polity. 8. Theological Seminaries. 9. Finance. 10. Mileage. 11. Leave of Absence. 12. Synodical Records.

(c) The Standing Committees numbered 2, 3, 4 and 5, namely, on National Missions, Foreign Missions, Christian Education and Ministerial Relief and Sustentation, shall each consist of 45 members, including the Chairman, and 22 ministers and 22 elders. These Committees shall be chosen from the Electing Sections, each Electing Section electing one minister and one elder to each of the said Committees.

(d) The Standing Committees numbered 1 and the serial numbers following 5, shall each consist of 23 members, including the Chairman, and 11 ministers and 11 elders. These Committees shall be chosen from the Electing Sections in the manner herein provided:

On odd-numbered years, each odd-numbered Section shall elect one minister for each odd-numbered Committee, and one elder for each even-numbered Committee. On the same year, each even-numbered Section shall elect one minister for each even-numbered Committee and one elder for each odd-numbered Committee. On the even-numbered years, this order shall be reversed.

The quorum of a Standing Committee shall be a majority of the members. Each Presbytery shall be represented on some Standing Committee.

(e) The Stated Clerk shall furnish to each Electing Section properly printed Election Return Blanks, for the electing of the Standing Committees, which shall be filled in by the secretary of the Electing Section, and returned forthwith to the Stated Clerk.

(f) As soon as possible after his election, the Moderator shall appoint an additional member of each Standing Committee, who shall be the Chairman thereof, provided that he shall not appoint more than one member, as Chairman, from the same Electing Section, except in the case of the Committees on Mileage and on Finance, and the Chairmen of these two Committees shall be ruling elders.

9. The Stated Clerk shall assign their places, in the Electing Districts, to new Presbyteries that may be erected during the intervals of the meetings of the Assembly, and he shall attend to all other details connected with the operation of the Plan.

10. The election of the class of members of the General Council whose term expires at an Assembly shall take place on the Wednesday, the seventh day of the Assembly's session, the nominations to be made by a Special Committee of twenty-three members, eleven ministers and eleven elders, together with the Moderator; the twenty-two ministers and elders to represent the twenty-two Electing Sections, and to be appointed as follows: on odd-numbered years each odd-numbered Section shall elect one minister, and each even-numbered Section shall elect one elder; but on the even-numbered years the order shall be reversed. The members of the Special Committee shall be elected by the respective Electing Sections immediately after the election of the members of the Standing Committees.

Appointments by the Moderator to fill vacancies in the General Council shall be valid only until the next succeeding Assembly, which shall then fill the vacancies by election.

11. The General Council shall, whenever it may so desire, have the floor at the sessions of the Assembly immediately following the Report of the Committee on Bills and Overtures.

12. The nomination and election of members of the Permanent Judicial Commission of the General Assembly shall be taken up on the morning of Tuesday, the sixth day, as the first Order of the Day, in the following manner:

It shall be the duty of the Standing Committee on Judicial Business of the General Assembly to report to the Assembly, on Tuesday, the sixth day, suitable nominations to fill the vacancies on the Permanent Judicial Commission of the General Assembly, from which nominations, together with any others regularly made by the commissioners at the same time as those made by the Judicial Committee, the necessary number of persons shall be elected, on Wednesday, the seventh day, as the first Order of the Day.

13. The Permanent Judicial Commission of the General Assembly shall have authority to adopt rules pertaining to its own method of procedure, and shall report the same to the General Assembly; *provided*, that such rules shall not be inconsistent with the Constitution of the Church or the rules adopted by the General Assembly.

14. The Lord's Supper is celebrated by the Assembly on the first day of its sessions, all details as to place and hour and the order of the service being left to the discretion of the Moderator of the last Assembly, who presides on this occasion, and the Stated Clerk.

15. The times assigned to "popular" meetings are as follows:

The evening of Thursday, the first day, to the General Council.

The evening of Friday, the second day, to the Board of Ministerial Relief and Sustentation.

The evening of Saturday, the third day, to the Men's Fellowship Dinner.

The afternoon of Sunday, the fourth day, to the General Council.

The evening of Sunday, the fourth day, to the Board of Christian Education.

The evening of Monday, the fifth day, to the Board of National Missions.

The evening of Tuesday, the sixth day, to the Board of Foreign Missions.

It shall be out of order for any Board of the General Assembly other than the designated Board, to hold or cause to be held a popular meeting at any of the above hours, except with the express permission of the General Assembly.

16. The following Reports shall be considered at the times herein designated:

The Office of the General Assembly, Friday morning, 9.45.

The General Council, Friday morning, 11.00.

The Standing Committee on Ministerial Relief, Saturday morning, 10.00.

The Standing Committee on Christian Education, Monday morning, 10.00.

The Standing Committee on National Missions, Tuesday morning, 10.00.

The Standing Committee on Foreign Missions, Wednesday morning, 10.00.

17. The Standing Committees on National Missions, Foreign Missions, Christian Education and Ministerial Relief and Sustentation shall have two hours for the consideration of their Reports. The time shall be divided in the following manner: one half to the Standing Committee, and one half to the floor; the secretary or other representative of the Board to have at least one half of the time assigned to the Standing Committee, if he so desires. No commissioner shall be allowed to speak more than five minutes, until all other commissioners have been heard who desire to speak on the pending question; that the Reports of the Chairman shall contain only the recommendations to be submitted to the Assembly, all details contained in the printed Reports of the Boards to be omitted from the Reports; that the address on a Report shall be delivered by a representative of the Board reported upon, and that it shall be the duty of the Stated Clerk to communicate this rule to the Chairmen of the Standing Committees upon their appointment.

18. The Stated Clerk shall have printed and ready for distribution, so far as practicable, on the morning of the day fixed for their consideration, the resolutions appended to the Reports of Standing Committees.

19. All Reports of Standing Committees and Commissions presented on the floor of the General Assembly shall be typewritten, and two carbon copies shall be made, the original to be presented to the Stated Clerk at the time the Report is made, one carbon copy to be retained by the Chairman of the Committee or Commission until the close of the Assembly, and one carbon copy furnished to the Publicity Department through the Stated Clerk for the use of the press and such other persons as desire copies of the Assembly actions.

20. Each Board is instructed to send up its Minutes with its Annual Report, that these Minutes may be reviewed by the Assembly, on the Report of the appropriate Standing Committee.

21. On or before May first of each year a sufficient number of the "Preliminary" Reports of the Boards, prepared according to specifications furnished by the Stated Clerk, shall be forwarded by them to the place designated by the Stated Clerk. A complete file of the same, stitched together, shall be delivered to each commissioner.

22. No person shall serve as a member of a Board who is a salaried executive officer or employee of said Board, or of any institution officially connected with said Board, or a member of any other Board of the Church; and no more than one ruling elder from the same congregation shall serve on a Board at the same time.

23. Upon the original appointment of any salaried executive officer of any of the Boards of the Church, such appointment shall be subject to the approval of the General Assembly.

24. Any vacancy occurring in the membership of any of the Boards of the Church, during the interval between Assemblies, may be filled, until the next succeeding meeting of the Assembly, by the Board in which such vacancy may occur.

25. The Moderator is authorized to fill by appointment any vacancies which may occur, by resignation or otherwise, in any of the Special Committees.

26. When members of Committees do not attend for two successive meetings, and their absence is unexcused, then their places become automatically vacant, and the Moderator of the Assembly is authorized to appoint their successors.

27. No minister or ruling elder shall be appointed to serve on more than one Special Committee, except by consent of the General Assembly.

28. All Special Committees appointed by one General Assembly to report to the next Assembly shall be ready to present their Reports on the second day of the session. Only one formal address in explanation of a Report shall be made.

29. All Reports of Special and other Committees shall be delivered to the Stated Clerk on or before April 1, in each year, shall be printed by him, and copies shall be sent, in bound form, to commissioners, so far as practicable, immediately upon notification of their election; and copies shall also be delivered to the Assembly on the second day of the sessions.

All Reports included in the above bound form are thereby released for public comment or quotation, but such release does not preclude subsequent changes in any Report before its presentation at the General Assembly.

30. The Stated Clerk shall receive all Memorials, Overtures, and other miscellaneous Papers addressed to the General Assembly, shall make record of the same, and then deliver them, for distribution or reference, to the Standing Committee on Bills and Overtures. All Complaints and Appeals, however, shall be transmitted by the Stated Clerk directly to the Committee on Judicial Business.

31. All Overtures, Memorials and miscellaneous Papers, connected with the business of the Assembly, must be presented to the Assembly through the Stated Clerk not later than the close of the second day of its session.

32. All Overtures from Presbyteries and Synods, which are to come before the General Assembly shall be, so far as practicable, in the hands of the Stated Clerk at least two weeks before the meeting of the Assembly, and by him shall be printed in convenient form for distribution on the floor of the Assembly, such distribution to be made not later than the second day of the Assembly.

33. All resolutions for the appropriation of money, outside of the Boards, shall be submitted to the General Council for consideration and recommendation before action be taken by the Assembly.

34. The recommendation of any particular congregation to the benevolence of the denomination, by the General Assembly, is not to be understood as creating either a legal or a moral obligation upon the Assembly for the payment of the amount recommended to be contributed by the churches.

35. Unless previously docketed, no new business may be introduced on the floor of the General Assembly after the adjournment of the Tuesday (the sixth day) afternoon session of the General Assembly.

36. Only notices connected directly with the business of the General Assembly shall be read from the platform, and all notices, prior to announcement, shall be submitted either to the Moderator or the Stated Clerk for approval. Telegrams and special letters shall be reported to the Assembly only at times to be designated by the Moderator.

37. The Stated Clerk is authorized to revise the phraseology of all Papers sent down to the Presbyteries to be voted upon, provided that in no case shall he so change the phraseology as to alter the meaning.

38. The Stated Clerk shall supervise the publication of any and all editions of the Constitution hereafter issued officially by the General Assembly, and also of the Rules for Judicatories.

39. The Annual Statistical Report of each church to Presbytery shall be in the hands of the Stated Clerk of Presbytery on or, if possible, before April fifteenth.

40. The Annual Statistical Report of each Presbyterial Stated Clerk together with such other Papers as it may be his duty, annually, to transmit to the Stated Clerk of the General Assembly shall be in his hands on or, if possible, before May first.

41. On or before June first of each year each Board of the General Assembly and, so far as the Stated Clerk may deem necessary of the Synods and Presbyteries, shall file with the Stated Clerk a complete statement of the amounts received by them from the individual churches. These statements shall be filed on forms furnished by the Stated Clerk. They shall, in the case of each individual church, include all moneys received through the church and also, as far as possible, all moneys contributed directly by the individual members thereof to the Boards and Agencies. Legacies, properly indicated, special gifts and benevolent contributions applied toward the liquidation of loans or mortgages, are to be included. As this total of receipts from all sources is desired *solely for the purpose of record*, it is to be understood that such total is not to be used as a basis in computing the amount within which a Presbytery or Synod may claim appropriations for Home Mission work under the rule of the General Assembly, nor is such total to be used as the basis of Presbyterial or Synodical quotas.

42. On or before June fifteenth of each year a sufficient number of the completed Reports of the Boards, prepared according to specifications furnished by the Stated Clerk, shall be forwarded by them to the place designated by the Stated Clerk for binding and distribution according to the directions of the General Assembly.

43. The Standing Rules may be suspended by a two-thirds vote of the Assembly, upon motion duly made.

VI. AMENDMENTS AND ADDITIONS TO THE FORM OF GOVERNMENT AND THE BOOK OF DISCIPLINE, EFFECTED BY VOTE OF THE PRESBYTERIES, AND DECLARATION OF THE MODERATOR OF THE GENERAL ASSEMBLY OF 1923.

1. Form of Government, Chapter VIII, was amended by the addition of a new section to be known as Section III, and reads as follows:

CHAPTER VIII.

III. In these assemblies only members thereof who are personally present are entitled to vote.

2. Form of Government, Chapter X, was amended by the addition of a new section, to be known as Section XII, and reads as follows:

CHAPTER X.

XII. When two or more Presbyteries unite in employing a minister to labor among the vacant churches of these Presbyteries, he may perform all of the offices of a pastor in any of the vacant churches within the bounds of the Presbyteries so employing him when authorized by the Presbytery in which he is laboring but of which he is not a member.

3. Form of Government, Chapter XIII, was amended in Sections II, III, and IV, and they now read as follows:

CHAPTER XIII.

II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. In all cases the persons elected must be members in full communion in the church in which they are to exercise their office; provided, that men shall be eligible to election to the office of ruling elder, and that men and women shall be eligible to election to the office of deacon.

III. When any person shall have been elected to either of these offices, and shall have declared his (her) willingness to accept thereof, he (she) shall be set apart in the following manner:

IV. After sermon, the minister shall state, in a concise manner, the warrant and nature of the office of ruling elder or deacon, together with the character proper to be sustained, and the duties to be fulfilled by the officer elect; having done this, he shall propose to the candidate, in the presence of the congregation, the following questions, viz.:

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church in these United States?

4. Do you accept the office of ruling elder (or deacon, as the case may be) in this congregation, and promise faithfully to perform all the duties thereof?

5. Do you promise to study the peace, unity and purity of the Church?

The elder, or deacon elect, having answered these questions in the affirmative, the minister shall address to the members of the church the following question, viz.:

Do you, the members of this church, acknowledge and receive this brother (sister), as a ruling elder (or deacon), and do you promise to yield him (her) all that honor, encouragement and obedience in the Lord, to which his (her) office, according to the Word of God, and the constitution of this Church, entitles him (her)?

The members of the church having answered this question in the affirmative, by holding up their right hands, the minister shall proceed to set apart the candidate, by prayer, to the office of ruling elder (or deacon, as the case may be), and shall give to him (her), and to the congregation, an exhortation suited to the occasion.

4. Form of Government, Chapter XXVI, was amended by vote of the Presbyteries, and by declaration of the General Assembly of 1923 by two distinct actions (see *Minutes*, 1922, pp. 177-181, 199, and *Minutes*, 1923, p. 52), and as thus amended Chapter XXVI now reads as follows:

CHAPTER XXVI.

OF THE GENERAL COUNCIL AND EXECUTIVE COMMISSIONS

I. A General Council is hereby established, with authority and duties as herein specified.

II. The General Council, subject to the authority of the General Assembly, shall have supervision over the spiritual and material interests of the Boards and Agencies of the Church. It shall assume and discharge the following duties:

To correspond with and advise the Executive Commissions of Presbytery and Synod; to prepare and submit annually to the General Assembly the Budget for the permanent benevolent and missionary Agencies of the Church (including self-supporting Synods and Presbyteries); to consider between annual meetings of the General Assembly cases of serious embarrassment or emergency concerning the benevolent and missionary work of the Church, and to provide direct methods of relief.

III. The General Council, subject to the authority of the General Assembly, shall also make suitable provision for the discharge of such duties as the following:

The coördination of the missionary and benevolent programs of the Church, as proposed by its Board; the promotion of Christian benevolence and stewardship throughout the Church; the cultivation of sound methods of Church finance and the development in all congregations as well as Presbyteries and Synods of the highest possible spiritual efficiency.

IV. The General Council shall discharge such other duties as the General Assembly shall from time to time require and authorize.

V. The General Council shall be composed of the following members: the Chairman of the General Council; the Stated Clerk of the General Assembly; the Moderator of the General Assembly; the retiring Moderator of the General Assembly and his nearest living predecessor; one representative chosen from each of the Boards of the Church and elected by his Board; and eighteen members at large elected by the General Assembly in such manner as it may determine—six chosen for three years, six for two years, and six for one year, and thereafter six selected each year for a term of three years, three of whom thus selected shall be laymen.

No member selected by a Board or from the Church at large, having served for two consecutive three year terms, shall be eligible for reelection until after an interim of at least one year.

VI. The General Council shall hold stated meetings in May, June, September, November, January, and March, and upon intervening dates when necessary.

VII. The Chairman shall be known as the Chairman of the General Council of the Presbyterian Church in the U. S. A., and shall be chosen for a term of five years, by the General Council, subject to the approval of the General Assembly.

The Chairman shall give his full time to this work as the executive officer of the Council. His salary shall be determined by the General Council.

VIII. The General Council shall select from its own membership a Vice Chairman.

IX. The General Council shall keep a record of its proceedings and shall submit for approval to each General Assembly a report of all business transacted by it.

X. The General Council shall have the right to adopt rules and regulations for the conduct of its business, not inconsistent with the authority hereby granted, or the laws of the Church.

XI. A Presbytery, or a Synod, may elect from the ministers and ruling elders composing it an Executive Commission, which shall consist of not less than five members for a Presbytery, and not less than fifteen members for a Synod. The membership shall be divided, in each case, as equally as practicable, between ministers and ruling elders. No member, salaried officer, or employee of a missionary or benevolent Board or organization, under the direction of the judicatory concerned, shall be a member. Vacancies may be filled by the Moderator of the judicatory until the next regular meeting. The term of service shall be three years, and the members shall be divided into three classes, one of which shall be elected annually. A quorum in the Executive Commission of a Presbytery shall be three ministers and as many elders as may be present; a quorum in the Executive Commission of a Synod shall be seven ministers and as many elders as may be present. Less than a quorum may adjourn to a fixed date.

XII. A Presbytery or a Synod shall elect the Chairman of its Executive Commission, and the Stated Clerk of the electing judicatory shall be the secretary of the Commission. Stated Clerks of judicatories, when secretaries of the Executive Commission, shall not be members of the Commissions.

XIII. Executive Commissions shall handle and consider only such administrative business as may be referred to them by the electing judicatories, as indicated in the succeeding sections, and shall have no power of initiating action except as hereinafter provided. No judicial business shall be referred to an Executive Commission.

XIV. The proceedings of an Executive Commission shall be conducted in accordance with the provisions of the Constitution and Rules of the Church. The Commission may sit in private whenever deemed advisable, and all business transacted shall be held as private unless definitely voted otherwise.

XV. The Executive Commission of a Presbytery may have the following general powers when voted by the electing Presbytery: to prepare the docket of business for the meeting of the Presbytery, with the assistance of the Stated Clerk; to consider and report upon all proposals and appeals for money; to correspond with the Executive Commissions of Synod and with the General Council, and to present to the churches the budget of the missionary and benevolent causes and Agencies as adopted by the General Assembly.

It may have also the following specific powers, when voted by the Presbytery: to receive and dismiss ministers, in good standing, who are without pastoral charge, in the intervals between regular meetings; to receive under care of Presbytery licentiates or candidates for the ministry from other Presbyteries; to install ministers, to organize or to dissolve churches, and to adjust difficulties in particular churches, after appropriate action by Presbytery. The Executive Commission shall report at each regular meeting of Presbytery every item of business transacted by it. Its decisions shall be operative, wherever power has been conferred, but may be reviewed and reversed by Presbytery.

XVI. The Executive Commission of a Synod may have the following powers, when specifically voted by the electing Synod: to prepare the docket of business for the meeting of the Synod, with the assistance of the Stated Clerk; to correspond with the Executive Commissions of Presbyteries and with the General Council; to carry out the directions of Synod with respect to the Presbyteries, Sessions, and people under the care of Synod; to inquire into conditions existing in any Presbytery; but it shall not receive power to erect, unite or divide Presbyteries, and, in consultation with the Presbyteries or the Executive Commissions of the Presbyteries under the Synod, to have charge of the Budget of the benevolent and missionary causes and agencies within the Synod. The Executive Commission shall report at each regular meeting of Synod every item of business transacted by it. Its decisions shall be operative wherever power has been conferred, but may be reviewed and reversed by Synod.

XVII. Executive Commissions shall meet on their own appointment and adjournment, and at the call of the electing judicatory, but shall not meet during the regular meetings of the electing judicatory, unless specifically authorized so to do by the judicatory. The Minutes shall be submitted annually to the electing judicatory for review, and shall be referred, for the purpose, to the Committee on Bills and Overtures or similar Committees. The expenses of the Executive Commissions shall be provided for by the electing judicatories.

XVIII. Nothing in this chapter shall be so construed as to prevent either a Presbytery or a Synod from electing, at its own discretion, Special Commissions for specific administrative or executive purposes, which shall be subject to the limitations and regulations as to powers contained in this chapter, so far as they apply, and also to the Constitution of the Church. Such Special Commissions shall report whenever the electing judicatories shall require.

5. Book of Discipline, Chapter VII, Section 50, was amended by the addition of a closing paragraph, and the section now reads as follows:

CHAPTER VII.

50. When a communicant removes his residence from a place where he is a member, the pastor, or in case of vacancy in the pastorate, the clerk of session of the church of which he is a member, shall at once notify the pastor or clerk of the session of the church into the bounds of which he removes, of his new place of residence. Presbyteries including towns or cities containing two or more Presbyterian churches, shall appoint in each of these towns or cities a committee on members changing residence, the chairman of which shall be a minister, and he shall be indicated by a sign or mark before his name on the roll of presbytery in the Assembly *Minutes*, and notices of members removing to that city shall be sent to him, and he shall turn over these names to the pastor of the church nearest each removing member's place of residence. In cases of uncertainty, notice shall be sent to the stated clerk of presbytery.

If the communicant shall fail to ask for a regular certificate of dismission, within two years, without giving sufficient reason, after correspondence by the session, his name may be placed on the roll of suspended members, with the date of the action, until he shall satisfy the session of the propriety of his restoration. The same action may be taken, without correspondence, in the case of those absent for three years, whose residence is unknown; but in every case definite action shall be taken by the session, and the record of it shall show that the session has conformed with the requirements of this section, and shall state the reasons of its action. In all cases such member shall continue subject to the jurisdiction of the session.

The roll of suspended members shall contain the names of those members who have been suspended either with or without process. Such names shall not be reported to Presbytery as being among the active members of the church. The Session shall make an annual review of the roll of communicants and of the roll of suspended members, before making its report to Presbytery, and in making such review shall make no erasures from the roll of communicants, without paying full regard to the law of the Church as contained in the Book of Discipline, especially as to due notice to absentees whose addresses are known, and the Session shall make earnest effort to restore to good and regular standing all suspended members.

The roll of communicant members shall be divided into two classes where necessary in order to include all its members, namely, resident and non-resident. Resident members shall be construed to include all members whose legal residence is within the bounds of the congregation or who regularly attend upon or support its worship. Non-resident members shall include all those members who both legally reside beyond the bounds of the congregation and do not attend upon or support its worship; but who should not, in the judgment of the Session, be placed upon the Suspended Roll.

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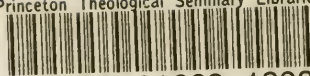
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